

THE CRITERION

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Clergy changes involve 35 priests

by Margaret Nelson

Thirty-five priests in the Archdiocese of Indianapolis are affected by personnel changes announced this week. All appointments are effective July 5.

The complete list of the new appointments appears on page 2.

The announcement includes the assignment of the three men who were ordained to the priesthood on June 3. Father Roger Gaudet will serve as associate pastor of St. Simon, Indianapolis. Father Raymond Schaller will become associate pastor of St. Paul, Tell City; St. Michael, Cannelton; and St. Pius, Troy, with residence at St. Paul, Tell City. Father Thomas Schliessmann has been named associate pastor of Holy Spirit, Indianapolis.

Father Thomas Mahan, who was ordained in 1988, will take his first permanent assignment as associate pastor of St. Barnabas, Indianapolis, after completing graduate studies in Rome.

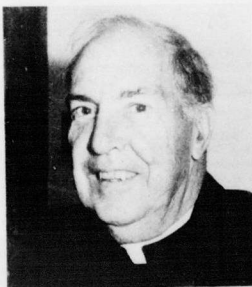
Father David Coats has been appointed pastor of SS. Peter and Paul Cathedral, continuing as vicar general and moderator of the archdiocesan synod.

The appointments include the retirements of three priests: Fathers Andrew Diezeman, John Sciarra, and Ernest Strahl. They have served the church a total of 132 years.

All three retired priests were ordained by Archbishop Joseph Ritter at St. Meinrad Archabbey on Feb. 2, 1945. Each of the men has reached the age of 70.

Since 1975, Father Andrew Diezeman has served as pastor of Holy Cross, St. Croix. He added the responsibilities of administrator of St. Joseph mission in Crawford County in 1976, and then Our Lady of the Springs Parish in French Lick and its mission, Our Lord Jesus Christ the King in Paoli, in 1981.

Father Diezeman began his priestly service as assistant pastor of St. Augustine, Leopold, for 13 years. Then he was the assistant at St. Anthony, Indianapolis in 1960, and became pastor of St. Bernard, Frenchtown, and its mission. In 1969, he was named administrator of St. Paul, Tell City, where in 1973 he was named co-pastor, adding service to St. Michael, Cannelton, and Holy Cross, St. Croix.



Father Andrew Diezeman

The St. Joseph, Crawford County community honored Father Diezeman at a Mass on Sunday, June 11, with a pitch-in dinner afterwards. On June 25, the retiring pastor will celebrate a special 2 p.m. Mass at Holy Cross Church, St. Croix.

Father Diezeman will live in a newly-built home in Perry County.

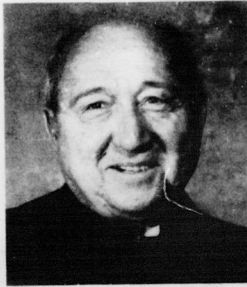
Father John Sciarra has spent his last 24 years as pastor of St. Barnabas Parish, Indianapolis. He has served as dean of the Indianapolis South Deanery for five years, and has been a member of the board of consultants to the archbishop.

St. Barnabas began with 250 charter members and grew to a community of 1,400 families. During Father Sciarra's service there, a new church was built which was dedicated in 1986.

Father Sciarra's first assignment was as assistant pastor of St. Mary, Richmond; then St. Vincent de Paul, Bedford in 1949; and Holy Name, Beech Grove in 1952. He remained at Holy Name until he was named pastor of St. Nicholas in Ripley County in 1961.

St. Barnabas Parish is planning a special Mass at 3 p.m. on Sunday, June 25 to honor the pastor of 24 years. A retirement party will follow in the school cafeteria.

Father Sciarra plans to take a train trip through Canada after he retires. When he returns he will assist parishes that need



Father John Sciarra

help, residing in a south side Indianapolis apartment.

Father Ernest Strahl will retire from the parish he has served for 28 years—St. Joseph, Corydon, and its missions, Most Precious Blood, New Middleton and St. Mark, Perry County.

Father Strahl, who has held his ministry the longest of any pastor in Harrison County, serves a total of 1,200 people in the three parishes. Though the community is only 75 percent Catholic, 150 of Father's converts and their families filled St. Joseph Church on June 4.

During his time in Corydon, a new



Father Ernest Strahl

church was built which will be paid for by the time Father Strahl retires. The talented carpenter made furniture for the parish and school. He built all the furniture he will need for his apartment in St. Paul Hermitage in Beech Grove.

Father Strahl plans to begin his retirement with a trip to Fatima, Portugal, and Lourdes, France.

Chaplain assignments have been changed for several high school and colleges in the archdiocese. Father Daniel Atkins will become full-time chaplain at Roncalli High School, where Father David

(See CLERGY CHANGES on page 2)

NC changes its name to CNS

Regular readers of *The Criterion* have become accustomed to seeing "NC" at the beginning of national and international news. That "NC" will be "CNS" from now on.

National Catholic News Service has changed its name to Catholic News Service, or CNS, to better reflect its international scope, announced Thomas N. Lorus, director and editor in chief.

Lorus said, "We have become sensitized over the past few years to just how much more international our role

has become. We already serve clients in 40 countries besides the U.S. and as we plan for an even greater outreach, we want editors abroad to not be misled by a name like 'National,' which only tells part of our story of coverage.

"Our correspondents overseas are not only in Vatican City and Rome, but in Africa, Asia, and South America and many points in between."

The news service is the world's largest news wire specializing in reporting religion.

AAA pledges behind last year, average pledge up

by John F. Fink

The number of pledges in this year's Archdiocesan Annual Appeal (AAA) is behind last year's at this point in the campaign, but the average pledge per

donor is up. The result is that the amount pledged to date is lagging \$100,000 behind last year's campaign.

This was the gist of the report made by Michael Prosser, archdiocesan director of development, at an appreciation luncheon for AAA volunteers last Sunday afternoon at the Holiday Inn North in Indianapolis.

At the luncheon Archbishop Edward T. O'Meara said that "we must instill a sense of ownership in the church in every man, woman and child in the archdiocese. When we can get everybody to say, 'This is my church,' then we will have a better chance of getting the financial support we need so badly."

In his remarks, Prosser urged parishes to follow up on the campaign. He said that the use of mail to send pledge cards to every Catholic home in the archdiocese has apparently slowed down the returns to parishes, accounting for the lower number of pledges received so far.

As of June 11, Prosser said, 18,262 pledges were received for \$1,320,822. At the same time last year, he said, there were 20,953 pledges for \$1,428,183. At the end of last year's drive there were 26,084 pledges for \$1,708,916.

On the positive side, Prosser said, the average pledge per donor this year is \$72

compared with \$68 last year at this time and \$66 by the end of the campaign.

Prosser said that 45 parishes so far have exceeded their goals, compared with 92 by the end of last year's campaign.

Archbishop O'Meara told the volunteers that "our archdiocese is beautifully alive." He said, "We have people highly involved in activities, people who really love their church. But we haven't yet been successful in getting them to see the church as one unit. We have to get more support than we are now."

He pointed out that the archdiocese has only three sources of operating revenue: interest on funds invested; assessments from parishes; and the AAA. About half of the operating budget comes from AAA, he said. He said that the interest on invested funds could be used for better things if it didn't have to be used for operations.

There is no "bottomless pit" at the Catholic Center," Archbishop O'Meara continued. "We are fortunate that there is no external debt (except a guarantee of a loan made to the New Albany Deanery that New Albany is paying off). But our unrestricted reserve is alarmingly low. Our finance council members say that the amount should be many times what it is."

Archbishop O'Meara pointed out a few of the things that the AAA supports, especially total Catholic education throughout the archdiocese, the many agencies that comprise Catholic Charities and assistance to the poor parishes of the archdiocese.

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THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

All you want to know about archbishops

by John F. Fink

"While money isn't everything, it's probably better than holy pictures for paying people's salaries."

—Archbishop Edward T. O'Meara.

Jesuit Father Thomas J. Reese apparently liked that quote from Archbishop O'Meara because he started a chapter on finances with it in his comprehensive book on how archdioceses in the U.S. are operated. The book is called simply "Archbishop" (Harper & Row, Publishers, Inc., 10 E. 53rd St., New York, N.Y. 10022, 416 pp., \$17.95). The subtitle is "Inside the Power Structure of the American Catholic Church."



I suspect that this book was read rather avidly by at least 31 men—the archbishops who head the Latin-rite archdioceses in this country. At the very least, I imagine they checked the index and then the pages on which they are mentioned (I assume that Harper & Row sent copies to each of them). I must admit that I checked out the 14 references to Archbishop O'Meara and the nine references to the Archdiocese of Indianapolis before I read the rest of the book.

"ARCHBISHOP" TELLS WHAT the American archbishops do—how they became archbishops, how they spend their time, how they make decisions, how they organize and govern their archdioceses, what control they have over what happens in their archdioceses. To get this information, Father Reese interviewed every one of the 31 archbishops between June 1985 and January 1987. He also interviewed about 400 other people who were members of the archbishops' staffs.

The book begins with the most thorough explanation of

how bishops are selected that I've ever read. It then covers the ecclesial environment, that is, what the various U.S. dioceses are like. It goes on to describe archbishops' styles, organizational structures, finances and personnel. There's an excellent chapter on Catholic education and social services in the U.S. and the book finishes by describing archbishops' duties beyond the archdiocese.

The longest chapter is on personnel, because, as the archbishops and their staffs said, this is the archbishops' greatest concern. Personnel decisions are the most difficult, the most delicate, the most sensitive for archbishops, they said.

SO WHAT DOES the book say about Archbishop O'Meara? He is first mentioned in a discussion of diocesan boundaries and geographical size. "It is very difficult for people in southern Indiana who live with their whole lives oriented to Louisville to feel that their particular church is a church that includes Terre Haute, Bloomington, Richmond and Indianapolis," he is quoted as saying. In trying his best to overcome that difficulty, the book says that he "puts 40,000 to 45,000 miles on his car every year visiting parishes in his 13,500 sq. mi. archdiocese."

In a discussion of auxiliary bishops, we learn that Indianapolis and Sante Fe are the only two archdioceses with more than 200,000 Catholics that do not have auxiliaries. (However, Indianapolis has only slightly more than 200,000, and 198 diocesan priests. The average archdiocese has 695,000 Catholics and 395 priests.)

In describing the backgrounds of archbishops, we are told that Archbishop O'Meara is one of only five archbishops with a doctor of sacred theology (S.T.D.) degree, the highest ecclesiastical degree in theology. Archbishop O'Meara is listed with 15 others who had never worked in a chancery before becoming a bishop and with eight others who had administrative experience outside of chanceries (he was director of the national office of the Society for the Propagation of the Faith).

Our archbishop's style is examined. He is included among 18 of the 31 archbishops who "are praised by their staffs . . . for allowing others to take initiative and even make mistakes. . . . They remember how divisive it was when bishops attempted to suppress individual charisms. As a result, they are likely to permit initiatives, even those they might not agree with." These archbishops delegate to their staffs rather than get involved with details.

Archbishop O'Meara's style can be seen in his work with the priests personnel board. "Normally he tries to sit back and listen and let us come to consensus," Father Reese was told. "But if we are going in a direction he is not going to be able to live with, he jumps in. He doesn't feel it is fair to let us agonize over these things when he knows it will not go. He makes an effort to stay out of the discussions until we have come to a consensus."

The archbishop himself is also quoted about procedures of the personnel board in the process of appointing priests: "Anytime I want to I can bypass this process and make an appointment. But obviously, if I would do that very often, why have them? Implicit in that is that you can do it, but you really won't."

ALL OF THE ARCHBISHOPS get attention in this book, some more than others, especially the cardinals. The result is an excellent study of the church in the U.S. because it explains not only what the archbishops do personally but also how their organizations function.

The 50-page chapter on Catholic education and social services, for example, seldom mentions individual archbishops, but it has a lot to say about how these important parts of the church are organized and administered. (It includes Indianapolis as one of the archdioceses that stress total Catholic education.)

For some, perhaps the book tells more than they ever really wanted to know about archbishops. But for anyone interested in how the church is governed, I recommend this book.

Official appointments

Effective on July 5, 1989

REV. ALBERT AJAMIE, from pastor of St. Mary, Lanesville, to pastor of St. Thomas, Fortville.

REV. J. DANIEL ATKINS, from associate pastor of St. Jude, Indianapolis, to a primary assignment as chaplain, Roncalli High School, Indianapolis, with residence at St. Catherine, Indianapolis, and a secondary assignment of providing sacramental assistance at St. Christopher, Indianapolis.

REV. STEPHEN BANET, from pastor of St. Michael, Greenfield, to pastor of St. Bartholomew and St. Columba parishes, Columbus, with residence at St. Bartholomew and St. Columba, Columbus.

REV. DAVID COATS, from administrator of Our Lady of the Springs, French Lick and Christ the King Mission, Paoli, with residence at St. Pius X, Indianapolis, to pastor of the Cathedral of Saints Peter and Paul, Indianapolis, and continuing as vicar general and moderator of the curia of the Archdiocese of Indianapolis.

REV. DAVID COONS, from full-time instructor, Roncalli High School, Indianapolis, with residence at St. Barnabas, Indianapolis, to pastor of St. Joseph, St. Joseph Hill, administrator of St. Francis Xavier, Henryville, and chaplain, Newman Apostolate, Indiana University Southeast, New Albany, with residence at St. Joseph Hill.

REV. FREDERICK DENISON to administrator of St. Joseph mission, Crawford County, and continuing as pastor of St. Bernard, Frenchtown.

REV. ANDREW DIEZEMAN, retiring from pastor of Holy Cross, St. Croix, and administrator of St. Joseph mission, Crawford County.

REV. STEPHEN DONAHUE, from associate pastor of Our Lady of the Greenwood, Greenwood, to associate pastor of St. Mary, Greensburg, St. John the Evangelist, Enochsburg, and St. Maurice, St. Maurice, with residence at St. Mary, Greensburg.

REV. PATRICK DOYLE, from full-time instructor, Chatham High School, Indianapolis, with residence at Immaculate Heart, Indianapolis, to administrator of St. Patrick and Holy Rosary parishes, Indianapolis, with residence at St. Patrick, and continuing as administrator of Holy Cross, Indianapolis.

REV. ADOLPH DWENGER, from associate pastor of St. Paul, Tell City, St. Michael, Cannelton and St. Pius, Troy, with residence at St. Paul, Tell City to associate pastor of St. Jude, Indianapolis.

REV. WILLIAM ERNST, from pastor of St. Paul, Tell City, and administrator of St. Michael, Cannelton and St. Pius, Troy, to Pastor of St. Mary, New Albany.

REV. JAMES FARRELL, from pastor of St. Andrew, Indianapolis, to pastor of Sacred Heart, Jeffersonville.

REV. ROGER GAUDET, newly ordained, to associate pastor of St. Simon, Indianapolis.

REV. JEFFREY GODECKER, from chaplain, Newman Centers, IUPUI and Butler University, Indianapolis, with residence at Butler Newman Center to pastor of St. Andrew, Indianapolis.

REV. MARK GOTTMOELLER, to administrator of Holy Cross, St. Croix, and continuing as pastor of St. Augustine, Leopold, and administrator of St. Mark, Perry County, with residence at St. Augustine, Leopold.

REV. ROBERT GREEN, from associate pastor of Holy Spirit, Indianapolis, to associate pastor of St. Bartholomew and St. Columba parishes, Columbus, with residence at St. Bartholomew, Columbus.

REV. JOHN HALL, from pastor of St. Paul, New Alsace, and St. Martin, Yorkville, to pastor of Our Lady of the Springs, French Lick and Christ the King, Paoli,

with residence at Our Lady of the Springs, French Lick.

REV. PATRICK HARPENAU, from joint appointment with Rev. Joseph McNally as pastor of St. Bartholomew and St. Columba parishes, Columbus, with residence at St. Bartholomew, to part-time associate pastor at St. Gabriel, Connersville and administrator of Holy Guardian Angels, Cedar Grove, with residence at St. Gabriel, Connersville.

REV. STANLEY HERBER, from pastor of St. Mary, New Albany, to pastor of St. Michael, Greenfield.

REV. MICHAEL KELLEY, from associate pastor of St. Mary, Greensburg, St. John the Evangelist, Enochsburg and St. Maurice, St. Maurice, with residence at St. Mary, Greensburg, to associate pastor of Our Lady of the Greenwood, Greenwood.

REV. DANIEL MAHAN, from graduate study to associate pastor of St. Barnabas, Indianapolis.

REV. JOSEPH MCNALLY, from joint appointment with Rev. Patrick Harpenau as pastor of St. Columba and St. Bartholomew parishes, Columbus, with residence at St. Columba, to pastor of St. Barnabas, Indianapolis.

REV. JOHN O'BRIEN, from senior priest in service at St. Lawrence, Indianapolis, to pastor of St. Rose of Lima, Franklin.

REV. DONALD QUINN, from pastor of St. Patrick and Holy Rosary parishes, Indianapolis, with residence at St. Patrick, to a primary assignment as chaplain, Chatham High School, Indianapolis, with residence at St. Lawrence and continuing as chaplain, Newman Apostolate at University of Indianapolis.

REV. J. LAWRENCE RICHARDT, from pastor of Sacred Heart, Jeffersonville, to pastor of St. Paul, Tell City, and administrator of St. Michael, Cannelton, and St. Pius, Troy, with residence at St. Paul, Tell City.

REV. HAROLD RITTERGER, from pastor of Sacred Heart, Jeffersonville, to pastor of St. Michael, Cannelton, and St. Pius, Troy, with residence at St. Paul, Tell City.

REV. RAYMOND SCHAEFER, newly ordained, to associate pastor of St. Paul, Tell City, St. Michael, Cannelton, and St. Pius, Troy, with residence at St. Paul, Tell City.

REV. THOMAS SCHLIESMANN, newly ordained, to associate pastor of Holy Spirit, Indianapolis.

REV. JOHN SCIARRA, retiring from pastor of St. Barnabas, Indianapolis.

REV. ERNEST STRAHL, retiring from pastor of St. Joseph, Corydon, and missions

of Most Precious Blood, New Middletown, and St. Peter, Harrison County.

REV. MARK SVARZKOPEF, to be responsible, with the assistance of the priests assigned at St. Simon, Indianapolis, for providing sacramental assistance at St. Paul, New Alsace, St. Joseph, St. Leon and St. Martin, Yorkville, while all continue in their current appointments.

REV. HENRY TULLY, from pastor of St. Joseph, St. Joseph Hill, and administrator of St. Francis Xavier, Henryville, and chaplain of the Newman Apostolate, Indiana University Southeast, New Albany, with residence at St. Joseph Hill, to pastor of St. Joseph, Corydon, and missions of Most Precious Blood, New Middletown, and St. Peter, Harrison County, with residence at St. Joseph, Corydon.

REV. MICHAEL WIDNER, from associate pastor of St. Gabriel, Connersville, to pastor of St. Paul, New Alsace, St. Joseph, St. Leon, and St. Martin, Yorkville, with residence at St. Martin, Yorkville, and continuing as associate archivist for the Archdiocese of Indianapolis.

REV. JAMES WILMOTH, from sabbatical program to a primary assignment as chaplain, Newman Centers, IUPUI and Butler University, Indianapolis, with residence at Butler Newman Center, and a secondary assignment of providing sacramental assistance at St. Patrick, Holy Rosary and Holy Cross parishes, Indianapolis.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.

Clergy changes affect 35

(Continued from page 1)
Coons has been a full-time instructor. Father Coons will become the chaplain of the Newman Apostolate at Indiana University Southeast, New Albany, continuing the ministry of Father Henry Tully. Father Tully will become pastor of St. Joseph, Corydon, and its missions.

Father Donald Quinn will take a primary assignment as chaplain of Chatham High School, continuing with his work at the Newman Apostolate at the University of Indianapolis. Father Patrick Doyle will leave his position as full-time instructor at Chatham to serve as administrator of three Indianapolis parishes.

Father Jeffrey Godecker, who has served as chaplain of the Newman centers at IUPUI since 1982 and Butler University since 1985, will become pastor of St. Andrew, Indianapolis. Father James Wilmoth will now serve as chaplain in the Newman centers of the two universities.



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THE CRITERION

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Center city parishes get outside assistance

by Margaret Nelson

As in most large cities, Indianapolis center city parishes have faced financial problems in the past 20 years.

The remaining members struggle to meet the costs of maintaining the large, old buildings while they find an increasing number of people in the neighborhoods needing their help.

The Archdiocese of Indianapolis provides assistance to needy parishes at the amount of \$385,000. Next year the figure will be \$400,000.

Suburban churches do help, but most of the help is informal and infrequent. Yet there are some individuals whose dedication could be described as heroic.

One exceptional parish is St. Elizabeth Ann Seton in Carmel, which has a relationship with Holy Cross Parish that goes far beyond helping with the huge Christmas and Thanksgiving food distribution.

St. Elizabeth Seton has a tithing program, and a portion of the parish income is distributed monthly to Holy Cross. The suburban parish also makes a monthly donation of needed goods to the inner city parish food pantry.

Several members of the Carmel parish serve on the Holy Cross St. Vincent de Paul food pantry board of directors and work year round in distributing the food.

Help at Holy Cross Central School comes from several Seton women who provide tutoring and assistance in the classroom on a regular basis. One woman obtained scholarships so that five third grade inner city children can attend the Conner Prairie Farm day camp in Noblesville for a week. The school serves three center city parishes: Holy Cross, Cathedral, and St. Mary.

This spring, one member of the suburban parish helped the Holy Cross children organize a talent program. She also came every Friday to work with a children's choir. Since the school has no art or music teacher, this special direction was needed so the students "can use their skills," said Sister Marie Werdmann, pastoral associate.

The Holy Cross food pantry, which regularly distributes provisions to more than 700 families a month, also receives regular food donations from the senior Merry Makers group at Immaculate Heart of Mary and from St. Michael Parish in Greentield.

The parish could not provide food for the thousands of people who come to the

church before the major holidays without the help of the many individuals, businesses, parishes and schools in the area, Sister Marie said.

One unique part of the Holy Cross Food Pantry is that there are 15 to 20 people who work regularly each week to pick up, stock, and distribute the food. Most of them are among those who must depend on the food to feed their families.

Providence Sister Rita Clare Gerardo said that two retired men—Benches in from St. Catherine and Tom Roberts of the SS. Barnabas—are an important part of the SS. Peter and Paul Cathedral parish outreach to the poor. The men go to bakeries and grocery stores daily to get rolls that are distributed every morning with coffee from 9 to 10 a.m. at the lower level of the former Cathedral elementary school. Sister Rita Clare receives assistance from Pauline Barnhart and St. Pius X parishioner Charles Gardner.

But the Sunday afternoon dinner at Cathedral serves even more of the needy. People from most of the parishes in the Indianapolis area help collect, prepare, serve and clean up. More than 100 of the hungry partake of a full, nourishing meal each week, according to Tom Brown of St. Thomas Aquinas.

Brown said that some regular assistance with supplies and work is provided by members of Protestant and Jewish congregations. And confirmation classes in the area assist at the Sunday soup kitchen as a special project.

The seventh grade school students at Holy Cross Central washed chairs at the Cathedral soup kitchen during a tour of the Damien Center and the cathedral this spring.

Brown said that the organization of the soup kitchen is so casual that it must be "held together by the Holy Spirit."

Cathedral parish has also developed a roster that includes people from other parishes who help with hospitality, music, sewing and other ministries.

St. Joan of Arc receives individual financial gifts that are very helpful. Some of these are anonymous, according to Providence Sister Marie Wolf, pastoral associate. But such donations are not on a regular basis.

The St. Matthew Parish St. Vincent de Paul group help neighboring St. Andrew Parish with the 100 calls for assistance the parish receives each month. And at Christmas, St. Jude and St. Pius X parishes have provided gifts for the Christmas "store" for the people in the neighborhood



GIVING—Alice McGovern of St. Thomas Aquinas Parish scoops ice cream for Brother Howard Sturdivant to serve the patrons of the Cathedral Soup Kitchen to top off the nourishing, full-course Sunday afternoon meal. (Photo by Margaret Nelson)

requesting help. St. Andrew, too, has individual benefactors.

"About ten parishes do a super job helping us with the Christmas for Christ program," said Father Glenn O'Connor of St. Philip Neri Church. He was referring to the annual Christmas distribution of clothing and gifts the parish undertakes for two east side parishes—St. Philip and Holy Cross. Holy Cross provides food for the two-parish area.

The pastor does not know how the parish would manage without the support of a "lot of alumni," who drop by with financial contributions. He believes that aid is critical to the east side church.

Next year, like parishes throughout the archdiocese, St. Philip's faces the upgrading of the salaries of teachers and religious, which the priest agrees is overdue. But it will add \$40,000 to the annual parish budget. "That's just a whole lot, when you're barely making it in the first place," he said.

At St. Rita, Divine Word Father Ponciano Ramos said that Our Lady of Grace Parish in Noblesville occasionally shares part of its tithing with them. And through the St. Vincent de Paul at St. Luke, food baskets and cash have been provided for the poor in the east side neighborhood.

At the school, the Divine Word order has helped with a bus and some tuition

assistance. And the Daughters of Charity community, which helps staff the school, has obtained volunteers and materials to renovate the classrooms. A "very active lay group," which includes his own Chicago friends, obtains scholarship funds for neighborhood children, Father Ramos said.

Holy Trinity also has no alliances with a suburban parish. But All Saints School, which serves the parish as well as St. Anthony and St. Joseph parishes, is hoping to work out a twinning program with a northside parish through the Urban Parish Cooperative, Father Kenneth Taylor said.

St. Bernadette has no major benefactor, either, pretty much making ends meet by cutting staff. For five years, St. Bernadette and Holy Rosary parishioners have worked together for their annual fundraisers. According to St. Bernadette pastor Father Carlton Beever, it would be very difficult for either parish to manage these projects without this "mutual help."

But St. Bernadette, limited as its resources are, helps another parish in Haiti.

Holy Cross also helps two Glemmary missions in southern Kentucky by sharing parish stories and pictures, and offering moral support and volunteer assistance.

"It's a way to return to God of our gifts," said Sister Marie Werdmann at Holy Cross.

Seminarians receive ministry assignments for the summer

by Margaret Nelson

The seminarians for the archdiocese have received their assignments for the summer. Two are scheduled to be ordained on June 2, 1990.

Thomas Clegg is from St. Philip Neri Parish, Indianapolis, and he will begin his fourth year of theology at St. Mary

Seminary, Cincinnati, next fall. This summer he will help at the Metropolitan Tribunal and live at St. Monica Parish.

Steven Schwab, a native of St. Roch Parish, Indianapolis, is in his last year of theology at Catholic University of America in Washington, D.C. Schwab plans to live in the SS. Peter and Paul Cathedral rectory this summer and work at Holy Cross Parish.

Third year theology students are Bernard Cox, Stephen Flynn, Vince Lampert and Jonathan Stewart.

Cox, from Cathedral Parish, attends Sacred Heart School of Theology in Hales Corners, Wisc. His summer assignment is St. Luke, Indianapolis.

Flynn will also be in Indianapolis this summer at Holy Spirit Parish. The St. Rose, Knightstown, native is studying at St. Mary of the Lake Seminary, Mundelein, Ill.

Lampert will work at Sacred Heart Church in Clinton. He is from Holy Trinity, Indianapolis and is a classmate of Flynn at the Mundelein seminary.

Steward is taking the clinical pastoral experience (CPE) offered at Indianapolis Methodist Hospital this summer. The Methodist King parishioner will live at Holy Angels rectory. He's a student at St. Meinrad School of Theology.

The archdiocese has seven students who will be in second year theology next year. They are Thomas Bogenschutz, Paul Etienne, Stephen Giannini, David Grollier, John Herbertz, Anthony Hubler, and Roger Rudolf.

Bogenschutz, from Holy Family, Oldenburg, studies at St. Meinrad. He will work at St. Andrew, Indianapolis, this summer. St. Paul, Tell City native Etienne will continue his studies at North American College in Rome through the summer.

St. Meinrad student Stephen Giannini is from Holy Family, Richmond. He will work at Christ the King, Indianapolis, this summer.

David Grollier is a new student at St. Meinrad next year. He will help out at St. Mary Parish in Richmond.

John Herbertz of St. Barnabas, Indianapolis, will assist at St. Malachi Rectory in Brownsburg this summer.

A member of Our Lady of Perpetual Help, New Albany, Anthony Hubler is a student at the CPE course at Humana Hospital in Louisville, residing in the St. Augustine rectory in Jeffersonville.

Roger Rudolf from Holy Name Parish, Beech Grove, will continue at St. Meinrad next year. This summer he will work with the Indianapolis Urban Parish Cooperative, while living at Holy Trinity rectory.

Four first year theology students are: Christopher Craig, from St. Michael, Madison; Michael Day, St. Jude, Indianapolis; Patrick Mercier, St. Andrew, Richmond; and Joseph Moriarty, Little Flower, Indianapolis. All are St. Meinrad students.

Craig will help at St. Mary and St. Michael parishes in Madison this summer. Moriarty will serve at St. John, Bloomington.

Day and Mercier will assist Indianapolis parishes—Day at St. Monica and Mercier at St. Jude.

There are four seminarians studying at the college level at St. Meinrad. Richard Van Slyke from St. Rose, Franklin, is in his fourth year. And Todd Bragg from St. Andrew, Indianapolis, is at the third year level.

Mark Bridenstine and Anthony May will enter St. Meinrad College next year as freshmen. Bridenstine is from St. Pius, Indianapolis, and May is from the Madison parishes.



NEW FRIENDS—Tom Bogenschutz, second year seminarian at St. Meinrad School of Theology, greets members of St. Andrew Parish where he will work this summer. Bogenschutz (from left) talks with Florence Bauman, her mother Marie Moran, and brother Joseph Moran after a weekend Mass. (Photo by Margaret Nelson)

Commentary

THE HUMAN SIDE

The reasons behind symbols of change

by Fr. Eugene Hemrick

"Fad, have you counted how many people wear running shoes to work?"

Fad Hasbeen, my lifelong antagonist, replied, "So what?"

"Fad, 15 years ago people would not have been caught dead dressed that way. Something has changed and wearing running shoes is symbolic of that change."

"Like what?" Fad snorted.

"Perhaps it reflects scientific progress," I replied.

"You call looking like a half runner and half business person progress?" fired back Fad.

"Fad, you've got to go beyond looks to



meaning and function. We have developed more comfortable shoes which help to ease pressure on every joint in your body. As unorthodox as it may seem, we have made a cultural advancement."

"I liked our culture the way it was," Fad grumbled.

Pointing to a modern-looking Catholic church and its adjoining parish center, I said, "No doubt, Fad, that church does not fit into your idea of our culture."

"That's right," he replied smugly. "It used to be that churches were made of stone and marble. You could see their steeples from miles away. Now look at them, they look more like something from outer space."

"Fad, that building is a symbol that the church is in step with the times."

"What does a church building have to do with being in step?" he asked.

I attempted to respond. "Those old

stone churches were mostly copies of churches in Europe. Many of the modern churches now reflect a distinctive American architecture. They also reflect energy and space conservation, a priority of our times."

"Those old churches," retorted Fad, "looked more like God's house and were much more symbolic of the greatness of our church."

"Perhaps, Fad," I conceded, "but symbols change and develop. Catholic schools that were once the strongest symbol of Catholicism are now being replaced in some places by learning centers. I may not like this very well, but it is happening."

"There are convents, too, that have been turned into parish administrative centers or homes for the elderly."

"The buildings remain, but they have a different service orientation. Difficult as it may be, it is happening."

"But we are not getting more people to go to church," Fad fired back. "Youngsters don't learn religion better in the new parish centers that have replaced some schools. And the way we used to build and use our buildings in the past produced more for our money."

"If churches looked more like traditional churches you would have greater numbers flocking to them," he added.

"Fad, you are too nostalgic!"

Fad snapped back. "Are you telling me we can't hold on to our old symbols—that we are powerless?"

"Not quite, Fad," I replied. "I would say that some symbols change and develop in the natural course of events. What people have to do is to get at the meaning



of new symbols and reflect on why they develop. Symbols don't develop overnight. They develop slowly, but all of a sudden they are upon us. We can't let them happen without reflecting on what is happening."

As I said this an old, big 1967 Chevy pulled up. It had a snappy, classic look, except that it was spouting gas fumes that would choke a horse.

"Now that was when cars were cars," said Fad.

"Yes," I replied, "but this is 1989. Form follows function, remember? And a healthy flexibility is the key to providing service."

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THE BOTTOM LINE

Opting for life in the face of sorrow inspires faith in others

by Antoinette Bosco

My brother Joe and I were in a lot of pain this week. His was much worse than mine. He was dealing with how much harder it is to see someone you love suffering than it is to suffer yourself.

Joe was stricken with hairy cell leukemia 17 years ago, an illness the doctors called fatal.

Joe survived. He needed a miracle and it happened in the form of interferon, the medicine that works on this particular form of cancer.

There was a prior miracle, however: the fact that he stayed alive long enough to be a recipient of this treatment when it became available. We believe this was God's answer to the persistent prayers of our large and loving family.

Ironically his beautiful wife Jodi was hit



with breast cancer in the midst of Joe's illness 13 years ago. The news we got this week is that the cancer is now invading even her bone marrow.

My brother is asking, "Why, her, Lord? Why not me?" He tells me he would gladly give her his newfound health in exchange for her illness.

If ever there is a test of faith it comes at a time like this, when one gets tired from years and years of pain and sorrow.

Joe and Jodi have been such an inspiration. We have seen all they have gone through with medicine, radiation and being kept alive with blood transfusions.

It was always faith and hope that kept them going. But when hope gets dim, faith totters on a tightrope between belief and despair.

Yet in my talks with Joe this week, I found that even as he struggled with spiritual as well as physical fatigue, he was stronger than ever. From all his suffering, he has learned how silly most of what we strive for is.

"I wanted to be a millionaire when I was 20," he said. His laugh showed the disdain he feels now for such empty values.

The pain has been a direct message from God, he believes now, understanding the truth of what C.S. Lewis put into words, that this earth is "not our permanent home."

Joe said that Oscar Wilde was so on target when he wrote, "How else but through a broken heart can the Lord God enter in?"

Then, letting his sense of humor come through, he said he feels like Teyse from the musical "Fiddler on the Roof." He knows his people are the "chosen people," but he sks God if once in a while he couldn't "choose somebody else."

We laughed again as we remembered what a priest friend always used to say: "There's nothing wrong with pain, except that it hurts."

Joe told me that something I said to him eight years ago was helping him again

now. It was about a reflection in a Catholic magazine by a father whose 3-month-old baby had died.

The father wrote that he no longer was mourning because he had come to understand life and death in a different way. He saw that people view life only from the position of being timebound. God, however, views life not bound by time.

The father said he now understood that whether we live for three hours or three days, 20 years or 100, doesn't matter. The important thing is the great gift of life.

And he realized that his baby had lived his life in glory and in joy, as is fitting for people who have the privilege of sharing a spark of God's life.

God gives us life with no guarantees on the time allotted and the promise of finding our real home in heaven. Fortunately, God also gives us people like Joe and Jodi, to inspire us with their magnificent spirit and fidelity in opting for life in the face of sorrow.

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TO TALK OF MANY THINGS

Necessity of gathering the truths of our parish, diocesan yesterdays

by Dale Francis

I've been crusading that, before the 21st century arrives, we get in good order the records and recollections of the Catholic Church in the United States in the 20th century.

So it will not be misunderstood, I do not expect that histories of parishes and dioceses will be published before the year 2001. It would be good if some would be, but that is not in any way a realistic expectation.

What I hope for is that parishes and dioceses, Catholic organizations and the conference of bishops, will get together the information that is necessary to pass along to a new century the way it has been in this century.

I'm not just referring to the bare records, which must be in order and is not in all cases in order, but insights that will allow future historians to know more than just the facts. History is the best that evokes the past, that re-creates the way things really



were in a segment of time, that transforms names in a historical report into real persons.

There's a fascinating article in the Spring issue of *The American Scholar* that gives an example of what I mean in relation to parish histories. In his article, "The Country Lawyer Remembered," William Domnarski writes of lawyers in rural Windham County, Conn., in the early 20th century. He does this by re-creating the period and by small insights that made names individuals—Sam Harvey's string ties were shoe strings.

Let me translate what I find so excellent in William Domnarski's story of Connecticut lawyers to what I believe dioceses and parishes must assemble before the end of the 20th century.

I would suppose and hope there is no diocese and no parish in the Catholic Church in the United States that does not have a record of all of the priests who served in the dioceses and all of the pastors who served in the parishes. If there are any that do not, that is a neglect that must be corrected. If parishes don't have the records they can at least find them in the microfiches of daily newspapers in smaller cities, in the diocesan newspapers of larger

cities. In the unlikely instance of dioceses that might not have records of all of their priests of the 20th century, there are records that can be found.

But a list of names is not enough. These were not names, these were priests who dedicated their lives to the service of Jesus Christ, who were real human beings. When they died there were many who knew them, who could tell things about them that showed their uniqueness as men and priests. There shouldn't just be a listing of names but file cards, that would tell something about them, preserve them not as names but as the individuals they were.

We must be doing that now but we must, before it is too late, go back and make the records complete before we leave this century. It isn't too late. There are still priests living who can recall priests in the early part of the century, people in the parishes who can recall early pastors.

My first experience in a diocese was in Raleigh, N.C., where I began the diocesan newspaper in 1946. I knew many priests who served from the beginning of the century, spent hours with them to learn of other early priests, had my office in what had been Father Tom Price's office before he became co-founder of Maryknoll. But

there are many others still living who knew the priests who were in the 1940s and who could fill in information of other earlier priests.

Time is rapidly passing. We must assemble what will save not just the records but the way it was in the church in the 20th century.

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To the Editor

Using Criterion in the classroom

Many thanks for providing us with the free weekly subscriptions for our high school religion curriculum this year. Most of our students' parents receive *The Criterion* in their homes but few of our young people took the time to look at it until our weekly class on current affairs in the church began. (It's amazing how having weekly quizzes motivates their reading.)

Point of View

Fathers and the gender of God

by Shirley Vogler Meister

Since the acceleration of the feminist movement, quips about God's gender have spread, such as "Let's pray for God's blessing. She listens."

Pronouns referring to God are sometimes neutered so as to indicate neither gender nor androgyny. Although I believe there are varying degrees of male and female characteristics within all human beings and that we reflect the Almighty, I still think of God as "Father."

That fatherly image, however, does not exclude the tender tendencies commonly associated with women; because, for me, God is All. Everyone and everything, created-male, female, neuter-reflects God's perfection and glory. If we are made in the image and likeness of God, then he must have androgynous qualities, some insist. I find no quarrel with that. I simply prefer to call God "Father."

"That's only because the image of your own father is so strong," said a friend. "If not, then maybe you'd be more willing to think of God as female."

That's so. The memory of my own

father is strong. He worked hard to raise his family. Everyone liked him for he was kind, fair, generous-to-a-fault, steadfast, patient, and, most of all, understanding and loving. When he died suddenly at the age of 49, men wept spontaneously, unashamedly, sincerely—as did women.

Dad also had a clever sense of humor. So, if my feelings toward him have something to do with my perception of God as Father, then a sense of humor would be one of God's qualities too. Thus, I'd like to think that God and Dad are amused right now at these very words, perhaps even laughing outright at the limited human notions that God is both/either/neither male and/or/nor female.

God remains, however, patriarchal to me. That's ingrained. So, with Father's Day weekend upon us, I follow my instincts and pay homage not only to the Supreme Father but to my late Dad and Grandpas and to other loving fathers, grandfathers, stepfathers, foster fathers, fathers-to-be, and all father-figures, including the spiritual fathers of our temporal world, the priests.

Yet, I can't exclude the many women who are raising children with little or no male support, thus assuming the very real roles of both parents.

Father's Day blessings to anyone deserving the title!

was not as interesting for our young people in Madison because our distance from Indianapolis keeps them from knowing many of the people and places that are presented. However, I did offer incentives to anyone who wanted to submit copy or photos on local events so that there would be more local interest stories. Our new science lab and some of the articles on Pope John XXIII School caught their interest.

The articles by Archbishop Piarczyk on church teachings on certain topics and those by John Fink on how the various sections of the Bible came to be written were good tools for teaching the church's stand on the topics covered. The lower grade levels may need the teacher to outline the articles first, present the major points and themes, and then let the students read the articles for themselves.

In general, I would say that the articles' style is a bit above the lower high school level students' comprehension ability. However, I think it is good to expose them to such writing periodically to help them expand their abilities. A suggestion I have, if *The Criterion* would want to begin having its paper in more general use in classrooms, would be to offer discussion questions to teachers with the weekly issues that would help guide both teachers and students to the main themes and topics.

Using *The Criterion* in the classroom lets our young people know that the church is involved in the day-to-day world. They see how actively people can live out their Catholic faith.

Thank you again for your contribution to our program.

C. Allen Boedeker, DRE
Shawnee Memorial High School

Madison

Day of prayer against abortion

Come gather around, all who believe in "God our Father, Creator of all!"

The people who believe in abortion have gathered around. They professed their belief. 300,000 gathered in the Death March. 300,000 angry men and women, from all walks of life, professed their belief in their right to murder unborn babies.

They are supported by Planned Parenthood's millions of dollars (our tax dollars and money earned through abortions). NOW supports through scare tactics. The who's who of Hollywood-TV and people in Congress joined in their march.

I can see the great odds we have against our struggle for life:

1. The "dedication" of powerful people;
2. The "united" efforts of many;
3. The "power" of a biased press, TV, etc.;
4. The "celebrities" who join their ranks;
5. The "almighty dollar."

Now let us list our assets:

1. "Dedicated" people who believe abortion is murder;
2. "United" in our efforts to fight for life;
3. "Power" of prayer and fasting;
4. The "Communion of Saints," God's celebrities;
5. "Almighty God's power" is with us. How can we lose if we use it?

So let us be united in a day of prayer and fasting to call on the power of Jesus for our unborn. Let us show our unity on July 1st, the first Saturday of the month in which we celebrate freedom in our country.

Right to Life president Dr. John Willke has been asked to have all on his mailing list be united with us on that day. If it is impossible for you to join us on that day, pick a day suitable for your needs, but please join us.

Come gather around the altar with us in the spirit of God.

Helen Lustig

Alexandria

LIGHT ONE CANDLE

Thoughts for Father's Day

by Fr. John Catoir
Director, The Christophers

If a father loves his children, children will know it. Communicating love isn't all that complex.

I sometimes cringe when I hear a man tell me how much he loves his wife and children, when I know very well they are starving for his attention and affection. He reacts defensively to any reproach, thinking he should be given more credit for all the hard work he's done in putting bread on the table. How sad. When a man doesn't know how to love and nourish his own children it may be more a sign of weakness than bad will. He may be wounded himself.

There's no such thing as a perfect father, or a perfect human being for that matter. As children grow up they have to come to terms with their father's human frailty and not allow his behavior to destroy their chances for happiness.

I am writing to all those grown people who have a broken relationship with their fathers. How easy it is to become resentful when your father fails to live up to your expectations. But why torment yourself? What purpose does it serve? What would

happen if you stopped looking back in time and just went on with your life? You may have the best reason in the world for being angry but who are you hurting the most by holding on to your anger? Yourself, of course. Let go and turn the whole thing over to God, feelings and all.

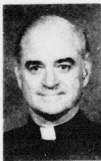
If you put your own happiness first you might try a new tack: try to love your father in spite of what he has done or failed to do. You don't have to pretend that you haven't been hurt, but try not to take your feelings too seriously. Lighten up.

Maybe I'm asking too much, but then again, maybe I'm not asking enough. Jesus never hesitated to say: return good for evil, turn the other cheek, love your enemy. A wounded father is certainly not any enemy but at times you may have felt betrayed, or deeply hurt by him. Forgive him not once but 70 times seven.

Maybe the Lord's approach contains a secret power that will awaken a response in your father which will surprise you, and maybe healing can begin.

If you care about Christ, do this more for him than for your father. Risk it. How your father will respond is his business, but how you behave is yours. You will be in control, and you'll feel good about yourself. May the Lord be your strength and your joy.

(For a free copy of the *Christopher News Notes*, *The Gifts We Give*, send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)



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Fr. Bankowski marks 87 years

by Steve Polston
The Republic, Columbus

NORTH VERNON—Don't worry and be happy are words the Rev. John Bankowski lives by.

"Worry will kill you."

Planning to observe his 87th birthday next Wednesday, the retired priest bides his time at St. Anne's Roman Catholic Church fixing and playing.

"I'm a great one to tinker," he said. "See that? I made that cabinet for the speaker and the housing for the record player."

Indeed, the whole of the parsonage is scattered with boxes of gadgets—a pair of walkie-talkies, a burglar alarm, the cornucopia-shaped bell from a 78 rpm record player, boxes of books and pictures of popes.

Though the stuff in his living room, study and kitchen isn't stacked, the home is decorated with a very modern abandon.

Outside the church, a foot-tall statue of Mary is sheltered by a gray cabinet on a 6-inch pole and surrounded by hand-size rocks and a spray of flowers.

"Guess what that cabinet is made of? A TV case," Bankowski smiles at a crack about televangelism.

He was born in Lvov, Poland, and moved to Richmond with his parents and two sisters when he was a year old. His father, a cabinetmaker who spoke German and English, worked at the former Starr Piano Factory and helped John get a job when in grade school.



Their home stood on the east bank of the Whitewater River, a few blocks from the factory, in the German Catholic section of Richmond. His mother cultivated a garden up and down the steep bank, just past the railroad tracks.

"She was strong. She had to be, plowing that garden up the bank."

He is gratified to know the Fourth Street home his father bought for \$400 still stands as does the church of his childhood.

Memories bring quick smiles, but so does the prospect of more work. A fast trip up two flights of stairs in the church's loft leaves a visitor with little time to object about the 45-degree angle and narrow steps with no railing.

Standing above the church's now-silent pipe organ, Bankowski beckons with a large hand: "Want to see the bell tower?"

A brief nod and he's off, now rolling away a cover from the tower entrance.

More stairs—even narrower—hug uncovered brick walls. These he bounds two-at-a-time; his heavy black shoes make little noise, but kick dust as they fly.

"I can't find my 100-foot steel tape measure. I've been wanting to figure some things. I spend most of retirement looking for things."

"There, see it? I like seeing all the fields. It's almost like being in a plane, isn't it? Perfect little patches," he says with a sweeping hand motion over verdant Jennings County farm land.

"I like it here. These people are good Catholics, good farmers, good citizens. They work hard."

He spots some cracked slate shingles below the tower that need replacing.

Likely he'll get to those soon.

Back down the tower stairs and into the attic and he stops again, this time to remember about the time he was stringing electric lights in a church.

"I heard a noise below and veiled to

the people, 'I'll be down in a minute.' When I came down they were gone." The line is delivered with a straight face, and so is the next. "It's better than a voice from below."

Next door again in the parsonage he points to a rifle on the sofa.

"I was going to go into the woods and get some food for the table. The nearest store is five miles away; too far, but I was hungry. Earlier I was trying for a rabbit and thought it had stopped and was showing its tail to me. But it was a stump."

Another grin.

His lifestyle not only brings smiles to

himself but to others as well. Teresa Brennan, church secretary at St. Mary's Catholic Church in North Vernon, said she admires Bankowski.

"I always come away feeling good after talking to Father Bankowski."

Bankowski was ordained in 1927 after studying at St. Meinrad College. He retired at age 70 into a sort of servant's role.

"I didn't want to retire, so I put the word out that I'd like to help some priests."

His first job in retirement was in New Albany, Ind., and later he came to St. Anne's. He celebrates Mass every day for himself and pitches in to celebrate for the 150 parishioners when asked.

A sign in his study says, "You will always be a priest."

(Reprinted with permission)



INSTALLATION—Archbishop Edward T. O'Meara confers his blessing on Benedictine Sister Mary Margaret Funk during installation ceremonies at Our Lady of Grace Monastery on June 4. Elected prioress for a four-year term, Sister Mary Margaret promised "to carry out the directives of the Rule of St. Benedict, the mandates of the Gospel and the wisdom of the Catholic Church." (Photo by Sister Mary Luke Jones)

Archdiocesan school students earn special recognition awards

Many students in archdiocesan elementary schools earned honors for demonstrating their special talents.

Kathleen Kaczmarek, a third grade student of Benedictine Sister Linda Bittner at St. Luke, Indianapolis, won first place for the third and fourth grade category in the creative writing contest sponsored by the Marion County Public Library. She received a \$150 prize.

Another winner is Julie Parakkat from St. Anthony, Clarksville, who was the county winner of the Louisville Courier Young Authors Contest.

Jason Bertly, fifth grade student at St. Gabriel, Indianapolis, was one of 75 students who had their art works shown at the North Central Dream-Makers Exhibition at Northern Illinois University. Jason's creation was a crayon and tempera batik. He received a plaque.

First grade students at Pope John XXIII, Madison, won two separate classes at the Columbus Media Fair. One transparency project was "What the President Does," and a slide project was on "What I Don't Like."

Blythe Thomas, a fifth grade student at Pope John, won the best of her category for a picture of the Madison Balloon Race.

And Michael McGowan, seventh grade student at St. Lawrence, Indianapolis, took semi-final honors in the Optimist Speech Contest at Ball State University.



HONORED—St. Gabriel principal Barbara Shurey (from left) stands with Jason Bertly, art teacher Margaret Lynn, and fifth grade teacher Sue Guernaris as Jason displays his certificate for his winning display in the Crayola Dream-Makers Art Contest. (Photo by Joan Lile)

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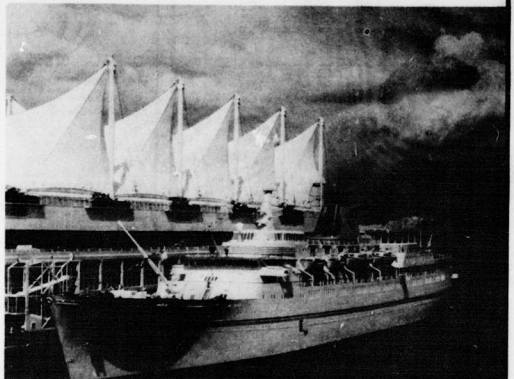
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The Criterion invites you to a cruise of Alaska's "Inside Passage." Some consider this to be the most beautiful place on earth, and advise that "if you are young, stay away until you grow older." Why? Because any other tour you take will seem flat and dull by comparison.

This cruise should appeal to you for many reasons. There is much less packing and unpacking to be done, and plenty of fun and games just staying aboard the ship. And Alaska's marine and mountain grandeur encourages deck sightseeing and photography. And yes, there are "show leaves" in the towns— all different but with typical Alaskan flavor for exploring and shopping.

Cruising is a style of travel that could be addictive. Chiefs serve their best creations as well as Alaska's superb seafood. You can be sure that sometime during the voyage the desert will be a flaming Baked Alaska.

Alaska—green panoramas of timbered islands and mountains with many peaks. Alaska—with small fishing and logging towns. Alaska—our most rustic and exclusive state—we hope you'll join us for this cruise of the "Inside Passage."



mtsDaphne

Parish mission statements reflect unique goals

by Mary Ann Wyand

"The parish is for most Catholics the single most important part of the church. This is where for the mission of Christ continues. This is where they publicly profess their faith, joining with others to give proof of their communion with God and with one another."

"The Parish: A People, A Mission, A Structure" The National Conference of Catholic Bishops

In their mission statement, parishioners of Holy Cross Church on the near-eastside of Indianapolis have pledged to "reach out to the young, the poor, and the unchurched in our neighborhood."

Their formal statement of mission begins, "We, the members of the Church of the Holy Cross, are a community of Christians bonded together by our faith in the person of Jesus Christ. Aware of our presence and responsibilities in the central city of Indianapolis, we recognize a membership in our archdiocese and in the Catholic Church throughout the world."

Members of this inner city parish are also committed to "embracing the wide diversity of our people, promoting the education of the adults and youth among us, contributing our individual resources, talents, and gifts toward the enrichment of our parish life... and growing spiritually through prayer, which is integrated through our daily, active lives."

Parishioners of St. Thomas Aquinas Church on the Indianapolis northside have adopted a mission statement that expresses their desire "to foster a sense of community which enables all of us to celebrate God's love" and "respond to the call to love one another."

Further, St. Thomas parishioners hope to "challenge and be challenged to grow in our journey of faith, and empower us to live the Gospel radically in our daily lives and to act on behalf of justice as an essential element of the preaching of the Gospel."

Aquinas Center staff members at New Albany have drafted a mission statement to

better serve young Catholics through deaconry youth programming.

In part, their statement reads, "Catholic youth ministry in the New Albany Deaconry creates the opportunity to recognize the Kingdom of God in the lives of youth by fostering the total personal and spiritual growth of each young person."

The statement further emphasizes that, "We believe that the goodness of these young people is expressed through their gifts and talents. As vital and responsible members of the Catholic community today, youth are preparing to become the future leaders of our church. Catholic youth ministry serves the young people, their families, and adults who work with them in the 19 churches in their communities which form the New Albany Deaconry. As we serve each other, so we serve our God."

As part of this mission, deaconry youth ministry programs "provide opportunities for leadership development, communication, faith formation, and support for youth and adults. In our commitment to address the many issues and concerns which affect the lives of adolescents, we offer direct and indirect services which foster a sense of vision, direction, and community support."

Carefully formulated mission statements are an essential ingredient in facilitating long-range strategic planning on the parish, deaconry, and diocesan levels, according to Providence Sister Marie Kevin Tighe, director of the archdiocesan Office for Pastoral Councils.

But Sister Marie Kevin cautions parish councils not to rush into the process of writing or changing mission statements.

The process requires extensive reflection and scrutiny, she said, in order to best comment on individual parish needs, ministries, and goals.

Each parish is an integral part of the universal church, she emphasized. Therefore, parishes should "examine their environment, study the current reality, and analyze that information in light of the overall mission of the universal church to bring about the Kingdom of God."

Catholics need to envision their parishes as part of the local church, with peculiarities of the locality, she added, but also must remember their part in the universal church as the body of Christ.

"Each parish or diocese finds itself in a different situation," Sister Marie Kevin noted. "We must step back and study the environment in which we live because that changes the way in which we will serve that mission."

Writing parish mission statements is actually the middle point in strategic planning, she explained. If completed without adequate preparation and reflection, the mission statement may contain "high-sounding language that is beautiful but meaningless."

In her role as director of archdiocesan pastoral planning, Sister Marie Kevin helps faith communities with functional advice as well as assisting with their visionary plans. The entire planning process requires a great deal of preparation and involves discernment and education as Catholics learn from one another.

"Archbishop Edward T. O'Meara has called for a common approach to plan-

ning," she continued. "What we're trying to build is an integrative planning approach rather than an additive planning approach."

Further, she said, members of faith communities must "look at the whole picture and say, 'What ought we to do? What can we do? What will we do?' We need to make these choices in relationship to other possibilities. This requires priority setting based on what is most important now."

Sister Marie Kevin advises parish and deaconry groups to "be global. Really think. Education is one part of that, as is ministry to the elderly, care of the sick, and ministries that serve the overall mission of the parish. We can't plan for one in isolation from the others."

Parish groups must compile lists of needs and goals, then remind themselves that "These are the things that we as a Christian faith community ought to be concerned about."

In order to accomplish this, she added, "Involve the dynamics of competition. Rather, focus on collaboration. The planning process takes a number of years to get operating in a steady state."

Acquiring overviews of the historical missions of the parish and the church in America facilitates this planning process. Slide presentations on these topics, which serve as helpful resource guides, are available from the Office for Pastoral Councils and each deaconry.

Before formulating a mission statement, Sister Marie Kevin advises parish groups to complete:

- an environmental scan.
- a description of each pastoral unit.
- analysis of data.
- development of goals.
- Pastoral groups will want to ask:
 - What weaknesses do we have?
 - What strengths do we have that we need to address?
 - What are our economic conditions?
 - Are there justice issues to consider?
 - What opportunities do we see?
 - What threats are there in our environment that would hinder our mission of promoting the church?

The last step in this process is writing the mission statement, which may require a number of drafts.

Ironically, in spite of the lengthy and complex process of preparing a formal parish mission statement, Sister Marie Kevin admitted that, "In today's church, in today's world, mission statements don't last as long as they used to because of changing life situations."

And writing the mission statement should be followed by operational planning to carry out those commitments.

In fact, the entire pastoral planning process underway in the archdiocese since 1984 is only a beginning.

"We're not just starting a program," Sister Marie Kevin emphasized. "We're building a method for making conscious, discerned choices about how we will use our resources of people, time, and money to further the missions of the church."

And their motto could be, "Let's plan together. Let's share ideas. Let's share resources. Let's learn together."

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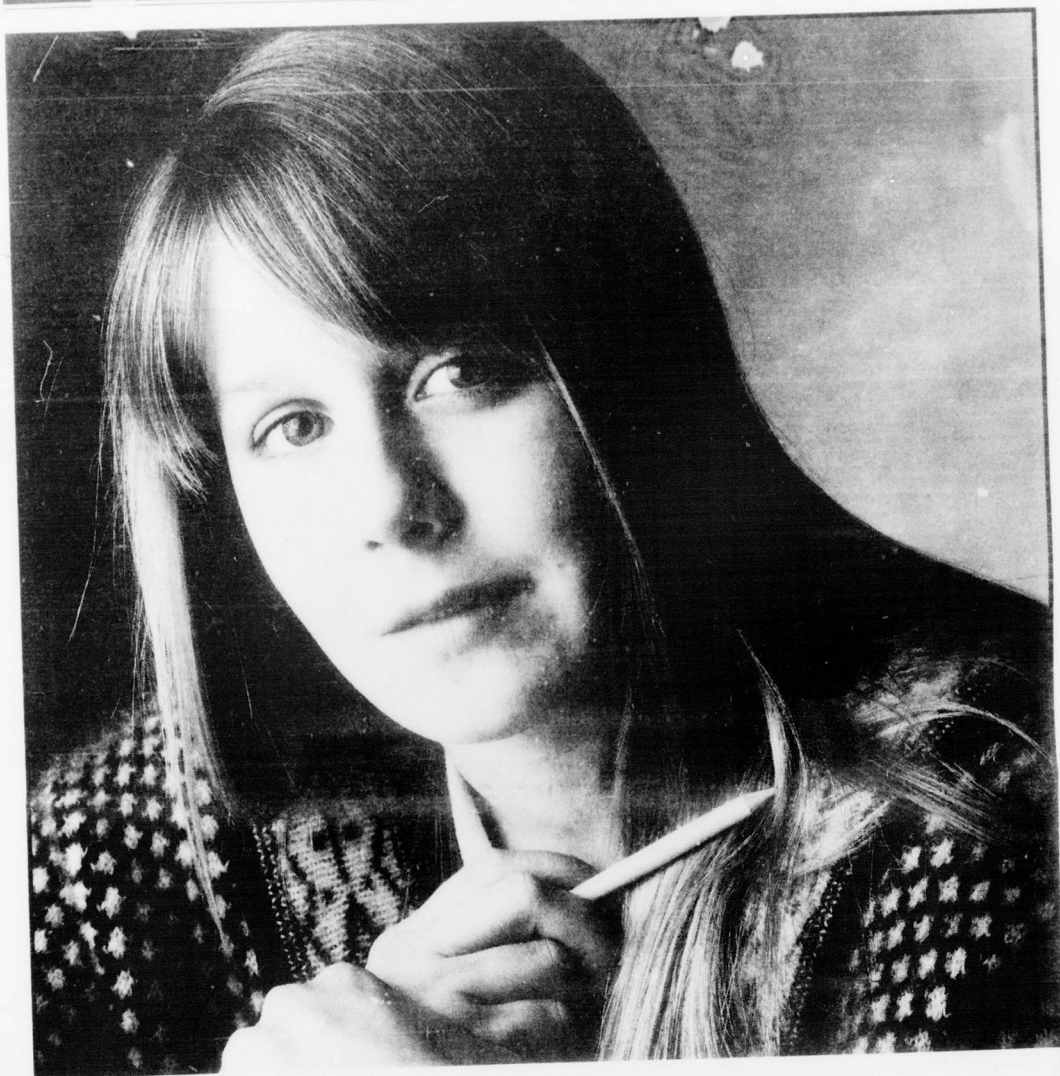
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TIME FOR REFLECTION—Outside Alverna Retreat Center, St. Thomas Aquinas parish council members Ken Sauer (at left), Tom Bertrand, and Rose Marie Houff, all of Indianapolis, discuss a council retreat June 10. (Photo by Mary Ann Wyand)



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Church officials monitor events in China for their impact on religion

by John Thavis

VATICAN CITY (CNS)—Vatican and other church officials in Rome said they were closely monitoring events in China, apprehensive that a shift to hard-line political policies of the past could adversely affect the church's status and religious freedom in general.

While the experts said it was too early to analyze China's unfolding drama, some said they feared that the army's assault on student protesters might signal that the religious tolerance shown in recent years is in jeopardy.

"The religious question is very closely tied to the solution that will be given to this crisis, because the religious issue has always been a real part of the party's politics," said Father Angelo Lazzarotto, rector of Urban College in Rome.

"If there has been a new balance of religious tolerance and openness in China, it has reflected the balance in the party. If now the hard-liners have a free hand, it will have immediate repercussions in the religious field," he said.

Father Lazzarotto, a longtime China observer, said the country's recent religious liberalization has largely depended on local authorities and their political views.

"Where there was a liberal, things became easy. Where there was a hardliner, things remained difficult," he said.

He said the effects of political policies on religion were seen recently in the village of Youtang, in the Hebei province of China, where at least two residents of the large Christian village were killed and more than 350 injured in a police raid. It was an area where the local authorities did not tolerate Catholics who did not belong to the government-approved Chinese Catholic Patriotic Association, he said.

A Vatican official informed about China said the Vatican was following events in China with great concern.

"We continue to hope for the best—that the road to dialogue will be taken up again," said the official, who asked not to be identified. He added that it was too early to form any sure judgment on the situation in China, especially given the uncertainty of what was happening.

Jesuit Father Michael Chu Li-Teh, a special counselor in Rome to the Jesuit superior general, Father Peter-Hans Kolvenbach, said it was clear that this was a critical moment for China and for the church there.

"It all depends on what happens now—if the hard-liners control everything, that is not very good for the church. It looks now like the hard-liners are gaining the upper hand, but I don't know how long that can go on, given the opposition," Father Chu said.

"Either way, China will come out different," he said.

Jesuit Father Joseph Shih, who directs Vatican Radio's Chinese broadcast department, said that although China's relatively tiny Catholic Church was not directly involved in the protests, "many religious people are in favor of the freedoms" requested by the demonstrators.

The non-violence practiced by the students was in line with the church's encouragement of peaceful means of change, he added.

Father Shih said Vatican Radio broadcasts to China have not directly reported on the army assault in Peking, mainly because of a 12-hour lag between the time the program is recorded and the time it is broadcast. The news would be outdated by then, he said.

He said the Chinese program has broadcast news of Pope John Paul II's comments about the army assault, in which hundreds and perhaps thousands are believed to have died. The pope, in Scandinavia, expressed his "compassion and concern" over the killings and said he hoped the deaths "may serve to bring new life to that great and beloved country."

The army action has been condemned by governments all over the world.

Missions allocated \$136 million

by John Thavis

VATICAN CITY (CNS)—The Vatican's three main mission aid societies allocated a record-high \$136 million in 1988, with more than half the money going to missions in Africa.

The funds were distributed to some 900 mission territories around the world to finance local pastoral programs, new construction, education and the training of priests and religious.

The Society for the Propagation of the Faith made allocations and salary payments totaling \$83.5 million. Africa received 55 percent of the funding, Asia 31 percent and the Americas 8 percent. As in previous years, catechetical instruction received the largest share of the funds.

The St. Peter Apostle Mission Society, which subsidizes seminaries in mission territories, allocated about \$42 million in 1988, 58 percent in Africa.

The Holy Childhood Mission Society, which funds mission educational and health programs for children up to 14 years of age, allocated \$10.8 million, with most of it going to Africa and Asia.

The figures were compiled during a meeting of the aid societies in Rome in May and were made available in June.

Mission funds are normally collected one year and distributed the next. The money is kept in accounts in the countries in which it was collected, then sent directly to mission territories to pay for specific projects. Worldwide contributions have increased steadily over the last several years.

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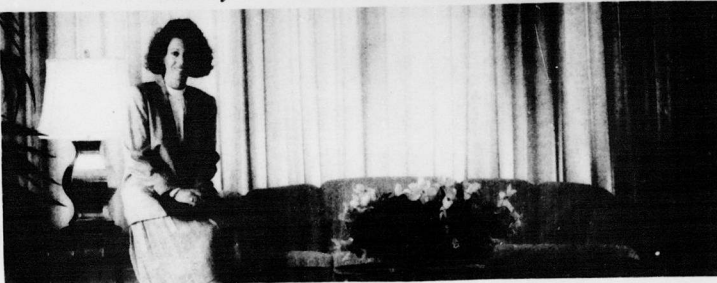
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Pope's Nordic trip shows highly secular society

by Agostino Bono

VADSTENA, Sweden (CNS)—Pope John Paul II spent the first half of June visiting five Nordic countries where Christianity is etched in stone castles and Lutheran cathedrals but not in the daily lives of a highly secularized population.

The primary purpose was to visit the region's small, often isolated Catholic community, numbering under 200,000—less than 1 percent of the Nordic population. Many of the Catholics are refugees and immigrants from Asia, Central Europe and South America.

The first papal visit to the region has also an important ecumenical journey into the predominantly Lutheran countries of Norway, Iceland, Finland, Denmark and Sweden.

In Viking castles and Lutheran cathedrals that were once Catholic churches, the pope stressed Christian unity. He also emphasized what he said was the need to return to religious values if a modern, highly technological society is to progress without trampling human dignity.

The June 1-10 trip also was an opportunity to praise the Nordic countries for opening their doors to refugees, their concern for improving conditions in the Third World and their establishment of domestic societies which provide for the material well-being of its populations.

The pope in turn was praised by Nordic government leaders for his efforts on behalf of world peace and human rights.

The papal message to the minuscule Catholic population was that "even the most isolated Catholics are not alone."

"The smallest of your communities in the north is still part of the universal church. Each is united with the church of Rome and with Catholics in every land," he said.

The pope dramatized his concern for isolated Catholics by traveling to Tromsø, Norway, a prelature more than 200 miles inside the Arctic Circle, to visit the world's northernmost Catholic ecclesiastical jurisdiction. There are 680 Catholics in the prelature.

It was also a warning to Catholics—many refugees and immigrants from poor countries—not to let the "abundance of goods" in the economically prosperous north "dazzle you," causing a blind spot for moral values.

The five countries visited have annual per capita incomes which range from Iceland's \$10,216 to Norway's \$13,790.

To society in general, the pope called for "a mobilization of minds and consciences" to keep science and technology from dehumanizing society.

The pope criticized abortion as leaving the door open to other grave and massive violations against human life. "Whether in the womb or in the final phase of life, a person may never be disposed of in order to make life easier for others," he said.

He turned against "the threats involved in genetic manipulation" and "the

devastating power of modern technology, capable of destroying earth and all it contains."

But the pope was low-key, except for specific mentions of abortion and divorce, and he was silent about other important issues—such as homosexuality and artificial birth control—opposed by the church while generally accepted in Nordic countries. Instead, he spoke in general terms about the need to fortify traditional Christian family values and teachings.

This was a Vatican effort to defuse the negative image the pope has in the region's permissive societies. In Sweden the pontiff is known as "the pope of five 'nos'" because of his opposition to abortion, divorce, contraception, homosexuality and women priests.

The pope preferred to stress the overall need for Nordic societies to return to the Christian values which laid the foundations of their societies and instilled the concepts of human dignity responsible for guiding Nordic political and social development.

He emphasized the need to "assure the moral dimension of culture."

"This is especially important at a time in history when developments in science and technology are not always inspired and measured by true wisdom, but rather offer the odious prospect of making life increasingly dehumanized," he said.

"In a highly developed society such as yours, where everyone has enough to eat, where education and health care are available to all, and where a high level of social justice has been achieved, it is easy to lose sight of the Creator," the pope said.

But divorcing progress from moral values opens the door "to forces which take command of society without concern for individuals and their freedom," he said.

"We have seen great nations forgetting their cultural traditions and decreeing laws for the extermination of entire populations," he said, alluding to the Nazi-ordered mass murder of Jews during World War II.

The papal calls came in highly secularized societies where religious influence is waning despite figures showing that over 90 percent of each national population is Lutheran. The affiliation is mostly cultural and historical with only from 5 percent to 10 percent of the population attending weekly Lutheran services.

The pope's crowds were sparse, often measured in the hundreds instead of the hundreds of thousands normally marking papal events in heavily Catholic or predominantly Christian countries. However, the pope received ample newspaper coverage and his main events were broadcast live on radio and television.

He took advantage of the exposure to reiterate a theme close to his heart: the need to improve religious freedom in the Soviet bloc. Speaking in Helsinki, Finland, 60 miles from the Soviet border, the pope asked for legalization of the Ukrain-

ian Catholic Church, an Eastern-rite church declared illegal in 1946. Its members were told to join the Russian Orthodox Church. However, the church has continued to exist clandestinely in the Soviet Union reportedly with more than 4 million members.

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Throughout, the pope and the Lutheran bishops frankly discussed major issues still dividing the churches such as papal authority, Catholic opposition to inter-Communion and Catholic failure to explicitly recognize Lutheran ministers and the eclesial character of Protestant churches.

In answer to Lutheran calls for speedier Catholic action on the issues, the pope urged prudence. "The seriousness of the task forbids rashness and impatience," the pope said.

Throughout the trip he reiterated his commitment to ecumenism and asked for greater efforts to remove obstacles to Christian unity.

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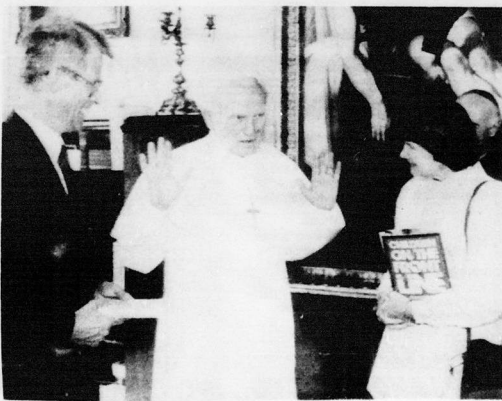
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IN SWEDEN—Pope John Paul II holds up his hands while talking with Swedish Prime Minister Ingvar Carlsson (left) and Lisbeth Palme, widow of former Prime Minister Olof Palme, at the Cathedral House in Stockholm June 8. (CNS photo from UPI-Reuters)

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TWELVE TOUGH ISSUES

Church teachings about women's ordination

by Archbishop Daniel E. Pilarczyk
Archbishop of Cincinnati
Excerpted from "Twelve Tough Issues"
Eleventh in a 14-part series

Isn't it unjust of the church to refuse women ordination to the priesthood? Isn't it time to lift this ban?

On this issue as on all others, knowing exactly what is in question is crucial. Here we are not talking about a law or a rule, but about a teaching. The church has not decided that women ought not be ordained to priesthood, but teaches that women cannot be ordained to priesthood—that is, that it is not possible for a woman to be an ordained priest.

This teaching has not been formally and dogmatically defined like the divinity of Christ. But it is not an open question in which all options are equally valid. Perhaps the best way to reach an understanding of the church's teaching is to consider some of the elements which are inherent in it.

Historical Precedent

Central to the church's teaching is historical precedent. No evidence indicates that women have ever been ordained to priesthood throughout the church's long history. Is this a historical accident? Is the church's practice culturally determined and therefore open to change as human culture changes? Or does the church's practice reflect the normative will of Christ?

Because ordination is a sacrament, the origin and nature of the seven sacraments are also at issue here. The church believes that the sacraments have their origin in Christ, that he instituted them. If this is the case, to what extent is the church able to modify sacramental practice?

While the church can determine, for example, that lay persons may distribute the Eucharist, the church cannot determine

that the matter of the Eucharist should be rice and tea rather than bread and wine. Similarly, the church can determine that Christian marriage vows must be exchanged in the presence of a priest and two witnesses, rather than by the parties alone, but the church cannot decide that a sacramental marriage can be contracted between persons still bound by another marriage.

Here, then, is the real issue: Is the practice of not ordaining women one of those things which the church can change, or is it something which is inherent in the substance of the sacrament of orders and therefore not subject to church determination? The consensus of the church has always been that this is not something which is open to change.

Having said that, we then find ourselves asking why the church cannot change the substance of the sacraments to correspond more closely to the perceived needs and customs of today. The reason is that the sacraments are a reflection of Jesus' own historical life and ministry.

Christian faith and ritual practice are founded in the events of the life of a man who lived and taught in the cultural context of first-century Palestine. This is why we use bread and wine, instead of rice and tea, to recall Christ's last supper with his apostles. This is why we use oil, instead of iodine, to express Christ's healing and strengthening of the sick. And this is why priests, who represent the historical Jesus in a particular way, are male and not female. The church is not free to change the substance of the sacraments because the sacraments reflect the historical reality of Jesus, and the church cannot change that reality.

Further Questions

Still further questions need to be dealt with if we want to understand the church's teaching on this issue.

What does it mean to be a priest in the church? Is the ordained priesthood some sort of elite class to which all others are subordinate and which women are unworthy to enter? Or is the priesthood a

particular service to the church to which women are called for the good of the church? Because some are called to priesthood are others less worthy, less good? Does the fact that almost all members of the church are not priests mean that priesthood is something which only a few deserve, or does it mean that baptism provides the basic mode of being Christian and that the ordained priesthood exists only to promote and serve the well being of the general body of believers?

Then there is the question of power in the church. Priests have certain powers which other church members do not. Does this mean that only priests are important in the church? What is the nature of "power" in the church? Is there only one kind?

The contemporary phenomenon of the expansion of church ministry adds another dimension to the discussion. Not too long ago, church ministry was reserved almost exclusively to the priest. He did everything, and did it almost alone. Now women and men religious and lay men and women engage in service to the church community as catechists, youth ministers, visitors of the sick, directors of catechumens, and so on. Does the desire of some women to be ordained to priesthood reflect progress or regression in the direction of restricting all real ministry to priesthood?

But what about the Protestant communities which have women ministers? Here he must recall that most Protestant churches do not look on holy orders as a sacrament. They see their minister as a member of the congregation called and deputized for service by the congregation itself without any special sacramental action from God.

Not an Arbitrary Decision

There are all sorts of questions which arise as we try to understand the church's teaching about the ordination of women. That's what makes it a tough issue. But it is important to acknowledge that we are not dealing here with some arbitrary decision on the part of sexist church leaders who could easily do things differently if they chose. Rather we are

dealing with the church's conscientious attempt to be faithful to the teaching and will of Christ.

Still other things need to be said. The church's teaching about who is able to receive the sacrament of holy orders is not a sign that women—or unordained men, for that matter—are somehow inferior in the church. When we talk about priesthood we are not talking about "superior" and "inferior," but about "different." The ministry of ordained priesthood is the Lord expressing his love for us in one way. The care and service offered to the church and the world by dedicated lay women and men is another. Both are gifts. We cannot afford to undervalue either.

Therefore, excluding women from church activities which they are able and permitted to do is wrong. This includes various service ministries and many liturgical ministries as well. Increased visibility and participation of women has been one of the church's greatest blessings in the last few years. Unfortunately, some of the church's representatives have not always been as diligent as they might have been in encouraging and promoting greater participation of women. Some church members have resisted accepting women's activity in new roles within the community. This, too, is unfortunate.

Many find it hard to see the handiwork of a loving God in the church's teaching about women's ordination; many find it a difficult and painful issue; but the fact that this teaching is hard for some to understand, or hard for some to accept, does not make it wrong or mean that it should be rejected. Christ loves his church and guides it and blesses it in many ways. Our task, in the midst of the pain and difficulty of faithfulness, is to search for the insights and understandings which will make clear where the blessings lie.

(Excerpted from "Twelve Tough Issues: What the Catholic Church Teaches—and Why," © 1989 St. Anthony Messenger Press, 1615 Republic St., Cincinnati, Ohio 45210. All rights reserved.)



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Parish group offers microscopic view of church

by Fr. Herbert Weber

A parishioner named Dan told me that some years ago he and his wife, together with a half dozen other couples, participated in an adult study group. Most Sunday evenings, the associate pastor would lead them in a discussion on some current happening in the church.

But one night the conversation extended far beyond the normal two hours. There was something special in the air. No one wanted to leave.

About midnight, one man voiced his appreciation at being part of a group that supported him so much. As others echoed that sentiment, the leader summed up what had been happening.

The night's session had become much more than an intellectual exercise. Members of the group had really experienced the life of the church, and they had actually become church.

All kinds of groups exist in parishes. That was true before, and it certainly is true after Vatican Council II. Some groups are functional, organized to get something done like liturgy planning or preparing for a parish festival. Others exist for the personal enrichment of their members, like Bible study and prayer groups.

Interestingly, all these groups, like Dan's adult study group, can continue to develop after they are formed, reaching new levels of maturity. All that the group can be is not always obvious the first time it meets.

Instead, what people find is that these small groups themselves have histories. Events occur that cause the group to grow and develop, helping members to experience what the life of the church is about.

Recently my attention was caught by parish music groups. Whether they are choirs or contemporary ensembles—often still called folk groups—these parish organizations illustrate what can happen in a parish group.

A woman named Mary described her experience in a small choir. The group had first gathered at the request of the pastor and the music director, who was new at the parish. This young man spent time teaching songs to the group. Most members never had sung in a choir. Most members they not only enjoyed singing together, but also talking with each other before and after practice. Mary said how much she looked forward to gathering for their "special Mass" on Sunday morning, even when it meant juggling the rest of her schedule.

Then, to her amazement, Mary found that members of the choir were doing more than merely singing together. They were



BECOMING CHURCH—Mary was part of a small group in her parish. As time passed, she found that choir members were doing more than merely singing together. The group became a whole that

was more than the sum of its parts. Members of the group had really experienced the life of the church. In fact, they had actually become church. (CNS photo by James Pearson)

praying by singing. The group became a whole that was more than the sum of its various parts.

In time, some members of the group moved to other cities. Mary herself moved on. Yet, as she told me, having had that experience is a reminder that such an approach to "being church" is possible again.

Some groups continue to mature after they are formed by expanding their vision of themselves. This happened to a St. Vincent de Paul group that I knew.

Its members had formed into a strong spiritual force by doing charitable work, exchanging views on what the Gospel asks

of people, and praying with each other about their ministry.

One time this group added a single mother and her son. The woman was not only touched by the generous spirit of the group, but also found the spiritual bonds among the group's members contagious. The result was that she wanted to be part of the group.

As her own plight improved, the woman asked if she could join the members in their work. But this became something of a challenge to the group. For their membership had remained basically the same for a rather long time. They were comfortable with the bonds already formed among themselves.

The woman's request to join the group forced members to take a fresh look at themselves, as well as their work and its meaning.

After being accepted into the group and praying and working alongside its members, the woman eventually told them the way in which they lived had convinced her to join the church, even though she had never practiced any faith before.

Her participation in a parish group had become a positive means of experiencing the church itself. And one member said much later that accepting her as a member was the best thing that ever happened to the group.

What makes small groups within parishes work?

by Laura Meagher

What makes small groups in parishes "work"?

First, the members of a small group need to share a clear understanding of the group's purpose. Parish groups form for different reasons. Some carry out

This Week in Focus

What happens when small groups in parishes find themselves at a crossroads? Various kinds of small groups play a role in parish life today. But no one can know all that a group can be the first time it meets. Groups grow and change and have the potential to become more than just the sum of the individual members. In order for small groups to function well within the parish structure, a shared view of the group's purpose is essential. And after surviving points of transition, small groups often come to a new understanding of what it means to experience the life of the church.

a particular task with the understanding that the group will disband when the job is finished. Some, such as parish councils, liturgy committees, and education boards, serve ongoing functions. Others form in response to parishioners' desires for shared faith experiences. Prayer groups, renewal programs, and Scripture study groups evolve in this way.

When participants share a common view of the group's purpose, expectations are apt to be satisfied. One role of the group's purpose is to keep expectations focused on the group's purpose. When shifts in expectations or purpose occur, these need to be recognized.

Changing agendas without group consensus can lead to a breakdown of the group. Sometimes this can be a "happy death," but only if the entire group accepts it.

Second, in small groups that work, group leaders must enable others to lead. A group centered around one or a few personalities is doomed.

The most effective leader encourages group members to take on responsibilities for the ongoing life of the group. Where special expertise is necessary to the group, the leader introduces group members to appropriate resources.

Parish committees frequently become stagnant when leaders are reluctant to hand over responsibility to others able to provide it. Thus, one woman who was invited to join her parish's liturgy committee quit with disappointment

after a few months. Creative and energetic, she found her ideas reworked until they fit the style of long-time committee incumbents.

Third, effective groups share tradition and ritual. At the most practical level, rituals provide the structure for a meeting: calling to order, reading minutes, considering new business. On a deeper level, rituals provide continuity with the past and a framework for the future.

A Scripture group, for example, may want to follow a format that provides continuity from meeting to meeting. Groups that rely too much on spontaneity to keep going may find they have nothing to keep going.

Fourth, long-term groups should have a concern for passing on the group's identity to the next generation. Successful groups plan for the continuous incorporation of new members and a systematic passing on of group "lore."

Youth ministers, who deal with a constantly changing population of teen-agers, know that successful programs are built on the storytelling of older members who pass on their experiences to younger members. In one parish where quarterly retreats are an important part of the youth program, tales of retreat activities told and retold over the years are all the incentive many newcomers need to sign up. Where parish groups work, shared enthusiasm engenders new life.

Discover strengths within parish group to facilitate growth

by Stan Konieczny

Despite a variety of changes, the adult religious education committee at Queen of Peace Parish in Belleville, Ill., has remained faithful to two basic premises upon which the group was founded eight years ago. The members still demonstrate a deep commitment to adult spiritual growth. And they still refuse to sell doughnuts.

Two parishioners who were instrumental in starting the group in 1981, Lou Slapshak and Marilyn Read, recently met with other committee members to recall how they have ministered to each other and to fellow parishioners with the support of two pastors, first Msgr. Maurice Driscoll then Father Jack McEvilly.

"Basically, the Parish Renewal Experience program started us in this," Read commented. "All the people sitting around this table came out of the Parish Renewal Experience."

"We saw that there was a hunger to learn and a lack of understanding of the church, and we began to ask what we could do about it," Slapshak added.

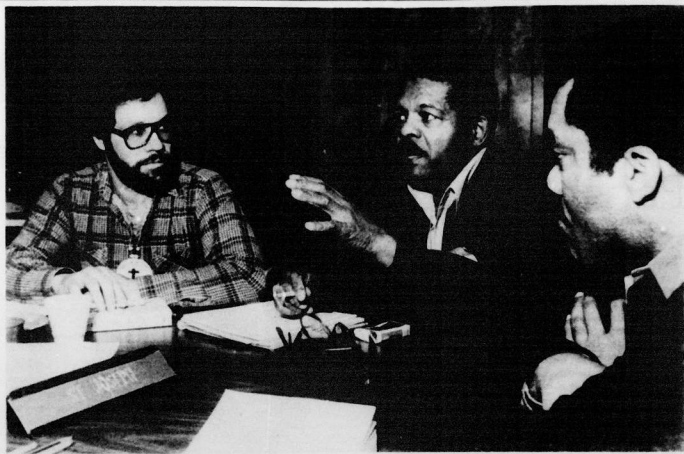
They set out to create a parish adult religious education program for the now 900 families of Queen of Peace Parish. Their efforts met with some skepticism.

As the program began to take shape, some people asked what kind of fund raising the group was planning in order to meet the expenses of its programs. One day Slapshak snapped back, "Well, we're not here to sell doughnuts. We're here for adult spirituality."

Recalling his reply, he grinned sheepishly and added, "We never have had to sell doughnuts either."

One thing members of the committee found is that they had to be resourceful. "We had to go out, find things, and judge if they were applicable to our parish," Slapshak said. "And we were not very good at looking for resources, mainly because we did not always know what to look for."

A variety of outside resources have aided the committee, including the diocesan education office. There also have been women religious, seminarians, and the Maria Center, a program for spirituality and growth operated by the School Sisters of Notre Dame in nearby St. Louis. Even so,



GIFTED—As often happens in parish groups, the committee needed to tap the gifts of its members to find sources of

the group said it has directly felt the effects of the religious vocations shortage in the church.

Like so many groups, the committee needed to tap the gifts of its members to find sources of leadership within. As it turned out, this fostered growth for the members.

"The members of the group began to serve as facilitators for the first time during a program titled Romans VIII. This involved faith sharing. We had to get into small groups and start them out by telling our stories, which was new to many of us," Slapshak recounted.

"But that allowed us each to grow," Read added. "Whenever any of us have facilitated one of these programs, we have had to prepare and reflect and try to tie everything together. You have to grow," she said.

The group has to "be careful that we don't spread ourselves too thin," said Bob Jobe. At the same time, the

leadership within its own ranks. This became a road to growth for group members. (CNS photo by Michael Hoyt)

group always faces new challenges, as education committees in parishes everywhere do.

Father McEvilly, for example, always encourages those in the program to take it in new directions, pointing to needs in sacramental preparation and continuing religious instruction for teen-agers and young adults whose contact with the church community can be minimal.

The group is beginning to see the results of its efforts. "Because of programs that we offer, people are becoming more involved as eucharistic ministers, lectors, and volunteers for other forms of parish outreach," Lucy Rutledge explained.

She said she thinks it is "a very positive sign" for lay people to take such an active role in their spiritual formation and that it is "good for others to see ordinary Catholics, just like themselves, doing some great things."

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ELEVENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, June 18, 1989

2 Samuel 12:7-10, 13 — Galatians 2:16, 19-21 — Luke 7:36-54

by Fr. Owen F. Campion

The Second Book of Samuel supplies this weekend's liturgy with its first reading. An interesting and descriptive recollection of ancient history, and the beginnings of the kingdom of Israel under the kindly dynasty of David, Samuel nevertheless only occasionally is read within Liturgies of the Word.

As Jewish belief and thought developed, the role of David, and of David as king of Israel, became singularly important. Once, the covenant had been viewed to be primarily an agreement between God and his people. With the ascension of David to Israel's throne, the covenant became an understanding between the king, and his successors, with God.

In that context, therefore, the acts and decisions of the king, especially king David, assumed great urgency even if they only were private acts. His misdeeds, his rebellion against God, were matters of supreme concern. By his acts, the king either confirmed or disavowed the covenant. His actions vitally affected the people's relationship with God, and if the relationship were disturbed, then their security was in jeopardy.

There are different ways to read this story of David's lustful union with Bathsheba. Central, of course, is his treachery in killing Uriah, Bathsheba's husband, to "get him out of the way." That was indeed a crime upon the marriage of Uriah with Bathsheba. However, wives were viewed as their husbands' property. David desired something that belonged to another. That was wrong. He compounded the problem by murdering Uriah.

The Liturgy of the Word this weekend glancingly shows how the Lord uplifted and humanized that ancient view of women.



Obviously, the message of this reading applicable to either sex and in all time is the value of David's personal admission of sin, his grief because of his sinfulness, and the overwhelmingly merciful forgiveness of God, spoken through his representative.

St. Paul's letter to the Christians of Galatia is the source of the reading in this weekend's second liturgical lesson. Experts in the study of Paul's writings do not agree as to whom the great apostle wrote when he sent this epistle to the churches of Galatia. It is no mere academic argument. A firm answer would settle questions of Paul's itinerary, and therefore the impact of events upon his thinking.

Nevertheless, with that question still finally unanswered, Galatians is an intriguing and rich collection of Paul's beliefs. As many as 10 themes in his theology spring forth from the epistle in sparkling, bold, and decisive language. Such was Paul's fascinating style.

The lesson in this reading is that true Christians are transformed, not by their intellects, or by accident, but by the very presence within them of the Lord. "I live not I, but Christ lives in me!" exclaims Paul in this epistle and in this reading.

St. Luke's Gospel presents us this weekend with its marvelous interpretation of the encounter between Jesus and the woman sorry for her sins. Unlike the other evangelists, Luke makes the woman sinful (although, despite popular assumptions to the contrary, he does not make her Mary of Magdala, Mary Magdalene).

Luke portrays the host as a Pharisee. The woman anoints the feet of the Lord. The event occurs early in the ministry. Jesus shows his ability to read the mind of the host. He consoles the woman with a recognition of her "great love." Love is the key, in other words.

The message Luke wishes to convey is clear. From its beginnings, the ministry of Jesus was to forgive sins. He reached out even to the most sinful. To earn God's forgiveness depends not upon external gestures, but upon genuineness of humility and resolve. Thus, the woman washed the

Lord's feet, a symbol of extraordinary homage. She wept profoundly. Jesus acknowledged her and befriended her, in the face of cultural habits to the contrary. He affirmed her love, thus saying that love was all that's required to be forgiven. He forgave, with the authority of God, and he judged with the knowledge of God.

Finally, Luke makes central in this exchange a woman. The woman entered the dining room of men. That was strikingly unusual for the times. Such was not "woman's place." The Lord received her without question. He honored her by responding to her feelings. He forgave her.

As the Gospel proceeds, Luke states that women were in the Lord's party. He names several: Mary Magdalene, Joanna, and Susanna. The presence of women was a supreme departure from the customs of the times. Women were not companions, or even considered worthy of such thinking about religion, but as functionaries or providers.

Reflection

For contemporary American society, these lessons suggest how important to Jesus, and to early Christianity, was the concept that personhood is not essentially feminine or masculine. To say that the

Christian religion took upon itself without pause the culture of sexism prevailing in Jesus' own time is to overlook completely the realities given in readings such as these. The circumstance of David's era is clear. The Lord took a radically different approach, as St. Luke's Gospel suggests.

However, vital as that footnote might be, the central lesson this weekend is about the effect of sin, the possibility and necessity for personal contrition, and the undying mercy of God in his forgiveness through his visible representatives.

David's sin affected an entire people. Sin, even the most personal, rarely does not confound others. If nothing else, it hardens the sinner's heart, and that builds a platform for future thoughtlessness, even heartlessness, acts.

Contrition is ~~not~~ merely presenting a gesture, or meaningless word. It must be profound—from the heart. It must be an act of love.

Finally, always, fully, the Lord is prepared to forgive. In hearing the sorrowful words of a sinner, and in speaking God's own absolute forgiveness, the Lord speaks through human representatives and in human words. Such it was with David as he met the prophet. Such it is as the church offers us its sacrament of reconciliation.

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Thanks, Uncle Pat, for all that
you did for us over the years

by Bishop Edward J. O'Donnell
Auxiliary Bishop of St. Louis

Everyone in our family loved Uncle Pat. He didn't live with us, but somehow it

MY JOURNEY TO GOD
Our Dad

Take him O Lord, in your precious hands.
His suffering has made us so sad.
Whatever you do, be gentle with him.
Remember that he is our dad.
We know we can't always have him.
The way that we once had.
So take special care of this man
you are taking.
And remember that he is our dad.
Give him the comfort he's given us.
The peace that he needs so bad.
And have your angels watch over him.
'Cause remember that he is our dad.

Bob Tonte

(This poem was written in memory of Roy B. Torrence and submitted for publication by his daughter, Cathie Patton, a resident of Indianapolis.)

(Send original prose and poetry relating to faith and experiences of prayer to My Journey to God in care of The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206. Include complete mailing address, telephone number, and parish on all submissions.)

seemed that he was always around. He brought a laugh, a story, a sense of family, as he spoke to Mom and Dad about family, friends, and places that I barely knew about.

He wasn't rich, but more than once he helped Dad out with a loan when one of us kids needed braces or tuition or even a bike.

We loved Uncle Pat, we really did, but his very familiarity made us take him for granted. Other guests would come to our home with more fanfare—my sisters' boyfriends, my mother's Red Cross group, even one time my Dad's boss. They seemed to have more flash, more flair, than Uncle Pat. They raised our excitement level more than he did, but they came and went, while Uncle Pat was always there, a dependable part of our lives.

It wasn't until that dark day that we heard that Uncle Pat wouldn't be around any more that we really thought about how important he was to our family. No one ever quite took his place.

Thanks, Uncle Pat, for everything.

No 'Pope Teaches'
column this week

Due to his trip to the Nordic countries, Pope John Paul II did not prepare remarks for his weekly audience at the Vatican. Therefore, his column will not appear in *The Criterion* this week.

From June 1-10, the pope made his first papal visit to Norway, Iceland, Denmark and Sweden.

Entertainment

VIEWING WITH ARNOLD

Indy returns with more fun and fears in finale

by James W. Arnold

You can't get more basic than a race between Indiana Jones and the Nazis to find the Holy Grail.

That's the good vs. evil, boys' adventure mythology underlying Steven Spielberg's third, and probably final, "Raider" escapade, "Indiana Jones and the Last Crusade."

The Grail here is the chalice of medieval legend (Percival, Galahad, etc.) rather than history—just another sacred object with awesome powers of life and death, with a phony past involving monks, crusaders, secret manuscripts, clues buried in ancient crypts. The dialogue is sprinkled with pseudo-pietism: "The search for the cup is the search for the divine in all of us."

This vaguely religious patina is about as profound as the search for the Ark of the Covenant in the original 1981 adventure, the first featuring then-little-known Harrison Ford as the 1930s archaeologist equipped with indefatigable courage and skill, as well as leather jacket, fedora and bullwhip.

This time, as has been well-publicized, Ford is joined by yet another heroic movie legend, Sean Connery, who plays Indy's equally antiquities-obsessed professor-father. Connery's class, charisma and personal warmth give the movie a needed boost, since the Jones derring-do (non-stop heroics at speed fast and volume loud) can be wearing the third time around. It all seems fitting, since Connery's James Bond is spiritual Daddy of the "Raiders" movies.

There are crucial differences—the time period, Bond's reliance on scientific gadgets, and Indy's relative lack of

confidence and shyness with women. But the formula—exaggerated violence with a comic edge, fast-moving complex plots, formidably evil villains, and humorously omnipotent, self-deprecating heroes—is the same.

Connery acts his age here (in reality, he's only 12 years older than Ford's 46) and mostly hangs about offering complaints and advice as Ford does the physical work. When Dad does get involved, it's embarrassing. E.g., using a machine gun to fight off pursuing Nazi planes as they try to escape in an old prop two-seater, he shoots off his own aircraft's tail assembly.

The elder Jones is a lively fellow who starts out after the Grail himself before being waylaid by the Nazis. (As before, the setting is the late 1930s.) The only morally irritating note is that the script makes a running joke of both father and son having been seduced by the same treacherous, Nazi-spy blonde (Alison Doody).

Actress Doody, who is actually Irish, makes a minimal impression compared to previous Indy movie heroines (Karen Allen, Kate Capshaw). As Elsa, her biggest moment is the sequence in the Venice catacombs where she and Indy are delayed by 6,000 rats. (Director Spielberg still bugs us with his childhood fears of decaying and crawling things—rotting corpses, cobwebs, snakes, etc.)

In the second film, "Temple of Doom," the action stuff stretched taste to the extreme of brutality and even sadism. This was the movie that created the PG-13 rating. Special pains seem taken in the "Crusade" script by Jeffrey Boam ("The Dead Zone," "Innerspace") to avoid this theme. The thrills have been designed more to delight than to terrify. They're often softened by funny lines, and whole passages seem more inspired by the Marx Brothers than Fu Manchu.

One particularly unexpected sight and



TIES THAT BIND—Harrison Ford (center) and Sean Connery (right), playing Indiana Jones and his father, Henry, are bound by more than blood when they meet actress Alison Doody as Dr. Elsa Schneider in "Indiana Jones and the Last Crusade." The U.S. Catholic Conference describes the film, set in 1938 Nazi Germany, as "exhilarating, old-fashioned movie entertainment" but "too intense for youngsters." Due to intense violence and some rough language and sexual innuendo, the USCC classification is A-III, adults. (CNS photo from Paramount Pictures)

sound gag involves the timing of the blows of a heavy pick (Indy is knocking a hole in a library floor) with an elderly librarian stamping his books, and the old fellow's puzzlement at the apparent force of his strokes.

Several action sequences have an exhilarating, Chinese box construction (out of one crisis into another) that typified the best of the old visual comedies. One, early in the film, takes us back to 1912 with Indy (River Phoenix) as Boy Scout. It explains the origin in true pop myth fashion of his hat, jacket, whip and fear of snakes.

There is also self-satire. E.g., Indy loses his treasured fedora after one extended fight-and-chase scenario, but a stiff breeze blows it miraculously back to him.

Still, what you get is what you can expect to get in this kind of entertainment. "Crusade" recreates all the effects that worked so well before—the booty traps in the treasure chamber, the long rolling combats (on motorcycles, tanks) with endless Nazis, the rolling heads, the shameless stereotypes, the ludicrous plot

design, the horrible fates befalling all but the valiant heroes.

Bring a child along, but you're well-advised to cover his/her eyes now and then and warn that it's "only a movie."

(Definitely adventure-comedy with more fun than fright; implicit non-marital sex; hokey violence; satisfactory overall for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Dead Poets Society	A-III
For Queen and Country	A-IV
Let's Get Lost	A-IV
No Holds Barred	O
Renegades	A-III

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

'Journey to Survival' teaches harmony with nature

by Henry Herx and Judith Trojan

In a technological society, learning to live harmoniously with nature is an acquired skill. "Journey to Survival," airing Thursday, June 22, 8:30-9 p.m. on PBS, tells how to do so.

The program features the wilderness survival school run by Tom Brown, Jr. in the Pine Barrens region of southern New Jersey. More than 15,000 students from around the world have come to Brown's school to learn how to be at home in the wilderness.

Brown says he teaches them how "to live on nothing with nothing." Classes start with the basics—how to start a fire with a wooden bow drill, how to build a hut out of forest debris, how to track animals and cook without formal implements.

Teaching students not to fight nature but to use it, Brown's broader objective is to impart a respect for nature and for the importance of saving the wilderness for future generations. Metaphorically describing how people in modern times have despoiled the natural environment, Brown says, "We are a society that kill our grandchildren to feed our children."

Produced by Pasquale Sanginino for New Jersey Network, the documentary follows a class of 50 students, who include a reference librarian, doctor, concert violinist, Australian conservationist, and the actor, Aidan Quinn.

Quinn observes that the wilderness experience helps an actor because it forces him "out of self to explore another reality entirely."

Others say that they have learned greater self-confidence and self-knowledge as well as a new respect and understanding of the Earth. In essence, what this wilderness training is all about is inculcating a sense of stewardship for nature, or what Brown calls society's responsibility as nature's "caretaker."

Brown grew up on the edge of the Pine Barrens and talks in somewhat mystical terms of having been trained in the mysteries of the wilderness by a boyhood friend-grandfather, an Apache tracker. Indeed, some of his

students tend to talk about nature as if it were some kind of religion.

Fundamentally, however, the program has a sensible ecological message that humans must respect all life and learn to live in harmony with the earth. Brown sums up why he has devoted the last 10 years of his life to wilderness survival training, saying, "It is only through re-education that we can save the wilderness." (HH)

TV Programs of Note

Friday, June 16, 9-11 p.m. (CBS) "Ghost of a Chance." Dick Van Dyke, Redd Foxx and Geoffrey Holder star in this comedy reprise about a honkytonk piano player (Foxx) who is accidentally killed by a narcotics detective (Van Dyke). But he returns to haunt and inspire the detective to influence his grandson, who is about to choose between life as a talented musician or life on the streets.

Friday, June 16, 10-11 p.m. (PBS) "Horowitz Plays Mozart." Broadcast of a program in which the 88-year-old Vladimir Horowitz performs Mozart's Piano Concerto no. 23 in A Major with the La Scala Orchestra, the first time in 35 years he had agreed to make a studio recording with a symphony orchestra.

Saturday, June 17, 12:30-1 p.m. (CBS) "Family of Faiths." This religious special portrays the attempts of 12 major faiths to work together to address such contemporary crises as homelessness, AIDS, violence, and destruction of natural resources. Hosted and narrated by actor Michael Moriarty, the program focuses on an interfaith meeting sponsored by The Temple of Understanding, founded with support from Eleanor Roosevelt and Pope John XXIII.

Sunday, June 18, 9-11 p.m. (CBS) "Deadly Care." A dedicated cardiac nurse (Cheryl Ladd) begins to cope with the high pressure of her job by turning to tranquilizers and alcohol. Forced to leave the hospital after her work suffers, she takes a position as a registered nurse in the coronary care unit of her hometown hospital and almost kills a patient before she finally seeks help.

Sunday, June 18, 10-11 p.m. (PBS) "People Like Us." Rebroadcast of the 1982 "CBS Reports" documentary in

which Bill Moyers examined how changes in government spending for social programs contributed to the plight of the poor and the disabled who slipped through the economic safety net. The program is part of the retrospective series, "Moyers: A Second Look."

Monday, June 19, 8-9 p.m. (PBS) "Ring of Fire: East of Krakatoa." The concluding episode in the rebroadcast of an "Adventure" miniseries on the exotic cultures and diverse terrain of the Indonesian archipelago features the personal reflections of filmmakers Lorne and Lawrence Blair as they journey through Java, Bali and the Celebes Islands.

Monday, June 19, 9-11 p.m. (PBS) "Firing Line Special Debate." Arguing the affirmative side of the question, "Resolved: The Cold War Is Not Coming to an End," are "Firing Line" host William F. Buckley Jr. and John Tower, former Republican senator from Texas. Opposed are George McGovern, former Democratic senator from South Dakota, and Rep. Pat Schroeder, Democrat from Colorado.

Tuesday, June 20, 9-10 p.m. (PBS) "Who's Killing Calvert City?" Examining the consequences of the pollution and toxic waste stemming from the chemical plants that since the 1950s have formed the basic industry of this small Kentucky town, "Frontline" talks with environmentalists and chemical manufacturers, with citizens and town officials, about the community's fears for its future.

Tuesday, June 20, 10-11 p.m. (PBS) "Seaway." Built 30 years ago, the St. Lawrence Seaway is an engineering marvel that never lived up to its potential in serving the inland ports along the Great Lakes. The program examines how the United States and Canada are working together to run the 2,342-mile waterway more efficiently and utilize its capacity more fully.

Thursday, June 22, 10-11 p.m. (PBS) "Where Is Here?" Rebroadcast of the second in the four-part series, "Canada: True North," in which Margaret Atwood, Robertson Davies, Mordecai Richler and 18 other Canadian authors were dispatched to different parts of the country to report their observations of how Canadians define their national identity. (Check local listings to verify program times.)

QUESTION CORNER

Best to avoid living will

by Fr. John Dietzen

Q Would you please explain in your column about the living will? I am 84 years old and Catholic. Would it be possible for me to make a living will? I want to die with dignity. —Maryland

A If you have any family or friends who love you and a doctor in whom you have confidence, there is no question you will die with much dignity and respect and love, whether or not you have such a signed "will."

Perhaps a few thoughts will help you see what I mean and help you attain some peace of mind.

The subject of living wills is not only an intricate one; it is thoroughly muddled today by all kinds of fuzzy and cloudy



talk that frequently deliberately confuses people about their traditional and basic beliefs.

Several states now legally allow such wills by which a person refuses certain kinds of treatment in a terminal condition that might later occur.

Some of these laws are unbelievably broad. In at least one state, if you become mentally unable to make your decisions a legally appointed guardian can refuse you medical treatment. It matters not that this individual may be a government employee who is trying to save money, one of your heirs, or another person who certainly might not be looking out for your best interests.

Some state laws are not that bad, but it still is my opinion that such living wills are at best unnecessary and at worst dangerous.

First, the motivation behind the push for such living wills is by no means always pure and good. Certain societies, operating from purely atheistic principles, are aiming toward legal and popular approval of "self-termination." They feel the living will concept is an important first step toward their more radical anti-life goals.

Even under present policies and laws, physicians and family as well as the individual have broad leeway in

making decisions that the ordinary, honest and thoughtful patient would wish to have made in a time of such serious illness.

The biggest danger in my judgment is the confusion and fuzziness about what exactly is being signed away.

The person who makes a living will is rejecting some unspecified future treatment at some unspecified time. In addition to other obvious difficulties, a legally executed living will might force a good and wise physician (or at least make him feel forced) to act against his own better medical and human judgment, even if that judgment is made in consultation with the family of the ill patient.

Some medical centers offer certain such documents in order to protect themselves legally. You might check with your hospital!

In general, however, signing something this ambiguous and unspecified does not make good sense at any time. It makes even less sense when what is signed away is possibly one's own life.

Should that time ever come for me, I hope I would be willing to entrust myself to the good judgment and care of my doctor, my family and my friends.

If I have any desires along this line, I can communicate them directly to these people much more effectively and safely than through a living will.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Effective discipline is more than punishing

by Dr. James and Mary Kenny

Dear Dr. Kenny: What's this country coming to? Families are letting their kids run wild.

Yesterday a youngster on his bike rode me right off the sidewalk. Teen-agers talk and act like they own the world.

Haven't today's parents ever heard of punishment?

Parents must take a firm hand with the youth of today and show them they will pay a heavy price if they fail in respect or in their duties. If parents can't spank, they can "ground" their child or take away privileges.

I hope you aren't one of those liberals who doesn't believe in punishment. —Pennsylvania

Answer: I believe in whatever works to accomplish the goals of discipline. Frankly, I don't have your complete faith in punishment as the best way to change behavior.

In fact, I totally disagree with the spirit of your letter. You seem to have lost your way, as a parent or grandparent, to be focusing on blame and punishment rather than on the desired outcome.

I am totally committed to good discipline, both as a clinical psychologist and as the parent of 12 children.

Discipline, however, is all the things we do to shape and mold the behavior of our children. Punishment is only one means parents use to obtain compliance, and it is often not very effective.

Good discipline covers a great variety of responses, including setting a good parental example, distracting a tantrum-prone 2-year-old, separating the combatants, turning down the stereo yourself, going and collecting a late teen, charting successes, and rewarding each small part of room cleanup and many, many more. "Good" means that it is effective, not that it is punitive.

Yet I have heard so many parents ramble on about the punishments they plan to impose, and when nothing seems to work they blame the child for a bad attitude or for being incorrigible.

No corporation that wanted to be successful would remain obsessed with a blame-punish approach or any approach that was less than successful.

Have you ever seen or heard a punitive advertisement? One that was negative? One that threatened? One that blamed the customer?

Why not? Because business and industry are out to sell a product and they want to do it as effectively as possible.

The drawbacks might become clearer if adults were to imagine receiving these punishments rather than applying them. How does it feel to be lectured, scolded, nagged? How does it feel to be "grounded" or to have privileges taken away? Imagine being sent to your room in disgrace. Punishment negates the person. Too often, our children are subjected to a barrage of what's wrong with them. The cumulative effect may be to give the child a negative self-image.

►Punishment, with its focus on misbehavior, fails to tell a child what he should be doing, only what he shouldn't.

►Punishment is less effective with older children. Teens often have sufficient spunk to fight back. They can muster support from their peers. Parents control less of their significant environment.

►Punishment may encourage the very behavior parents are attempting to eliminate. By focusing on the undesirable behavior and indirectly giving time and attention to it, parents are providing secondary gain. "He's just doing it to get attention" is a common complaint of many parents.

I agree that children need to be disciplined. I disagree that punishment is the best or only approach.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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"T.V. and Catholic Family Values"



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Educators meet with Pres. Bush

by Liz Scheetchuk

WASHINGTON (CNS)—Catholic educators conferred June 9 with President Bush, and afterward said they were pleased about the "first step" toward more federal backing for educational choice.

But they also said they foresee considerable work ahead.

The educators met briefly with Bush after more than an hour of discussions with various members of the White House staff, including Chief of Staff John H. Sununu.

"Our main agenda item was to impress upon the president and White House staff—especially the president—the need for true parental choice in education," said Sister Catherine T. McNamee, president of the National Catholic Educational Association.

Although Bush has expressed his desire to be the "education president" and encouraged educational choice, she said, "I want to be sure that it is a real choice," one that includes non-public schools. "We believe today we have made an important first step," she added.

She and Father Thomas G. Gallagher, education secretary at the U.S. Catholic Conference, said options for assistance recommended by Catholic educators included tuition tax credit help for carrying out programs for remedial education and handicapped students, and assistance in removal of asbestos from Catholic schools.

"It wouldn't necessarily have to be tuition tax credits," she said. "We said today we were not promoting any particular legislation or form."

Father Gallagher said the meeting

participants included school officials from the Archdioceses of Boston, Chicago, Los Angeles, New York, Newark, N.J., Philadelphia and St. Louis; and the Dioceses of Brooklyn, N.Y., Cleveland, Ohio, and Pittsburgh.

"It was a good meeting," the priest said. "By and large I think it was a good beginning."

Catholic leaders sought the session after Bush, in an informal discussion with students in late March, created confusion about his position on tuition tax credits. On that occasion, Bush suggested that he had been "intrigued" by the concept of tuition tax credits but that budget constraints prevailed and he did not think parents of private school students "should get a tax break" for paying both private school tuition and for public schools through their taxes.

In Bush's remarks to the Catholic educators, "he himself said he probably answered that question poorly," Father Gallagher said.

"We did hear the president commit himself to parental choice in education," Father Gallagher said. Furthermore, when one educator cited tuition tax credits as one option for furthering educational choice, "he (Bush) said 'I'm in favor of that,'" Father Gallagher added.

"We did suggest it would be a very meaningful symbol for the administration to take some steps" as soon as possible, such as potential initiatives for handicapped students, meeting other educational needs, or including non-public educators in federal educational policy consultations, Sister McNamee said. "We want him to be the 'education president' of all kinds of schools. We need some symbols that we're being heard."

"His staff indicated that this would be the first" of various meetings, said Sister McNamee. "We're waiting to see what the follow-up will be."

During his daily press briefing later, White House spokesman Martin Fitzwater said the meeting was "mainly an opportunity" for Catholic educators to voice their concerns, chief among which was tuition tax credits. "The president, as you know, supports that" and would like to move ahead but is restrained by the budget, Fitzwater said.

Bishops to discuss teaching role, Vietnam relations, black Catholics

by Jerry Filleau

WASHINGTON (CNS)—The U.S. bishops are to vote on statements on their own doctrinal responsibilities and on reconciliation between the United States and Vietnam when they hold their spring meeting this weekend, June 16-19.

The meeting, the first to be held at Seton Hall University in South Orange, N.J., will also feature extended discussions on evangelization of black Catholics in the United States, integrating "ethnic social teaching in the church and society, and implementing the bishops' 1987 national pastoral plan for Hispanic minorities.

A three-year, \$360,000 plan to observe the 1992 fifth centenary of Christianity in the Americas is also up for a vote at the meeting. It includes plans for celebrations to culminate in an October 1992 visit by Pope John Paul II to Santo Domingo, Dominican Republic, to meet with a convocation of bishops from throughout the Americas.

Also to be voted on at the meeting are two clergy exchange agreements, one with the bishops of Korea and one with the bishops of the Philippines.

Although the meeting of about 250 bishops will last four days, only the first two are devoted to business sessions open to the press. The third day, Sunday, is a day of prayer and recollection, to be led by Cardinal Godfried Danneels of Malines-Brussels, Belgium. June 19 will be devoted to an executive session closed to the press.

The document "Doctrinal Responsibilities: Approaches to Promoting Cooperation and Resolving Misunderstandings Between Bishops and Theologians" has been in various drafting stages since 1980.

It was initially presented to the bishops for debate and a vote at the end of their meeting in November 1987. Archbishop J. Francis Stafford of Denver

led a move at that time to return the document to the Committee on Doctrine for substantial revision, arguing that it treated the teaching authority and doctrinal responsibility of bishops too lightly. The bishops voted down his motion to return the document to the committee, but the vote count showed that there were no longer enough bishops present to continue the meeting, so business was suspended.

In November 1988 the document was on the agenda again, slightly revised to reflect amendments suggested by the bishops the year before. But a last-minute letter by the Vatican Congregation for the Doctrine of the Faith, expressing concern that portions of the document seemed to put bishops and theologians on the same level, led the doctrinal committee to withdraw it from the agenda. The timing of the Vatican intervention, which came too late for consultations to resolve its questions, provoked strong complaints from some bishops.

In March Archbishop Oscar H. Lipscomb of Mobile, Ala., doctrinal committee chairman, and his staff met for four days in Rome with staff members of the doctrinal congregation and agreed on 38 amendments to the 57-page text.

At the end of those meetings Cardinal Joseph Ratzinger, head of the doctrinal congregation, wrote a letter saying the consultation was "deeply appreciated" and his congregation "can only express its satisfaction with the way in which the bishops' conference has chosen to deal with this matter."

The statement on U.S.-Vietnam reconciliation calls for the United States to restore formal diplomatic relations with Vietnam. That statement also was on the preliminary agenda of the November 1988 meeting, but it was withdrawn for the sake of further consultations, including a fact-finding visit by three U.S. bishops, including Indianapolis Archbishop Edward T. O'Meara, to Vietnam.

Jesuit schools should bring Gospel values to classroom, superior says

by Cindy Wooden

WASHINGTON (CNS)—While their 28 U.S. colleges and universities must remain autonomous, Jesuits should bring Gospel values to the campuses and classrooms and should have a "close relationship with the church as educator," said the order's superior general.

Making individual universities responsible for maintaining their Catholic character "places heavy responsibility upon members of the university community themselves to fulfill such trust," said Jesuit Father Peter-Hans Kolvenbach, who has headed the worldwide order since 1983.

Father Kolvenbach spoke June 7 at Georgetown University in Washington to some 900 people attending "Assembly '89: Jesuit Ministry in Higher Education." The participants, mostly Jesuits, represented each of the 28 Jesuit colleges and universities in the United States as well as other Jesuit ministries in the order's 10 U.S. provinces.

The superior general said that Vatican work on a document outlining principles for Catholic higher education shows Pope John Paul II's "understanding of the universities' uniquely formative role" in influencing the outcome of changes throughout the world.

Institutions sponsored by the church or by religious orders "must serve the church in its mission of evangelizing the world," Father Kolvenbach said. "This implies close collaboration with the hierarchical church, even when that collaboration may seem to create difficulties."

"A college or university has its own way of being and acting; it has its own specific nature and mission. But it cannot be

Catholic and at the same time completely without accountability," he said.

After an April meeting at the Vatican to discuss the proposed norms for Catholic higher education, it is clear the document must be one "that encourages us to the most exacting professional standards of research and teaching and of governance, while deepening the entire institution's authentically Catholic inspiration," Father Kolvenbach said.

When discussing the role of Jesuits living and working on campuses, he said, "we cannot ignore the autonomy of the college or university, an autonomy which is institutional" and functions according to statutes and bylaws.

The "apostolic discernment undertaken by the Jesuits working in the college or university has to be done in such a way that it does not interfere with or supplant the methods and procedures of decision making proper to the university itself" and described in its statutes, Father Kolvenbach said.

"There can be no suggestion that the Jesuit community should become a pressure group or a privileged group in the institution," he said.

"The Jesuit community at the university ought to exercise not power, but its authority," he said. Its role is to guarantee "the transmission of Gospel values which is the distinctive mark of Jesuit education."

"No one should think that decisions from on high can in any way substitute for the live and active work that is being asked of you on the local scene now," the superior general said.

Jesuits and the growing number of lay people working with them at U.S. colleges and universities "are in a position to form the minds and hearts of people who will mold the beginning of the third millen-

ium," he said. "But the challenge is complex."

"Our institutions make their essential contribution to society by embodying in our educational process a rigorous, probing study of crucial human problems and concerns" and bringing to that process Gospel values for justice.

The problems facing humanity are not simple, he said. They include dilemmas about genetic research, corporate takeovers, the beginning of human life, homelessness, poverty, the environment, military technology and others.

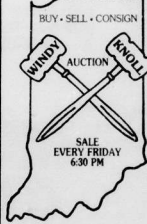
"What single academic discipline can legitimately pretend to offer comprehensive solutions" to those real and varied problems, he asked.

"These require empirical data and technological know-how. But they also cry out for consideration in terms of their impact on men and women from a wholistic point of view," Father Kolvenbach said. Social scientists, ethicists and theologians all must contribute to the discussion and solution of those problems.

The superior also encouraged Jesuits in education to work with their brothers in the social justice and social service ministries. "Jesuits run the real risk of living at a distance, or with an information gap, but especially a distance of affectivity from realities off campus," he said, adding that collaboration will make the work of the Society of Jesus more effective.

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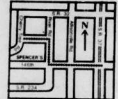
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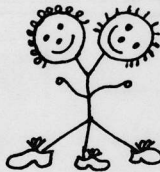
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Foley speaks for the House

Congressman Thomas Foley, a Catholic, is 'respectful of the church's interest and experience but not supportive of its pro-life agenda'

by Liz Scheitich

WASHINGTON (CNS)—The man who now speaks for the House of Representatives long ago won support and esteem at home for taking time to speak and listen to local Catholics.

Now, although he and Catholic leaders don't agree on all issues, Rep. Thomas S. Foley of Washington state, chosen speaker of the House June 6, is making his old neighbors proud, a longtime friend says.

Foley was elected to the speaker's job—the third most important elective office in the U.S. government, after the president and the vice president—on a vote of 251-164. He had been House majority leader.

His new job reflects both the trust placed in him by his

colleagues and the Democratic Party's dominance of a House traumatized by the resignation of the previous speaker, fellow Democrat Jim Wright of Texas, over ethics questions.

A 60-year-old Catholic, Foley has drawn praise from other politicians and political activists for an ability to negotiate, a balanced and fair approach, a keen mind and a quiet friendliness and lack of arrogance.

According to the rectory of the Cathedral of Our Lady of Lourdes in Spokane, Wash., Foley's work in his home district has been characterized by his warmth and willingness to take time for others.

"He's a great man, we're very proud to have him from Spokane," said Father James M. Ribble, who has known Foley for at least 27 years. "He lives in this parish" in

modest quarters and has attended many church activities over the years. "Although I can't say he's active in this parish. He's not home very often," the priest said.

"He is a man of the people," Father Ribble said. "He is extraordinarily generous with his time and with his service. He has never, ever, said no to a request I've made" to deliver a school commencement address or meet with local Catholic groups. Father Ribble said. "He listens. He's warm."

In Washington, Foley has been known to take visiting priests from Spokane to the House dining room or on special tours, the priest added, speaking from personal experience.

"He's everything he advertises to be," Father Ribble continued. "He's filled with honesty, integrity, committed to public service. . . . He gives you a straight answer. He does not tell you what he thinks you want to hear. And if he doesn't know, he tells you."

Not that Foley is perfect. Father Ribble said.

"He's capable of making a mistake, but he admits that" and is interested in always learning, the priest said. "He's always treated life as a continuing education."

Foley has compiled a varied record on issues of concerns to Catholics.

According to the National Right to Life Committee, a leading anti-abortion group in the nation's capital, Foley voted against pro-life interests on 12 of 13 votes between 1983 and 1988.

However, Foley also voted 21 of 23 times in agreement with positions taken by Network, the social justice lobby led by Catholic nuns, during the last Congress.

For example, Foley's votes agreed with Network's opposition to the death penalty, nuclear weapons tests and chemical weapons production, and support for housing bills prohibiting discrimination against children and the disabled, among others.

He differed with Network over legislation to terminate funds for the Strategic Defense Initiative while funding an alternate technology program and over support for a submarine missile project.

Basically, Foley "is a mainline Democrat," said John L. Carr, secretary for social development and world peace at the U.S. Catholic Conference, public policy agency of the U.S. bishops.

"I find him straightforward and low-key, respectful of the church's interest and experience but not supportive of the church's pro-life agenda," Carr said.

"He seems to be an effective inside leader with kind of a calm presence. He was chairman of the Agriculture Committee and had a role in making the food stamp program more responsive to the needs of the poor," Carr added.

Foley also "seems to give his full attention to whomever he's with," Carr said. "What strikes you is his steadiness, his straightforwardness and the lack of hype. It's a different sort of congressional style."



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WHITE HOUSE LUNCH—House Speaker Thomas S. Foley (left) is followed by House Minority Leader Robert Michel as they leave the White House after having lunch with President Bush June 7. (CNS photo from UPI)

Can't separate personal beliefs

LOS ANGELES (NC)—On the issue of abortion, just as on any other matter, Catholic public officials cannot separate their personal beliefs from their actions on public policy, said Archbishop Roger M. Mahony of Los Angeles. Catholics who hold public office, whether elected or appointed, have a "moral obligation" to protect all human life through legislation, Archbishop Mahony said in a policy statement.

Archbishop praises theologians, says too much fear in church

by Teresa Coyle

ST. LOUIS (CNS)—An unwarranted "climate of suspicion" about theologians and their work exists in the church today, said Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops.

While "there are moments of tension between a bishop and a theologian," he said, theologians deserve praise for their daily dealings with complex issues and for the service they provide to bishops and the church at large.

The "attacks" on theologians are the result of fear, "and they engender an atmosphere of greater fear," Archbishop May said in a speech to the Catholic Theological Society of America which held its 44th annual meeting in St. Louis.

"Very bluntly, I think that the church in the United States suffers from too many anxious, warning voices that would divide the bishops against the theologians," Archbishop May said.

The archbishop defended Catholic theologians as a group, calling some accusations against them "wanton and reckless" and saying such attacks have led to fear.

"There are too many sweeping accusations leveled at the theological soundness and credal fidelity of the theologians," he said.

"Usually these charges are as sweeping as they are indistinct," the archbishop said. Most often the theologians being accused are not named, the work under attack is not cited and the offending passages are not quoted, he said.

"Nameless accusations and unfounded suspicions threaten to divide bishops from theologians and theologians from bishops, debilitating our attempts to support one another in our diverse ministries for the good of the church," the archbishop said.

In such a "climate of fear," collaborative ministries can be stifled "unless we determine that we have had enough of it," Archbishop May said.

"Undoubtedly there are moments of tension between a bishop and theologian, sometimes healthy, sometimes detrimental," but such problems are "inevitable," he said. Such tensions do not warrant stigmatizing theologians "as a group who menace the episcopal office or sound belief."

Archbishop May told the audience that the National Conference of Catholic Bishops is slated to debate and vote on a document on relations between bishops and theologians at their spring meeting June 16-19 at Seton Hall University in South Orange, N.J. The purpose of the document is "to foster collaboration and to provide a patterned approach to resolve any misunderstandings that will arise," he said.

Archbishop May also said a recent *Commonweal* magazine article gave a false impression when it said U.S. archbishops meeting with Pope John Paul II in March had failed to speak up for theologians. He said he believed the U.S. church leaders made no issue of the theologians because "the soundness of our relationship with you seemed so obvious, so taken for granted, so unquestionable among us."

"I stress how imperative it is for you to realize that you have the strong and grateful support of us bishops for your work in dealing with problems of enormous complexity and difficulty—problems which bear crucially upon the belief and practice of the church," he said.

The theme for the convention was "Providence and Responsibility: The Divine and Human in History." Among the topics discussed were the papal encyclical "Sollicitudo Rei Socialis," the U.S. bishops' draft pastoral letter on women's concerns, theological anthropology and health-care theology and ethics.

One of the convention's main speakers was Father Charles E. Curran, a visiting professor at the University of Southern California. Father Curran, who taught moral theology at The Catholic University of America for more than 20 years, lost a breach of contract suit against the university in February. He was suspended from teaching after the Vatican declared that he was no longer eligible to teach Catholic theology because of dissenting positions he held on certain church teachings on sexuality and other matters.

Membership in the Catholic Theological Society of America requires a doctoral degree in theology or related studies and is open to theologians who teach in colleges, universities or seminaries. The current membership of about 1,400 includes some 30 Catholic bishops and archbishops.

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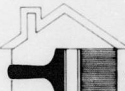
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The Active List

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

June 16

St. Mary Parish, New Albany will hold its Summer Festival from 6 p.m.-1 a.m. Street dance featuring Musical Marlin Family, beer garden, booths, drawing.

☆☆

Catholic Alumni Club (CAC) and CARO will play volleyball from 8-10 p.m. at St. Thomas Aquinas Parish, 4600 N. Illinois. Social afterwards.

June 16-17

The annual Italian Street Festival will be held from 5-10 p.m. at Holy Rosary Parish, 520 Stevens St. Italian food, festival.

☆☆

Mary, Queen of Peace Parish,

Danville continues its Annual Festival from 5-11 p.m. Fri. and from 1 p.m.-midnight Sat. Carnival rides, food, games.

June 16-18

A Tobit Weekend for engaged couples will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

June 17

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the nature center in Brown Co. State Park.

☆☆

Our Lady of Lourdes Class of '49 will hold a Reunion at the school, 5333 E. Washington St. Dinner

served. Call Sister Kathleen McShay 317-876-3161.

☆☆

Catholic Adults Reaching Out (CARO) will sponsor a Coffeehouse from 8-10:30 p.m. at St. Joan of Arc Parish, 4217 Central Ave. \$2 admission. Call Linda 317-875-0836 for details.

☆☆

Wabash Valley Habitat for Humanity will sponsor a Chicken Barbecue Dinner from 4:30-6:30 p.m. in the 1300 block south on 17th and 18th Sts., Terre Haute. Music 6:30-8 p.m. Adults \$6; children 6-12 \$3; under 6 \$1.50.

June 17-18

Sacred Heart Parish, 1840 E. Eighth St., Jeffersonville will hold its Parish Picnic/Festival from 4-11 p.m. Sat.; from noon-6 p.m. Sun. Chicken dinner Sun., live entertainment, games, refreshments.

June 18

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart

Parish chapel, 1530 Union St. Everyone welcome.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

☆☆

The Women's Club of St. Patrick Parish, 936 Prospect St. will sponsor its monthly Card Party at 2 p.m. in the parish hall. Admission \$1.25.

June 19

An Hour of Prayer for Peace and Justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a program by Anton Braun on "Personal Pilgrimage."

☆☆

Summer Fun Day Camp begins at Beech Grove Benedictine Center. Call 317-788-7581 for information.

☆☆

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its monthly meeting at 7:30 p.m. in St. Elizabeth's Home, 2500 Churchman Ave.

June 20

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-220-2250 days or 317-745-2606 evenings for information.

☆☆

An Hour of Prayer and Devotion

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"The painters didn't get here until three o'clock and they didn't see much point in starting work today."

to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Parish chapel, 317 N. New Jersey St. Call 317-786-7517 for information.

☆☆

The Archdiocesan Board of Education will meet at 7 p.m. at St. Bartholomew Parish, Columbus.

June 21

The monthly Catholic Cemetery Mass will be celebrated at 2 p.m. in Calvary Cemetery.

☆☆

The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. for program on "Positive Self Talk." First timers meet 7 p.m. Young Catholic Widowed Organization also meets. Call 317-236-1596 for information.

June 23

K of C Council #3660 will hold a Dinner/Dance from 6 p.m.-midnight. Music by The Marlins. \$20 person. Admission by ticket.

only. For reservation call 317-787-1007 or 317-783-5068.

June 23-25

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove will sponsor Summerfest '89 from 5-11 p.m. Fri. and Sat. and from 4-11 p.m. Sun. Games, food, rides.

☆☆

A retreat on "Word in Our Silence" will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

☆☆

St. Simon Parish, 8400 Roy Rd. will present a Family Festival of Fun from 6-11 p.m. Fri.; from 5-11 p.m. Sat. and from 4-11 p.m. Sun. Booths for 2-12-year-olds, juggs' catered meals, entertainment.

☆☆

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5353 E. 36th St. For

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☆ ☆ ☆
An Engaged Encounter Weekend will also be held at Fatima Retreat House, 5333 E. 56th St. Call 317-236-1596 for information.

☆ ☆ ☆
Holy Angels Parish, 28th and Dr. Martin L. King Jr. Sts. will hold its annual Summer Festival from 6-11 p.m. Fri. and Sat. and from 5-10 p.m. Sun. Soul food, games for all ages.

June 24
Chatard High School Class of 1979 will hold a 10-Year Reunion dinner/dance at 6:30 p.m. at the Westin Hotel, 50 S. Capitol Ave. \$20/person. For information call Patty Hughes Lindley 317-636-5696 or Sandy Albers Pasotti 317-251-7740.

☆ ☆ ☆
St. Agnes Parish, Nashville will sponsor an Outdoor Mass at 6:30 p.m. behind the nature center in Brown Co. State Park.

☆ ☆ ☆
Holy Cross Parish, 125 N. Oriental St. will hold a "Come Home to Holy Cross" liturgy, dinner and music beginning at 5:15 p.m. \$15/person. \$5 social only. RSVP by June 17. Call 317-637-2620.

Boston has flashy film for priesthood

BOSTON (CNS)—Images of a Mercedes-Benz, a Rolex watch and a diamond bracelet flash across the TV screen in the opening for a Boston archdiocese TV advertisement to recruit men to the priesthood. The screen suddenly goes black. Then across the screen comes the written message, "A world that doesn't deny itself anything could use a few men who do," followed by the image of outstretched hands of a priest elevating the host. The 30-second ad closes with the archdiocese's phone number.

The spot, to be run by local stations as a public service announcement, is aimed at recruiting men to the priesthood by contrasting the virtues of a life of sacrifice and service to examples of affluence.

Holy Rosary Parish, Seelyville will hold a Jonah Fish Fry from 4-8 p.m. in the parish hall. Adults \$4, children \$2.

☆ ☆ ☆
The Men's and Women's Clubs of St. Patrick Parish, 950 E. Prospect St. will sponsor a Garage and Bake Sale from 9 a.m.-3 p.m.

☆ ☆ ☆
The Medjugorje Network will meet at 5 p.m. at St. Gabriel Parish, 6000 W. 34th St. Rosary, confessions, 8th anniversary Mass at 6 p.m., anointing of the sick. For information call 317-255-7076 evenings.

☆ ☆ ☆
St. Mark Youth Group will sponsor a Car Wash and Bake Sale from 9 a.m.-3 p.m. in the parking lot, U.S. 31 at Edge-

wood Ave. Cars \$3; vans, trucks \$4.

June 24-25
St. Michael Parish, Brookville will hold its 17th Annual Festival from 5-10 p.m. Sat. and from 10 a.m.-9 p.m. Sun. Pork chop dinner Sat.; chicken dinner Sun. Games for all ages, booths.

June 25
St. Nicholas Parish, Sunman will sponsor a Parish Festival featuring chicken dinners, handmade quilts, genuine turtle soup.

☆ ☆ ☆
St. Mary Parish, North Vernon will hold Open House featuring opening prayer service, tour of church and musical concert from 2-4 p.m.

☆ ☆ ☆
Our Lady Queen of Peace Medi-

Catholic Adults Reaching Out (CARO) will hold a Cook-out Mass at 12 noon at Eagle Creek Park, Mass. 5 p.m. \$3 includes lunch. Bring own drinks. Call Chuck 317-356-1659 for information.

☆ ☆ ☆
Sign Masses for the Dead are celebrated every Sun. in the following churches: St. Thomas, Fortville 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 10-30 a.m.; and Holy Spirit, 7243 E. 10th St., 10-30 a.m.

☆ ☆ ☆
Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

☆ ☆ ☆
Our Lady Queen of Peace Medi-

tation Prayer Group will meet at 6 p.m. for an Hour of Meditating Prayer and Medjugorje spirituality at St. Thomas Aquinas Church, 46th and Illinois Sts.

☆ ☆ ☆
Sacred Heart Parish, 1530 Union St. will hold a Festival from 12 noon-7 p.m. Crafts, quilts, fruit baskets.

☆ ☆ ☆
A Farewell Reception for Father Patrick Doyle will be held at Chatard High School from 2-4 p.m. in the cafeteria.

Socials:
MONDAY, St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY, K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland

Ave., 5 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Greenwood K of C Council 437, 1305 N. Delaware, 5 p.m. WEDNESDAY, St. Anthony, 6:30 p.m.; St. Roch, 7-11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY, St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY, St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 5 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY, Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY, Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

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Everyone Come and Enjoy the Day

Youth News/Views

Grants assist teen-age community volunteers

by Mary Ann Wyand
Second of two parts

Enthusiastic members of the CYO Dance Company are practically dancing on "Cloud Nine" these days after receiving an \$1,896 Youth As Resources grant to perform dance interpretations of social issues for elderly audiences.

Sponsored by the Catholic Youth Organization, the two-year-old dance company has performed at the Archdiocesan Youth Conference for several years. However, the teen-agers couldn't branch out into community service appearances until June 3 when the 50-member group received by Lilly Endowment and the National Crime Prevention Council.

Now, artistic director Josie Barker explained, CYO Dance Company members are very excited about this opportunity to show senior citizens that youth can make a difference in today's world.

Through the grant, Barker told *The Criterion*, "we will now be able to do more with the dance group than we did in the past. We'll be able to get involved in community efforts, such as going to

nursing homes and shelters to entertain elderly people."

Their performances are designed to be spiritually uplifting interpretations of social issues on topics ranging from homelessness to race relations.

"We hope to break down misunderstandings between age groups," she said. "Older people need to know that not all kids are in the streets causing trouble."

Volunteer members of the dance group are "just amazing," Barker added. "They work very hard at learning the routines. They put a lot of effort into their work with the choreography and with scheduling appearances."

As part of Cycle III Youth As Resources funding, the peer support ministry group at Bishop Chatard High School will utilize a \$655 grant to assist inner city children with participation in the United Way's Happy Hollow Camp.

Sponsor Nancy Clapp, a Chatard faculty member, said about 25 students help volunteer physicians from Methodist Hospital and Indiana University Hospital with paperwork during the free physical examinations offered to Happy Hollow



CYO DANCERS—The CYO Dance Company will work under the direction of Josie Barker to present dance interpretations of social issues on topics ranging from race relations to homelessness. Project funding comes from a Youth As Resources grant.

participants as part of the summer camp registration requirements.

Chatard students also help the inner city youngsters board buses each week for the trip to Brown County for a five-day camping experience.

Clapp said student volunteer assistance has lowered the camp drop-out rate about 10 percent, and due to Chatard's successful contributions last year their Youth As Resources grant was renewed this year.

The challenge is that when we first started there was a 33 percent no-show rate," Clapp explained. "Kids registered to work on that, and we've already brought it down to 19 percent by pursuing the registrations and keeping the kids interested in camp participation."

Chatard students also serve as mentors by preparing a newsletter for youngsters. "Hi"

the personalized letter begins. "You saw me at registration, and I'll be there on Sunday to help you board the bus for camp."

Another Youth As Resources Cycle III grant in the amount of \$1,938 goes to the St. Joan of Arc Parish for a revitalization project designed to turn a vacant lot on landscaped community garden and recreation area.

NYO director Thomas Tolbert and other adult supervisors will help teens complete the Garden Park Project by recovering a garage, painting a mural, and building an amphitheatre and stage.

The renovation project is their way of saying "we care." And that's exactly what Youth As Resources hopes to accomplish by funding youthful dreams.

Roncalli's Rebels triumph in softball and baseball

Roncalli High School's Rebels recently celebrated city championships in both the girls' city softball tournament and the boys' city baseball tournament. Then the Rebel girls' IHSA competition.

Coach Spike Russell's girls' team finished regular season and tournament play with an outstanding 22-5 record after losing to Griffith High School in the first round of the IHSA state softball tournament June 9 at Indiana University/Purdue University at Indianapolis.

The Rebels softball team avenged an earlier loss to Cardinal Ritter High School in the 1988 city title game as Bishop Chatard High School. Their sectional win over Southport High School May 27 and regional victory against Warren Central High School June 6 led to participation in the state tournament last weekend.

Roncalli's baseball team had to battle its way past three tough parochial school rivals to claim the city championship. The Rebels opened with a victory over the Ritter Raiders, semifinal round before winning a tough 10-inning battle against Cathedral High School's Irish.

Coach John Wirtz and the Rebel baseball team finished regular season play by winning 15 of their last 17 games.

Catholic Youth Organization officials are sponsoring the popular Christian Leadership Institute, a leadership

training event for youth, July 17-21 at the CYO Youth Center in Indianapolis.

Christian Leadership Institute programming fosters spiritual development through opportunities to celebrate faith with daily prayer and worship. Skills workshops on leadership, communication, planning, group dynamics, and consensus seeking provide opportunities for growth in personal making, community, call to ministry, and affirmation.

Registrations and deposits are due by June 22. The five-day workshop costs \$120 per person, with a \$35 deposit required at the time of registration. Contact the CYO office at 317-632-9311 for information.

☆☆

"Living On the Edge: A Chance to Serve" will enable archdiocesan youth and adults to experience an immersion into specific justice and service issues August 15-17 at The Homeplace in Starlight.

This special summer service project offered by the New Albany Deaneary will focus on poverty and the plights of illegal aliens, migrant workers, and the homeless.

A \$25 fee covers food and transportation during the three-day learning experience. Participants must supply their own tents and camping equipment.

For registration information, contact the New Albany Deaneary youth ministry office at The Aquinas Center at 812-945-0354.

☆☆

Secina Memorial High School's varsity coaches and summer for grade school and junior high students who want to improve their understanding and skills in these two sports.

Coach Mike McKenzie and Secina's assistant basketball coaches will teach basketball fundamentals July 17-21 from 9 a.m. until 11:30 a.m.

Football coach Ott Hurlle and his assistant coaches will offer special instruction in that sport the same week from 4:30 p.m. until 6:30 p.m.

Both camps will emphasize fundamental skills, with groupings determined by age and ability. Secina's coaches are planning the instruction sessions as positive experiences that will help participants become better athletes.

For registration information, contact Secina High School at 317-356-6377.

☆☆

Brebeuf Preparatory School student Sophia Tzeng is one of 103 Indiana high school sophomores named to the first Governor's Scholar Academy.

The three-week academic and residential program scheduled July 9-29 at Ball State University will consist of "an intense and active immersion in intellectually challenging activities."

Sophia is the daughter of Mr. and Mrs. Oliver Tzeng of Indianapolis.



PEP TALK—Roncalli High School assistant coaches Tom Roberts (left) and Jim Padgett talk with Erin Duncan and other girls' softball team members June 9 before their semifinal loss in the IHSA state softball tournament in Indianapolis.



REBELS CLINCH REGIONAL—Roncalli High School's girls' softball team clinched an IHSA regional championship and advanced to semifinal competition this year. Team members and coaches are (front row, from left) B. J. Carver, Lisa Schemmner, Jill Roberts, Sheila Padgett,

Ronnie Huck, and Virginia Sanders, (second row, left to right) head coach Spike Russell, Lynn VanMeter, Laurie Deak, Teri Quackenbush, assistant coach Tom Roberts, Shelly Rogers, Krissy Weber, Erin Duncan, assistant coach Jim Padgett, Susan Casse, Drue Hillan, and Jenny Annee.

SEMINAR ANALYZES RELIGION IN AMERICA

Lilly report comments on faith

A recent research project funded by Indianapolis-based Lilly Endowment reveals that more than one-third of all American youth who dropped out of religious involvement while growing up have returned to their chosen faith as young adults.

The topic of fallen-away youth was among many faith issues discussed during an ecumenical forum on religious studies June 2 sponsored by Indiana University/Purdue University at Indianapolis.

Preliminary analysis suggests that two concerns prompt young people to return to their chosen faith, according to Wade Clark Roof, a sociology professor at the University of Massachusetts, who commented on the Lilly report.

Those factors are concern for their children and questions about meaning in their own lives.

"While previous generations took their religious commitments and participation for granted," Roof writes in a paper presented at the conference, "it appears that the post-war generation approaches it more as a calculated choice, one which consciously involves discriminating decisions among religious alternatives."

Based on statistics and information contained in the Lilly report, Roof reviews American mainline Protestantism and concludes that, "Having grown up in an age of choice, this generation is regarding religion itself as an option."

In a recent report on American Catholicism, Jay P. Dolan notes that there is "a new spirit of openness within the church" as well as "desire for more public debate among Catholics."

Dolan says this New Catholicism also emphasizes

openness to the world beyond the church and concern about peace and justice.

Further, the University of Notre Dame professor admits, "Today's generation of Catholics no longer pray the way that their grandparents did."

Today, Catholics and Protestants are involved in joint ventures in theological education and pastoral care, according to Dolan, who also serves as director of the Cushman Center for the Study of American Catholicism. "They intermarry more regularly," he reports, "and even worship together."

Contemporary American Catholics are also exploring new trends in observing their faith, Dolan writes, as people now claim to be Catholic in a variety of ways.

And Robert A. Orsi, who also studied recent developments and changes in Roman Catholicism, says the meaning of "church" has changed from the institution to the people.

"The new focus," Orsi explains, "is on the complexity and diversity of the Catholic Christian community."

Now, the associate professor of religious studies at Indiana University adds, Catholicism in America embraces the black, Hispanic, and native American cultures as well as the traditional ethnic groups.

"The story of American Catholicism," Orsi concludes, "is one of many voices, different languages, and diverse cultures."

And many young people are responding with renewed interest in revitalizing their faith lives.

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BOOK REVIEW

Mueller predicts future peace

RETREAT FROM DOOMSDAY, by John Mueller. Basic Books (New York, 1989), 327 pp., \$20.95.

Reviewed by Jesuit Father Denis Dirscherl

"Retreat from Domsday" is about the prophets, proponents and promises of war and peace. And despite the fact that the 20th century has been the bloodiest of all in terms of human carnage, author John Mueller sees the scales finally tipping toward peace. Full-blown war is becoming passe. As he writes, "War has lost its kick."

Mueller, a professor of political science at the University of Rochester, repeatedly tells why the wars of this century

and the past deserve to be judged futile, immoral, ridiculous, self-deceptive and stupid. And yet nations went to war and suffered the consequences, sometimes—notably in the U.S. Civil War—because of a superficial "romanticism," mistakes, blunders, or just plain perceived greed. Regarding World War II, Mueller says Adolf Hitler's "single-minded and ruthless guile and craft" was largely responsible for it all. He predicts that Hitler will be the best-remembered personage of this century.

Another underlying theme is that, despite all the huff, puff and bluster of world leaders since World War II, we have never been close to an all-out war. The Cold War has never destined to receive the necessary impetus to ignite an

international conflagration. None of the superpowers were really serious about plunging the world into another holocaust.

This optimistic account will be welcome reading to anyone willing to profit from the well-spent time doing it. It is also an excellent recapitulation of the treacherous paths followed by many nations and blocs during the 20th century.

(Father Dirscherl is a student of Russian affairs. His latest book is "Dostoevsky and the Catholic Church.")

† Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **AUSTERMAN, Paul J.**, 83, St. Mary, Richmond, May 30. Husband of Ethel.

† **BECK, Cecelia**, 74, St. Pius X, Indianapolis, June 6. Wife of Bert L. mother of Frances Boyer, Michael P. and Thomas E.; sister of Roman Achtleit and Martha Miller, grandmother of one.

† **BECKER, Dorothy E.**, 76, Our Lady of Lourdes, Indianapolis, June 1. Mother of Julius H., grandmother of four, great-grandmother of four.

† **COY, E. Frank**, 80, St. Augustine, Jeffersonville, June 2.

† **GRIESE, Harry B. (Greasy)**, 66, St. Paul, New Alsace, May 31. Son of Elizabeth Bittner, brother of Francisca Father Celius, and Elizabeth Glandorf, uncle of Maureen Glandorf.

† **HAAG, Anna Marie**, 62, St. Roch, Indianapolis, May 28. Sister of Virgil, Helen Merkel and Sister Rosemary.

† **HARRISON, Harold**, 73, St. Mary, New Albany, June 5. Father of Joe and Harry, grandfather of eight, great-grandfather of seven.

† **KENNEDY, Sam**, 76, St. James the Greater, Indianapolis, May 24. Husband of Leona; father of Charles W.; brother of Garnet Camden; grandfather of three; great-grandfather of four.

† **KRUE, Mary Rose**, 73, St. John, Starlight, June 4. Wife of Ambrose J.; Sr.; mother of Ambrose J., Jr.; Merle J., James Norman C., Evelyn M., Lilly, Doris A., Costello, Patricia A. Nett, Carolyn R. Holden, Janice K., Jean M. Schellenberger and Cheryl L. Book Borden.

† **LANG, Allen "Seals"**, 82, St. Augustine, Jeffersonville, June 6. Husband of Marian (Culp); father of James A., and Marian C. Ruddy; brother of Ted, and Christina Phillips; grandfather of four; great-grandfather of one.

† **LEIST, Lisa L.**, 38, Our Lady of Perpetual Help, New Albany, May 25. Wife of James B.; mother of Karen R. and Melissa A.; daughter of Russell Anderson; sister of Jon Anderson and Diane Norman.

† **MONTYRE, Dorothy**, 91, St. Anne, New Castle, May 29. Mother of Wilma C. Watt, grandmother of four; great-grandmother of 10.

† **MULLINS, Helen Sarah**, 78, St. Anthony of Padua, Clarksville, June 6. Mother of Wanda Leister, John W. Jr. and Donald J.; sister of William and Joseph Higgins; grandmother of eight; great-grandmother of two.

† **NALLEY, Gerald H.**, 37, St. Mark, Indianapolis, June 3. Son of Mary Jane; brother of Margaret Buchanan, Kathy Schembra, Ann Elizabeth, Thomas A. Jr., Dick E. and Dr. James H.

† **PARSONS, Lucille**, 62, Christ the King, Indianapolis, June 6. Mother of Kelly Long; daughter of Mae Henderson; grandmother of two.

† **SCHMITT, Alice E.**, 72, St. Pius X, Indianapolis, June 9. Wife of Richard R.; mother of J. Michael; sister of Edith V. and Dolores G. Manning; grandmother of two.

† **SCHNEIDER, Lena**, 85, St. Catherine of Siena, Indianapolis, May 28. Mother of Beverly A. Watts, John K. and James; grandmother of seven; great-grandmother of one.

† **SHEEHAN, Frances Elizabeth**, 79, St. Philip Neri, Indianapolis, June 1. Mother of Patrick A. and John K. and Therese LaRochelle; sister of Helen James and Rosemary Graam; grandmother of eight; great-grandmother of two.

† **SPINNATO, Onofrio (John)**, 84, Holy Kosary, Indianapolis, May 15. Husband of Mary Ann; father of Frances Sellers, John and Andy; grandfather of four.

† **TAYLOR, Helen**, 81, St. Anne, New Castle, May 24. Aunt of Kitty Smith; great-aunt of David A. Richard, Michael, James, Robert, William and Edward Smith.

† **VODA, Elizabeth A.**, 87, St. Pius X, Indianapolis, June 6. Mother of Betty Verner, John J. and Eugene M.; grandmother of 20; great-grandmother of 21.

† **VOGEL, Dorothy Louise**, 83, St. Columba, Columbus, June 6. Mother of James A. and John D.; sister of Margaret Doll.

† **ZIMMERMAN, Marie**, St. Catherine of Siena, Indianapolis, June 1. Wife of Conrad "Bud"; mother of Judy Morrison, Jane Shadbolt, Bill, Dave and Don; sister of Bill, Julius, Joe, George and Bob Clements and Irene Eck; grandmother of 13.

† **ZOHLRAUT, Kathryn E.**, 69, St. Mary, North Vernon, June 6. Wife of William; mother of Ron and Patricia; sister of Eva Pictor and Louise Lindsay; grandmother of four.

† **ZWIESLER, Eugene J.**, 86, Our Lady of Lourdes, Indianapolis, May 31. Husband of Louise; father of Marjorie Bean, Maurice and Edward; brother of Clara Wolff; grandfather of 26; great-grandfather of 17.

† **Sr. Marie Estelle Fehn dies at Woods at age 97**

ST. MARY OF THE WOODS—Providence Sister Marie Estelle Fehn died here on June 9 at the age of 97. The Mass of Christian Burial was celebrated for her on June 13 in the Church of the Immaculate Conception, followed by burial in the convent cemetery.

The former Agnes Fehn was born in Boonville. She entered the Congregation of the Sisters of Providence in 1920 and professed final vows in 1928.

Sister Marie Estelle served as a teacher in schools in Illinois, Indiana and Maryland. Her assignments in the Archdiocese of Indianapolis included: St. Charles, Bloomington, Immaculate Heart of Mary, St. John of Arc and St. Philip Neri in Indianapolis, and Sacred Heart and St. Patrick in Terre Haute.

Three nephews and one niece survive Sister Marie Estelle. They are: George, Robert and Thomas Scheitlin, and Mary Crabb, all of Evansville.

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Money wasted on birth control in Third World, official says

by Agostino Bono

STOCKHOLM, Sweden (CNS)—Money is "going down the drain" when used to send contraceptives to Third World countries as a way to improve socio-economic conditions and stem rising populations, said a high-level Vatican official.

"You do not solve the problem of population by handing out things to prevent birth," said Archbishop Edward Cassidy, papal undersecretary of state.

"You solve problems by giving people a positive life where they can decently act like human beings," he said at a Stockholm news conference June 8, the first day of Pope John Paul II's visit to Sweden.

A successful program must be within an educational framework that teaches values and changes mentalities, he added.

Archbishop Cassidy mentioned Sweden and the United States as major spenders on contraceptives for the Third World and said his views were based on living 15 years in Asia, principally in India and Bangladesh, as a Vatican diplomat.

"I've seen how you so far have failed to solve the problem," he said.

In Bangladesh, said the archbishop, he would see "walls decorated with condoms because people used them for balloons."

Many people want to have many children because "your children are your security in old age," said Archbishop Cassidy, adding that those mentalities must be changed.

"If you don't have children you're likely to die on the street," he said.

In Bangladesh there is no pension or other old-age security program, he added.

Catholics in Bangladesh have solved many population problems because their birth control approach is part of an overall education program teaching "responsible parenthood," the archbishop said.

"You have to look at the whole question of how you bring about responsible parenthood," based on church teachings about conjugal love and the means available to determine the size of the family, he added.

But the church should not automatically condemn people who, in dire circumstances, use birth control or priests who might help them get contraceptives, he said.

The archbishop compared the situation to someone stealing because it is the only way he can feed his children. "No one should be allowed to condemn him because he has stolen," the archbishop said.

"You might help him go over the fence to get food," he added.

"You have to look at the situation. But the principle is still valid" that stealing is immoral, he said.

Archbishop Cassidy defended church teachings on abortion, homosexuality and contraception, which go against the grain of modern Swedish society and government policies.

This disagreement has not harmed relations between Sweden and the Vatican but is part of an ongoing dialogue, he added.

The situation, however, will not prevent the pope from continuing to speak out on these issues, he said.

In the long run, it will be seen very clearly that some of

the principles which today are being expounded, in a moral sense, too, will bring about great harm," he said.

Archbishop Cassidy said the trip to five Nordic countries has been a "great success from the ecumenical point of view," despite the critical speeches read to the pope by some bishops in Norway and Denmark. Lutheranism is the dominant religion in all five countries.

These speeches were more frank than the normal speeches given to the pope, but they were also respectful, he said.

"One would prefer that people speak with frankness about something as important as the ecumenical dialogue," Archbishop Cassidy said. "Frankness also helps to understand what it means to dialogue with the Lutheran Church in Norway and in Denmark," he said.

Auxiliary Bishop William Kenney of Stockholm, international coordinator for the June 1-10 trip to Norway, Iceland, Finland, Denmark and Sweden, agreed.

"If we are going to achieve unity, there has to be debate. Sometimes mistakes will be made. Sometimes people will get hurt," said Bishop Kenney.

"We can only ask pardon when we do hurt them," he said.

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Kemp urged to focus on housing, not shelters

by Laurie Hansen

WASHINGTON (CNS)—Catholic leaders, in a June 7 meeting with Housing and Urban Development Secretary Jack Kemp, urged combating homelessness with affordable housing rather than shelters, saying the church is "ashamed" that people "have to depend on us for a bowl of soup and a cot."

Members of the U.S. Catholic Conference's Committee on Domestic Policy and church housing experts applauded a six-goal plan detailed by Kemp, which called for revitalizing existing public housing, tax incentives to encourage investment in low-income housing and strong enforcement of fair housing laws, but they told him more federal dollars must be allocated to housing if such plans are to be realized.

Some of the dollars, said Kemp, should come from institutions that benefit from a proposed federal government bailout of savings and loans. He told the committee that "if we're going to spend that kind of money to bail out the thrifts, we ought to require them to be involved in housing in low-income neighborhoods..." and tell them to get out of the junk bond market. The proposed bailout is estimated to cost at least \$157 billion over 10 years.

The one-hour meeting with Kemp, part of a two-day committee meeting, took place at USCC headquarters.

During the meeting Kemp said he had informed President Bush when asked to accept the housing post that he did not want to be "secretary of vouchers or secretary of austerity."

Calling homelessness a "moral stain" on the nation, Kemp said, "I don't see how it's possible for us to cheer on

the students in Beijing... or to tell countries of the Third World that democracy is the right model of economic and social and political development, if we cannot make it work in our own Third World communities." He said he was making reference to rural and urban U.S. pockets where residents live in inadequate housing.

"We need a net under which people should not be allowed to fall—a net that has to be provided by both the public and private sector, the profit and the non-profit sector. And the federal government certainly has a responsibility as do churches and synagogues," he said.

He called proposed legislation that would encourage tenant management and eventual ownership of public housing one of the most hopeful signs in the nation today.

Joseph Errigo, president of a non-profit housing corporation owned by the Archdiocese of St. Paul and Minneapolis, told Kemp "the biggest challenge" the housing secretary faces is "HUD itself." Citing turf battles and bureaucratic red tape, he said "HUD is not part of the solution, but part of the problem."

Kemp responded that he was making reforms at HUD, but didn't want to spend all his time "damning the darkness."

HUD officials, including former HUD secretary Samuel R. Pierce Jr., are under investigation by three congressional committees and the Justice Department. The probes of HUD's moderate rehabilitation subsidy program have focused on politically influenced decisions made at the highest official levels within the department.

Bishop Joseph M. Sullivan of Brooklyn, N.Y., committee chairman, after hearing Kemp's housing goals, noted they were so similar to the church's goals that "the bishops could have written them."

"Are you sure you're a Republican?" he joked to Kemp. "I'm a card-carrying George Bush, Abraham Lincoln Republican," responded the housing secretary. "I thought as you walked through the door you might have had a conversion," rejoined Bishop Sullivan.

John Carr, USCC secretary of social development and world peace, however, stressed that committee members blame both parties for the current housing predicament. "Congress was controlled by Democrats who voted these budgets and cut the funds. So our problem right now is with both parties, and we're looking for leaders in both parties who are willing to put housing first and center again," he said.

Kemp, a former professional football player, peppered his talk with football and religious metaphors, saying at one point that he did not believe in "worshipping at the shrine of capitalism" but that, where possible, the "private sector" must be used as a tool to create affordable housing.

Kemp called the committee members "modern-day Nehemiahs" and singled out for praise Franciscan Father Bruce Ritter, director of the New York-based Covenant House Under 21, a shelter for runaway and homeless youth; Msgr. William J. Linder, who helped to found the Newark, N.J.-based New Community Corporation; and the Little Brothers of the Good Shepherd who run Camillus House, a shelter for homeless men in Miami.

While thanking Kemp for giving the church credit for providing shelter for the homeless, Carr told the housing secretary he should "understand very clearly that while we're committed to continuing that, we're ashamed we have to do it. The fact that people have to depend on us for a bowl of soup and a cot and that that's somehow part of our religious commitment is not a sign of progress but a sign of real trouble," he said.

"In a situation of scarce resources," Carr said, "we believe the poor have first claim. We cannot continue to focus on homelessness. We were in it before it was trendy, and now that it's trendy, we want to get out of it."

He reminded Kemp that partnerships between public, private and non-profit institutions aimed at creating more low- and middle-income housing "require dollars" in addition to the housing secretary's "energy and goals" and the church's "experience and community ties."

Committee members who attended the meeting, in addition to Bishop Sullivan, were Bishop James J. Malone of Youngstown, Ohio; Bishop John J. McManis of Owensboro, Ky.; Auxiliary Bishop Thomas J. Costello of Syracuse, N.Y.; Ronald G. Jackson, public policy analyst for the National Urban League; Mildred Shanley, legal consultant for Catholic Charities in the Diocese of Brooklyn; John Sweeney, international president of the Service Employees' International Union in Washington; and Kathleen White, rural life director for the Diocese of Davenport, Iowa.

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