

# Bishops to face some major issues

## Child abuse by clergy, health care, religious life, age of confirmation on agenda

by Jerry Filteau  
Catholic News Service

WASHINGTON—The U.S. bishops will discuss major issues ranging from clergy sexual abuse of minors to national health care reform when they meet in New Orleans June 17-19. Most of their second day, June 18, will be devoted to an

extended discussion and series of workshops on men and women religious.

More than 120 of the bishops will stay on after the meeting is over for a daylong workshop June 20 on implementing the new "Catechism of the Catholic Church" in their dioceses. About 400 diocesan, school and parish religious education leaders from around the country are also expected to attend.

The meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference will also include a presentation and discussion on the International Commission on English in the Liturgy.

Action items to be decided by the bishops are:

- ▶ The age of confirmation in U.S. dioceses.
- ▶ A revamping of the Catholic Telecommunications (see BISHOPS TO FACE, back page)

# THE CRITERION

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## Five priests ordained for archdiocese

by John F. Fink

Five new priests were ordained for the Archdiocese of Indianapolis last Saturday by Archbishop Daniel M. Buechlein.

SS. Peter & Paul Cathedral was packed with about 1,100 people to celebrate and welcome Fathers Christopher Craig, Stephen Giannini, Patrick Mercier, Joseph Moriarty and James Rolewicz.

After Father Joseph Schaedel, archdiocesan director of vocations, assured Archbishop Buechlein that the candidates were prepared for the priesthood, the archbishop called each of them to be a priest. The congregation consented with sustained applause.

In his homily during the rite of ordination, Archbishop Buechlein told the ordinands that they were "called to a beautiful, blessed and fantastic way of life." He discussed the priesthood in light of three themes that came from the International Bishops' Synod on Priestly Formation:

First, he said, "A priest is a witness to mystery." He said that the priest, "as a sacrament of the priesthood of Jesus Christ, is a witness to mystery in a world that finds mystery foreign."

Secondly, he said, "A priest is a servant of unity." He said that a priest builds unity in two ways: "oneness in the faith of the church and unity in the charity of Christ."

Thirdly, he said, "A priest is a teacher in the person of Christ." In union with the archbishop, he said, the priest is called to teach and to evangelize the world.

Archbishop Buechlein told the ordinands that they must be able to live the paschal mystery and that at the heart of that mystery is the cross of Christ. He warned them not to sidestep the centrality of the crucifixion in favor of preaching easy grace. "No matter how compassionate we may want to be," he said, "we cannot

(see FIVE MEN, page 3)



NEW PRIESTS—Five men who were ordained to the priesthood last Saturday, June 5, for the Archdiocese of Indianapolis pose with Archbishop Daniel M. Buechlein in the rectory of the Cathedral of SS. Peter & Paul following

the ceremony. The newly ordained priests (left to right) are Fathers James Rolewicz, Joseph Moriarty, Stephen Giannini, Christopher Craig and Patrick Mercier. (Photo by Charles J. Schisla)

## New Albany site of third regional planning forum

by Martha Breman

Concerns over isolation, communication and parish staffing were some of the issues brought from the parishes in southern Indiana to the third regional forum of the strategic planning process for the Archdiocese of Indianapolis.

At a gathering at Our Lady of Perpetual

Help in New Albany Sunday, June 6, 70 people heard Archbishop Daniel M. Buechlein and Assistant Chancellor Father Jeffrey Godecker explain the meaning of strategic planning. They told its history and how the current drafts of a mission statement, statement of values, and goals and objectives were created.

The people responded with concerns, comments or questions. One man said that he has been living in New Albany for 66 years and has always felt that parishes and the people's relationship to the archdiocese is a "they and we" situation. "So much of what happens is in Indianapolis. Even if events do happen in this area, we don't know about them," he said.

The man stressed the need for better communication from the Catholic Center to the parishes in southern Indiana. He called for *The Criterion* to be used more for distributing this information.

Another man reiterated the need for better communication, but said that the message needs to come through the parish council into the parish. "I think people need to feel a part of something and the parish council could work as a vehicle for communications. I believe that if you give people responsibility then they are going to be responsible."

Archbishop Buechlein replied that it is difficult when a large portion of the Catholics in the archdiocese are located at one end, but the goal is to meet the needs

of all the parishes and eventually get around to hearing what all the people want.

In questions and comments about parish staffing and the shortage of priests, one man wondered what the procedure would be when a church was going to be closed.

Archbishop Buechlein said that a parish would not be closed without carefully exploring the options. "We're not out to close churches just to close churches," he said. "But we are faced with a problem when we can't keep as many priests there as we used to."

One man suggested using the circuit-riding system, in which a priest would be stationed at one church but would be available for liturgies at another. The major administrative work would be done by lay people in the parishes. The archbishop agreed, adding that lay people are already doing major administrative tasks in parishes.

Another man commented that the Catholic Church is needed in the small, rural areas and if those churches were closed, there would be no Catholic presence at all. Archbishop Buechlein said again that he does not want to close the small parishes, but can only do what is possible with the number of priests in the archdiocese.

In other concerns, one man wondered what is happening with the permanent diaconate program. The archbishop said that he hasn't been in the archdiocese long enough to study the program, but that he

was looking into it, because this concern has surfaced at every regional forum.

One man asked where youth ministry, including campus ministry and young adults programs, fit in the strategic planning process. Archbishop Buechlein said that youth ministry came under the goal "Provide for the pastoral and leadership needs of the people of the arch-

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THE CRITERION

Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

## Help our best youth to hear God's call

by Archbishop Daniel M. Buechlein, OSB

Last Saturday, five bright and talented young men generously responded to God's call in the church of our archdiocese. They were ordained priests to serve God and us in central and southern Indiana or life. We are blessed to have five priests ordained. And while the next year or two numbers will still be down, I am encouraged by a noticeable increase in "the stirrings of interest" in vocations to priesthood and religious life in our young Church in the last year or so.

We have a dramatic increase in numbers entering the seminary. The great challenge is to help others considering priesthood to develop the sparks into flame. The great challenge to them make the decision to enter the seminary or, in the case of religious, the postulancy.

The obstacles or challenges to church vocations today are both new and old. I guess it wouldn't surprise me (but it does) that our youth still fear that if they enter a seminary or a postulancy program and find that God is not calling them, somehow they will have failed and will bear some kind of stigma. One of the very purposes of seminary formation and religious postulancy and novitiate is to discern whether or not God is calling one



to priesthood or religious life. To discover that God has chosen plans is not a disgrace at all.

Here is where family and friends can help. When candidates enter the seminary, sensitivity to the challenge goes a long way. Unwittingly, calling seminary candidates "Father" and making well-intended jokes can exert a lot of pressure. Inensitive questions pertinent to formation for celibacy are sometimes offensive and insulting.

There was a day when one could presume support for a seminary vocation or a vocation to the sisterhood or brotherhood among family and friends. I'm sorry to say, today that is more often not the case. I know for a fact that if a high school or college student or a college graduate is thinking of priesthood he is inclined to keep it secret because of fear of ridicule by peers and older people. More than once I have witnessed comments that a handsome young man considering priesthood is "wasting" his life.

For some time now, the image of clergy and religious in the entertainment media has been impugned. When was the last time you saw a priest or bishop or nun portrayed as a normal, wholesome and attractive person in a movie or TV show? Inevitably a religious personality is depicted as odd or weak or "out of it" by the entertainment media. Have you asked yourself why? Have you considered the impact this has on all of us?

Needless to say, the fact that the tragic sins of religious persons get a lot of publicity is part of the picture these days. No doubt about it, we religious people should be expected to live what we promise and what we stand for,

and our sin mocks Christ to whom we dedicate ourselves in a special way. Not to live what we promise may be newsworthy, but I think the coverage we get is hypocritical and disproportionate to other tragic stories. Fortunately, most of our youth intent as much, yet it is another reality factor.

I admire the genuinity and courage of members of our young church who step forward to explore a vocation for ministry for us. The tug of materialism and secularism, the pressure to pursue "moneeyed" careers is enormous. Of all the challenges our youth face, the secularized social conditions of our times are the largest. So many of the heroes and heroines of our day, including some of our parents and teachers, tell our youth they should live a "me first" life. God bless our youth who find a way to seek help to look at a more freeing alternative. And God bless you parents and teachers who help them search.

Pope John Paul begins his recent exhortation on the formation of priests with the words from Scripture "I will give you shepherds," reminding us that God promises to provide religious leaders. Our challenge is to help our youth to hear God's call among distracting voices. And then it is our challenge to support them in the pursuit of God's call when many downplay religious values.

Ask our very best youth if God might be calling them to serve the church. Above all, pray for vocations. And pray for our seminarians and priests. Please don't take our priests who serve so generously for granted. They have put their lives on the line for you and for God. That's a big gift!

## EDITORIAL COMMENTARY

## The attempt to outlaw anti-abortion protests

by John F. Fink  
Editor, The Criterion

Sen. Edward M. Kennedy has introduced a bill that would make it a federal crime to use violence or threats against those who perform abortions and/or against abortion clinic staff members. The bill has the full backing of Attorney General Janet Reno. Indeed, with all the other things that should be taking up her attention, she has said that her top priority is to silence protests in and around abortion clinics.

The legislation was prompted, of course, by the recent murder of Dr. David Gunn at his abortion clinic in Pensacola, Fla. All the pro-abortionists jumped on that to demand an end to demonstrations because some of them might get out of control. They say they need legislation now to prevent sabotage of property, arson, bombing and murders.

The real purpose of the bill, of course, is to cripple opposition to abortion.

One would think, from hearing Reno's testimony before the Senate Labor and Human Resources Committee on behalf of Kennedy's bill, that all those acts she says the bill would prevent are now legal. They aren't, of course. Bombings, murders, arson and other forms of violence are illegal in every state of the union. So are threats against abortionists.

The bill cannot do what the supporters of abortion would really like to do—completely outlaw demonstrations at abortion clinics. The courts have already determined that peaceful demonstrations, that don't involve trespassing, on private property, are protected by the First Amendment

guarantee of free speech and peaceful assembly. Since they can't eliminate abortion protests they are trying to achieve their goals through intimidation.

One doesn't have to agree with all the tactics of organizations such as Operation Rescue to see that this bill abuses the rights

of those who oppose abortion. It would single them out as people who are considered prone to resort to violence. That is, of course, the image that pro-abortionists want to hang on pro-lifers. It is also an erroneous image.

It is precisely to try to eliminate

violence—the violence that takes the lives of unborn babies—that pro-lifers who participate in protests do so. The murder of Dr. Gunn was an aberration, not the norm. Unfortunately, it also provided the excuse for pro-abortionists to label pro-lifers as pro-violence and prompted the introduction of Kennedy's bill.

It is a bill that serves no useful purpose because it would outlaw nothing that isn't already against the law. But it would provide a tool for pro-abortionists to use against legitimate demonstrators.

## OFFICIAL APPOINTMENTS

Effective July 7, 1993

REV. ELMER J. BURWINKEL, from pastor at St. Peter Parish, Franklin County and St. John the Baptist, Dover, appointed to the pastoral care of Holy Guardian Angels Parish, Cedar Grove and continuing at St. Peter Parish, Franklin County henceforth to be known as its pastor.

REV. BERNARD COX, while continuing current assignment as associate pastor at Our Lady of Greenwood Parish, appointed to Director of Deaf Ministry for the Archdiocese of Indianapolis. Residence will remain at Our Lady of Greenwood.

REV. CHRISTOPHER CRAIG, appointed to associate pastor at St. Bartholomew and St. Columbia Parishes, Columbus, with residence at St. Bartholomew Rectory.

REV. STEPHEN GIANNINI, appointed to associate pastor at Christ the King Parish, Indianapolis, with residence at Christ the King Rectory.

REV. RICHARD GINTHER, from pastor at St. Mary Parish, Richmond, appointed to the pastoral care of St. Peter and Paul Cathedral, Indianapolis, henceforth to be known as its pastor and Associate Director of the Office of Worship for the Archdiocese of Indianapolis. Residence will be at the Cathedral Rectory.

REV. JOHN E. HARTZER, from pastor at Holy Family, Richmond, appointed to the pastoral care of St. Lawrence Parish, Lawrenceburg, henceforth to be known as its pastor. Residence will be at St. Lawrence Rectory.

REV. LOUIS MANNA, OFM CONV., from associate pastor at St. Gabriel Parish, Connersville, appointed to the pastoral care of St. John the Baptist Parish, Dover and St. Joseph Parish, St. Leon, henceforth to be known as its pastor. Residence will be at St. Leon.

REV. ROBERT MAZZOLA, while continuing current assignment as pastor at St. Andrew, Richmond, appointed to the pastoral care of St. Mary and Holy Family Parishes, Richmond, to be known as its pastor. Residence will be at St. Mary Rectory, Richmond.

REV. PATRICK MERCIER, appointed to associate pastor at St. Mary, St. Andrew, and Holy Family Parishes, Richmond, with residence at St. Mary Parish, Richmond.

REV. JOSEPH MORIARTY, appointed to associate pastor at St. Monica Parish, Indianapolis, with residence at St. Monica Rectory.

REV. DONALD A. QUINN, from associate pastor at St. Simon, Indianapolis, appointed to the pastoral care of the Newman Centers at Indiana University Purdue University at Indianapolis (IUPUI) and Butler University, while continuing current assignment with the Newman Center at the University of Indianapolis. Residence will be at the Newman Center at Butler University.

REV. JAMES ROLEWICZ, appointed to associate pastor at St. Pius X Parish, Indianapolis, with residence at St. Pius X Rectory.

REV. ROGER RUDOLF, from associate pastor at Christ the King Parish, Indianapolis, appointed to associate pastor at St. Mary Parish, Greensburg, with residence at St. Mary Rectory.

Effective July 12, 1993

REV. JAMES BONKE, from graduate studies in Rome, appointed to Defender of the Bond of the Metropolitan Tribunal with a secondary assignment as Sacramental Minister at St. John the Evangelist, Enochsburg; St. Maurice, Decatur County; and St. Anne, Hamburg, effective July 17, 1993. Residence will be at St. Peter & Paul Cathedral Rectory, Indianapolis.

Effective July 30, 1993

REV. THOMAS J. MURPHY, from pastor at St. John of Arc Parish, Indianapolis, appointed to the pastoral care of St. John Parish, Indianapolis, to be known as its pastor, while continuing current assignment as Director of the Ecumenism and Interfaith Offices of the Archdiocese of Indianapolis. Residence will be at St. John Rectory.

REV. JACK W. PORTER, from associate pastor at St. John, Indianapolis, appointed to Archivist for the Archdiocese of Indianapolis. Residence will be at privately owned home.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

## Cathedral, St. John to get new pastors

Among the official appointments announced on this page this week are new pastors for the Cathedral of St. Peter & Paul and St. John's Parish, Indianapolis. Father Richard Gintner will be pastor of the cathedral and Father Thomas Murphy will be pastor of St. John's.

The appointments do not mention the present pastors, Father David Coats and Father William Stineman, because they are not being given new appointments.

Father Coats, who has been pastor of the cathedral since 1989, will now be able to devote full time to his duties as vicar general of the archdiocese and moderator of the curia. He will, however, also assist parishes on weekends.

Father Stineman, who has been pastor of St. John's since 1978, will retire from the active ministry. A story about Father Stineman's retirement will be in a forthcoming issue.

## The CRITERION

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06/11/93

## MOVING?

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# Peter Claver ladies make notable contributions

by Margaret Nelson

The Knights of Peter Claver, Ladies Auxiliaries in Indianapolis make notable contributions to the Catholic Church and to area schools.

These gifts are not only financial, but through many services. Clara Martin, a member of St. Andrew Parish, represents the women's auxiliaries in the archdiocese as president of the 13-state district of the Knights of St. Peter Claver.

The Knights of Peter Claver is a fraternal and charitable society for blacks in the Catholic Church. The national organization was formed in the early 1900s when blacks were excluded from other Catholic societies. St. Peter Claver was a Spanish priest who ministered to slaves in Cartagena, Colombia in the 17th century.

"Our contributions include computers and programs for our schools, food pantry donations, endowment fund contributions, assistance with utilities, a wheelchair ramp in one parish, an automobile for another, and donations for a parish piano—just to name a few," said Martin.

"We give community support to nursing homes, the Women's Prison, Aterbury Job Corps, Boys' School, National Negro College Fund, a program for babies born with HIV/AIDS and drug addiction, Christmas projects for the needy, scholarships for youth, and volunteers working with Meals on Wheels, St. Vincent de Paul, St. Elizabeth Home and the Greater Indianapolis Literacy League," she said.

Martin added that the local Knights of Peter Claver ladies' auxiliaries support the 13-state district and national organization's projects of scholarships, Sickle Cell research funding, Soaring High tutoring

programs, food for the needy, funding for Xavier University in New Orleans, and the Baby Shower project, which provides clothing, counseling and other essential needs for unwed teen-agers.

"As staunchly-dedicated Catholics, we stand in solidarity with the Catholic Church's position on the Right to Life," Martin said.

"All of these projects are financed through fundraising and the personal sacrifice of the members," said Martin.

The central committee recently met to respond to a misleading article in *The Indianapolis Star*, headed "IRS Seizes Catholic Charity's Property."

(The headline also does not refer to Catholic Charities for the archdiocese.)

Martin explained that the Knights of Peter Claver, Ladies Auxiliary is a charitable organization, consisting of five units in the city of Indianapolis. She said that four of the five are in no way associated with the "charities" mentioned in the article.

"The gambling operation mentioned in the article is not affiliated with the Claver units responding to this article, or with the national organization," said Martin.

"The members of our fraternal order have received no funds generated by the 'charity,' none of the activities are controlled by the Knights of Peter Claver, Ladies Auxiliary, nor do we have any holdings in regards to the seized properties.

"The said properties were never owned by the Knights of Peter Claver, Ladies Auxiliary, and the organization is not responsible for the operating procedures of the 'charity.' Instead, this charity is governed by an independent board of directors. No member of the four res-

ponding Claver units has been a member of this board of directors," Martin said.

For an established fee, the Claver units have rented the facility located at 3110 Sutherland Ave. for various events, in the same way that many other local organizations have done, she said.

Neither "St. Peter Claver Charities," nor the lottery gambling conducted by the charity—referred to in the May 19 *Star* article—has any affiliation with the Knights of Peter Claver, Ladies Auxiliary. It was not established, supported, or run by the auxiliary, Martin said.

Some of the information in the *Star*

article was attributed to an attorney who claimed to represent the Knights of Peter Claver, but who had never been contacted or retained by the Ladies Auxiliary, said Martin.

"We want to thank the community for the support it has given us at our barbecues, fashion shows, dances, shopping trips, cookbook sales, holiday brunches and other fundraisers," she said.

"The objectives of the Knights of Peter Claver, Ladies Auxiliary, are to support and make contributions to worthwhile causes, being loyal to the Catholic Church, youth and community," said Clara Martin, speaking for the Indianapolis Central Committee of the organization.

## National Association for Lay Ministry meets in Indianapolis

by Martha Brennan

During the keynote speech of the National Association for Lay Ministry (NALM) Conference held at the Indianapolis Convention Center June 3-6, noted author and story teller Father Jack Shea called 245 lay, cleric and vowed religious ministers to release the power of their love by remembering who they are as reflections of Christ.

In giving his charge to conference participants who came to Indianapolis from 24 states, Father Shea encouraged them to find the place inside themselves where love flourishes and release that love through action. But, he cautioned, that can only be done by putting on an original face and looking at that face with Christ as the mirror.

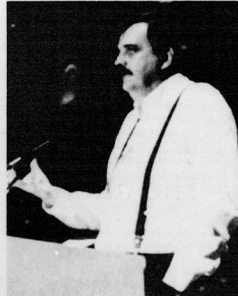
Under the theme "Ministers of God's Love: A Welcoming Presence," conference participants prayed, shared and learned from 10 presenters and others how to extend hospitality in their own lives.

Bishop Robert L. Mooney, auxiliary bishop Green Bay, gave a presentation, "Called and Gifted Broken and Given." In his address, he said that as ministers, we are called to be a eucharistic person in the sense that we are challenged to enter into the fullness with Christ.

During her address, Dr. Greer Gordon challenged participants to a call to action. A faculty member at Regis College in Weston, Mass., Gordon said that the hope of the church lies with the laity and it is their responsibility to go back to their parishes and revive the flock.

In the last address of the conference, Edward C. Sellner, author and past president of NALM, explored the marginality of women within the institutional church and explored with the participants plans of action for change.

Other conference speakers included John Reid, Mariah Schwab, Ellen Blanton, Dr. Veronica Morgan-Lee and Dr.



Father Jack Shea

John G. Gutting. Topics ranged from conflict resolution to prejudice reduction.

The National Association for Lay Ministry was formed in 1981 by a group of lay people, vowed religious and clergy who had been meeting annually since 1977 to share their expertise and to support each other in a common goal—establishing and improving programs of lay ministry formation throughout the United States.

In light of that mission, NALM acts as an advocate and support for lay men and women in ministry. Membership is open to all ministers.

The NALM conference was invited to Indianapolis while Holy Names Sister Louise Bond, now chancellor of the Diocese of Evansville, was director of the ministry development program for the archdiocese. Sister Louise was chairperson for the conference.

Lay ministers from the Archdiocese of Indianapolis were members of the conference committee.

## Three archdiocesan agencies planning fund-raising events

by John F. Fink

Three archdiocesan agencies have completed plans for fund-raising events this summer.

Susan Bayh, wife of Indiana Gov. Evan Bayh, will be the main speaker at a dinner that will benefit the Holy Family Shelter in Indianapolis Saturday, July 10. The dinner will be at the St. Vincent Marten House. Dianne Willis, anchor woman for television station WRTV, Channel 6, will be mistress of ceremonies.

Fatima Retreat House will repeat last year's successful brunch and polo match on Sunday, Aug. 22. The brunch will again be hosted by Mr. and Mrs. Robert Isray at their party pavilion and the polo match will again be hosted by Mr. and Mrs. Edward Wright at their polo grounds nearby.

The seventh annual Elizabella Ball, to benefit St. Elizabeth's, will be Friday, Aug. 27, at the Indiana Roof Ballroom. The black-tie ball will include a cocktail reception, dinner and dancing to the music of the Northwinds.

The Holy Family Shelter is a program of Indianapolis Catholic Social Services that has been providing services to homeless families since 1984. The 22-bedroom struc-

ture served more than 430 families last year, including about 900 children.

This is the second year for the Holy Family Shelter dinner. Last year's dinner, attended by 226 people, featured an address by Holy Cross Father Edward A. Malloy, president of the University of Notre Dame.

Fatima Retreat House is the archdiocese's center for rest, reflection and renewal. It is celebrating its 30th anniversary this year. Last year's brunch and polo match were attended by more than 400 people.

St. Elizabeth's, an agency of archdiocesan Catholic Charities, has provided maternity, child care, child placement and parenting services since 1915. "Elizabella" is a combination of Elizabeth and Isabella because the Daughters of Isabella have helped support St. Elizabeth's since its founding. More than 350 people attended the Elizabella Ball last year.

Individual tickets for the Holy Family Shelter dinner and the St. Elizabetha Ball are \$125. Tickets for the Fatima Retreat House brunch and polo match are \$75.

Those interested in tickets or more information can contact the Holy Family Shelter at (317) 635-7830; Fatima Retreat House at (317) 945-7681; and St. Elizabeth's at (317) 789-3412.

## Charlestown school to restructure

St. Michael School in Charlestown has announced a restructuring of its education programs for the 1993-94 school year.

Twenty-eight current St. Michael grade one through six students have been accepted for enrollment at St. Paul Catholic School in Sellersburg next year.

The decision was made to restructure, mainly because of declining enrollment. Only 40 students were registered for next year, despite an extensive recruitment effort. There will also be an operating deficit of \$52,000 on the end of the teachers' contract year on Aug. 31.

The St. Michael's students who will be attending St. Paul's visited their new school on Friday, May 28. They were welcomed by the faculty and student body at a special Mass. The principal of St. Paul is Fran Matusky.

The two parishes are seven miles apart, and St. Michael Parish expects to provide transportation for the children to and from Sellersburg school.

With the help of the Office of Catholic Education, the two parishes are working on a formal financial agreement that includes other details of the change.

St. Michael Parish plans to maintain its pre-school, day care and kindergarten programs, and is now accepting registrations.

When school begins in August, the parish also intends to continue the before- and after-school child care program it operates for area public school students. Those wishing further information about the St. Michael pre-school, day care, kindergarten or before- and after-school child care may call principal Tam Krueer at 812-256-3503.

## Five men are ordained priests

(continued from page 1)

preach a new Gospel. We are called to preach Jesus Christ."

He also asked them not to succumb to the temptation of making the liturgical rites of the church their personal rites. "Just as one can reach for cheap grace," he said, "so one can reach for cheap commentary, or worse, forced affirmation from a captive audience."

The archbishop reminded the ordinands that the people "have a right to hear the whole Gospel and the authentic doctrine of the church" and he urged them to make their first duty to be men of prayer. "It is in prayer that we remember God's love," he said.

After the archbishop's homily and his examination of the candidates, each promised "respect and obedience" to Archbishop Buechlein and his successors. After the singing of the Litany of the Saints, the archbishop and all of the priests in the assembly laid their hands on the new priests. This was followed by investiture with the stole and chasuble, the anointing of hands, the symbolic presentation to bread and wine to each, and the kiss of peace with the archbishop and all priests present.

The new priests have been given their first assignments. All will be associate pastors. Father Craig at St. Bartholomew and St. Columba Parishes, Columbus; Father Giannini at Christ the King Parish, Indianapolis; Father Mercier at St. Mary, St. Andrew and Holy Family Parishes, Richmond; Father Moriarty at St. Monica, Indianapolis; and Father Rolewicz at St. Pius X Parish, Indianapolis.

## Habitat project still needs help

The Habitat for Humanity rehabilitation project being undertaken by the Catholic community next week is still short of funds and volunteers.

As of Monday, \$8,000 was still needed to renovate the home of a St. Thomas Aquinas Parish family, whose mother was injured in an automobile accident.

Those who wish to donate cash or services should call Marianne Downey at Catholic Social Services, 317-236-1516.



FROM THE EDITOR

# How one person is making a difference

by John F. Fink

In our issue of May 14, I wrote an article about Haiti and what I saw the charitable organization Food for the Poor doing during my visit there. That's the organization that has distributed goods worth more than \$130 million to Haiti, Jamaica and other countries in this hemisphere between 1982 and 1992.

This week I'd like to tell you more about the founder of Food for the Poor, Ferdinand Mahfood, as an example of how one person can make a difference for good in the world.



Here is the basic information: He is a native Jamaican of Lebanese descent (both parents came from Lebanon) whose family has a successful import-export business that was started by his father. His father died when Ferd was 25. As part of my visit to Jamaica five years ago I had dinner at his mother's fabulous home there and his mother also went with us to a few places in Jamaica. The Evelyn Mahfood Home for Pregnant Women is in Kingston. (Unfortunately, I learned from Ferd that his mother was shot last October and has been paralyzed ever since.)

Ferd had a conversion experience in 1976 and was determined to find a way to help the poor in the Caribbean. He left the family business and eventually founded Food for the Poor in 1982.

FERDY HAS BEEN honored by a number of organizations for what he has been able to accomplish. This past December the Caring Institute named 10 people to receive its 1992 National Caring Awards and Ferd was one of them. The citation read, "He gave up his claim to his family's multimillion-dollar business to start Food for the Poor in 1982 to improve health, economic, spiritual and

social conditions of the underprivileged. It has provided \$110 million in aid in the U.S. and abroad."

(Actually, very little has gone to aid in the U.S., only \$474,500 from 1982-92. It did, however provide relief after Hurricane Andrew in Florida and also after the recent riots in Los Angeles.)

Last year Ferd also was given the Poverello Medal, the highest award of Franciscan University of Steubenville.

HE IS A VERY unassuming man. He would never stand out in a crowd, standing only about 5'5" and he talks quietly. But he is absolutely dedicated to serving God through the poor. In Jamaica I saw him hugging and kissing some lepers who are his great friends. A phony couldn't do that for very long. And the fact that he has been taking groups such as ours to the slums of Haiti and Jamaica for 11 years shows real dedication when he could be living the life of a wealthy import-export executive.

At the beginning of our trip, Ferdly talked about his religious conversion so we would know where he is coming from. He said he was converted in 1976 at the age of 38 during a plane trip when he heard God's voice asking him to go to daily Mass. He turned his life around and started to search for a way to serve the poor. He said he was ready to leave his wife and children and live in a cave in Jamaica with the poor. But he said, that's not what God wanted.

Ferdly talked about centering prayer and urged us to make God the center of our lives. He is a disciple of Trappist Father Basil Pennington and spends some time with him at his monastery in Spencer, Mass. He says, and I believe, that his motivation comes from love of God and his command to serve the poor.

He went into detail about how his wife almost left him because of his prayer life and the fact that she wasn't interested in spending time among the poor. When he asked God to change Patty's attitude, he said, God told him to change himself and become a more loving husband.

After Ferdly did that, he said, then God changed Patty's attitude. She now supports Food for the Poor wholeheartedly.

Ferdly said that faith is the free gift God gives us so we can demonstrate the love of Jesus. He said we cannot give ourselves totally to God unless we trust him. He said that he learned to surrender himself totally to God and he now has a close relationship with the Holy Trinity. He speaks casually about mystical experiences he has had with God which is why some people feel somewhat uncomfortable around him.

Anyway, he is convinced that God wanted him to use his business talents to start Food for the Poor in 1982, and he has devoted his life to that. His brothers pay him a salary from the family business so he takes no payment from Food for the Poor.

THOSE WHO WORK with him seem to have nothing but admiration for his dedication, and also his decisiveness. He has a 40-person staff in Florida and representatives in the countries he serves. He is apparently a top-flight businessman who knows all the details of his organization. He could tell us, for example, how many donors he gets from brochures put in diocesan newspapers, the average gift and the percentage that will continue to donate. And he can compare that with donors who come from priests and ministers preaching about Food for the Poor (preachers bring in more donors but they are usually one-time donors; those who respond to ads in newspapers give larger gifts and continue to give on a regular basis).

He knows how to purchase at the best prices (wheelchairs from China for \$80 apiece, for example, and rice for eight cents a pound) and how to get free transportation from the U.S. government for some things. His business connections have been put to full use.

(Food for the Poor's address is Dept. 6550, 550 SE 12th Ave., Deerfield Beach, FL 33442. Tel. (305) 427-2222.)

THE BOTTOM LINE

## Gaining wisdom from the courage of children

by Antoinette Bosco

I have long been a fan of Dr. Robert Coles, the Harvard psychiatrist who has written so much about children and women in crisis. Especially important is his work on the religious and spiritual life of children.

Recently I had the privilege of meeting Coles and hearing him give a keynote talk. It was as fine as any sermon I had heard in a long time.

With utter honesty, Coles told how he had evolved from a "bellyaching, complaining" medical student to a man open to learning from others.

He said he learned much from working with people involved in racial desegregation in the 1960s, while helping the poor

in Appalachia, aiding sharecroppers on farms and offering psychiatric help to the disadvantaged in the inner cities.

He said he learned from those experiences that out of "vulnerability and pain there can come a moment that turns us into... reflective human beings."

His empathy for others was energized early after receiving his medical degree from Columbia University. He cared especially about those who were suffering, victimized or despised for whatever reason and were relegated to a state he called "invisible."

Coles told the story of a youth stricken with polio and confined to an iron lung respirator. One day Coles was visiting the youth when a lightning storm developed. The youth became agitated and pointed to the iron lung.

Finally Coles with two others along, being kept alive by this electrical machine, was fearful he might die if there was a power failure from the storm.

"I was still too dumb to get into his

vulnerability," Coles recalled. But, in time, Coles learned as he worked with so many youngsters who were suffering and facing their own limited lifetimes with courage and maturity.

"I heard from them what it means to be a human being," Coles said.

Coles then told the story of Ruby, a 6-year-old black girl in Louisiana, chosen as the child to integrate a classroom of white children in the 1960s.

But the white parents rebelled by not sending their children to school. So, Coles recalled, it became Ruby's "fate for a school year" to be taken to school by federal marshals, passing through mobs taunting her, saying they would kill her.

One day Ruby stopped before the threatening mob and appeared to say something to them before the marshals escorted her into school.

Coles had been brought on the scene as a child psychiatrist to monitor any emotional or psychological damage being done to Ruby. Naturally, he had to know

what the child had said to the mob. To his surprise she told him, "I was talking to God." Ruby said she prayed at home for all those people every day.

But that morning she had been rushed. When she saw the crowd, she remembered and stopped to pray.

Coles later asked her what she said in this prayer. "I say the same thing every day," Ruby said. And then she recited the prayer: "Please God, try to forgive them, for they don't know what they're doing."

These were, of course, "words that had been said before" when Jesus faced the mob," Coles reminded us, remarking that the "moral sensitivity" of this child stunned him.

In passing on to us what he had learned, Coles said that we must make distinctions between knowledge and truth, factual information and wisdom, character and intellect, ideas and the lived life.

"If you don't know that, you don't know anything," Coles affirmed.

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THE HUMAN SIDE

## Meditation on a good work of religious art can replace a retreat

by Fr. Eugene Henrick

If you don't have three days or a week to make a retreat, here's an alternative: Take an hour and meditate on one good work of religious art. It might provide you with just the spiritual refreshment you need.

The National Gallery of Art in Washington, D.C., presently is displaying George and Lu Tour's painting, "Repentant Magdalene."

It is a meditation on contemplation, sinfulness, conversion, redemption and light. It is also an excellent example of originality in painting.

A brochure on the masterpiece says, "Mary called Magdalene, one of whom went seven devils (Lk. 8:2), makes only nominal appearances in the Gospels as one of the women who followed Christ in Galilee after he purified her or pardoned her the seven deadly sins."



From Scripture we learn that Mary was one of Christ's most fervent converts and ardent followers. She was present at the crucifixion. And with two others also named Mary she went to Christ's tomb and was the first person to whom he appeared after his resurrection.

De La Tour was born in 1593. Little is known about his training or his life. He was almost forgotten until this century when his "Repentant Magdalene" was restored and recognized for the originality of his unusual conception of Magdalene.

Magdalene is seated at a table in a room that is dark except for a flickering candle and its reflection of light from a mirror. Just behind the mirror is a small jar. Magdalene's face reflects a calm inquisitiveness, as if she is pondering life through a set of curious but mature eyes.

As she stares into the mirror her hand is gently touching a skull resting on tattered books. The darkness of the night and Magdalene's gaze create a meditative mood which draws us into her thoughts.

De La Tour's originality surfaces in the symbols of the mirror, candle and books. The mirror is vanity, which reminds us of

life's transience. The skull speaks of death's inevitability. The flame is both the light of understanding and the light of Christ. The latterd books are signs of ancient wisdom and the contemplative life.

With Magdalene we ponder the mysteries of conversion and redemption, the mortality of man and Jesus' forgiveness, the power of contemplation and its powers of wisdom.

We are coaxed to reflect upon Magdalene's past as we spy the cincture of repentance around her waist, and then to move with her to conversion.

Her life reflects the seven deadly sins of pride, envy, anger, sloth, avarice, gluttony and lust. Her present life is one of light, centeredness and true love.

The more we enter into this scene the deeper we plunge into life's greatest mysteries. What is sin's allotment? Do we understand the darkness it produces?

Why does Christ enter our life and suggest conversion after conversion of us? Why is it we feel at peace and experience light after a conversion experience? What is redemption, and most of all, the love that produces it?

The thoughts and feelings and insights about conversion—life's central goal—that can be stimulated by one simple painting are not only a retreat but a spiritual treat.

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# To the Editor

## Thinking about the annual appeal

The article in the May 7th *Criterion* about Joe Cahill was a masterpiece! If we would think about the United Catholic Appeal as he stated, I'm sure it would be a success.

Mrs. James S. Farrell

Indianapolis

## A fan of Father Campion—now

A few years ago *The Criterion* had a young fellow who "witnessed" to the Sunday Scripture readings, and did a pretty good job. He left to become editor of the diocesan paper in Green Bay, Wis. I was upset to lose him and Father Owen Campion wasn't going to get the job done.

Well, it might have taken a while, as it always does with most of us, but I certainly want to express my very large amount of appreciation for the weekly commentary on the Scripture readings. Those who do not turn to Father Campion's commentary before joining in the eucharistic celebration are missing a big opportunity to bring Our Lord much closer in their lives.

Father Campion's short commentary on St. John's Gospel for May 21 was not only beautifully stated, but most helpful spiritually. I thank him very much for his great work.

John O'Connell

Indianapolis

(The "young fellow" referred to in the first paragraph is Richard Cain. *Now editor of The Catholic Spirit of Wheeling, Charleston, W.V., his articles occasionally appear in our Faith Alive! section and in seasonal supplements.*

(Father Campion, who wrote "The Sunday Readings" both before Cain took them over and after he left, is associate publisher of Our Sunday Visitor, a past president of the Catholic Press Association and winner of its St. Francis de Sales Award, and was appointed by Pope John Paul as ecclesiastical advisor to the International Catholic Union of the Press.)

## Prayer at school commencements

It is incredulous that in a free country which was founded on Judeo-Christian philosophy, prayer at graduation ceremonies has been outlawed by the U.S. Supreme Court. In some news releases, I have read that prayer can be permitted but

no reference can be made to God or a Supreme Being.

Is there any reason to question the cause of the increasing moral decay and the lack of respect for authority in this country?

The U.S. Constitution provides for limits on government's powers and for assurances of the rights and liberties of our citizens. I believe the justices of the U.S. Supreme Court have misinterpreted the law of separation of church and state: have overstepped their powers and neglected their duty of assuring the rights and

liberties of the young graduates of this country.

Let it be known: I strongly oppose state- or government-sponsored religion. I'm grateful I have the freedom to choose to attend the church of my choice. Further, I highly respect and appreciate those of other faiths. However, it seems that students, staff and school boards are in jeopardy in condoning prayer at graduations or to allow baccalaureate services in public schools.

Joan T. Schickel

Lanesville

# Point of View

## A different view about racism

by Bob Buckner

In response to the two articles on racism ("Will Racism Be Always With Us?," May 14 issue):

Racism is just one of the many destructive consequences of the indisputable sin condition of fallen human nature.

The popular trend to characterize and discuss sin as a corporate or social matter serves only to attenuate the personal and individual nature of sin. The ongoing personal accountability and the very real personal and eternal consequences that Scriptures attach to sin are giving way to the mistaken idea that there's a lot of room to debate the subject.

Archbishop Fulton Sheen wrote (paraphrase): "The tragedy of our age is not sin, but rather it is calling sin by any other name"—and just look where we are in this country today! Shades of "The Screw Tape Letters" (C.S. Lewis).

St. Paul describes (godless) human nature in the fifth chapter of Galatians: "It shows itself in immoral, filthy and indecent actions; in worshipping idols and witchcraft. People become enemies and they fight (Yugoslavia) and they become jealous, angry, and self seeking (everywhere abounding). They separate into parties and groups (multi-culturalism). They are envious, get drunk and have orgies and other things like these (incredibly commonplace). I warn you now as I have before: those who do these things will not possess the Kingdom of God." History is replete with indisputable evidence of these truths. Reading this bit of Scripture is like reading the newspaper—U.S.A. 1993.

While Paul speaks of natural human nature in corporate terms, his warning is directed to each of us individually, for that's how we will be judged—each one of us, individually.

"Will Racism Die Out?" Diana Hayes, Ph.D., assistant professor of theology at Georgetown University, says, "Yes, if we will just see God in all faces." She speaks of our myopia: "In our failure to see Christ in all people," etc.—bad theology on two counts: 1) Racism will be with us as long as sin is around, and 2) Christ loves, but does not abide in all people.

The closest thing to an authentic answer to the question is a single paragraph in Father Davis's article: "In 1989, a Vatican document on racism concluded that hearts must be changed if racism is to die." Strangely enough, this is the formula for the death of all sinful ways.

Christ came, died, rose from death, ascended into heaven and then he sent his Holy Spirit so fallen human nature might not only see God, but might come to know him, love him and serve him. Hearts are changed by willful submission to the Holy Spirit, not by political rhetoric or textbook theories. Nor are hearts changed by platitudes such as is the notion that if we just "see God in all faces," racism (the effect of sin) will go away. Sounds good, but it doesn't work.

St. Paul tells us (also in Galatians) that a truly changed heart is one in which the Spirit produces love, joy, peace, patience, humility, and self control—the very character of Christ. There is no law against such things as these and those who belong to Christ Jesus have put to death

their human nature with all its passions and desires. Back to basics!

Sin and all its destructive effects, including racism, are abated according to the measure of Christ's presence (his character) made visible and real in the world by each Christian individually—by the church collectively.

Christ enters into the soul, not in bits and pieces, but in the fullness of his light and power, and he places himself utterly in our control. His light, his power, his character is manifest in the world as each Christian allows. He enters in, whole and complete. We hide him mostly and when we do let him out, it's a little here and a little there—in bits and pieces.

The first reading of the Mass (Ascension Thursday)—"You will receive power when the Holy Spirit comes down on you; then you are to be my witnesses in Jerusalem, throughout Judea and Samaria, yes, even to the ends of the earth" (Act 1:1-8). The second reading—"May he enlighten your innermost vision that you may know the hope to which he has called you, the wealth of his glorious heritage to be distributed among the members of the church, and the immeasurable scope of his power in us who believe" (Ephesians 1:17-23).

The death of racism, is made a possibility by his power in us who believe, but his power is utterly dependent upon our personal, willful, prayerful action. If we truly desire to be rid of all traces of racism and if our desire is deeply rooted in sincere and constant prayer, it is inconceivable that God will not grant us his grace. Racism, bigotry and all other forms of human injustice living in our hearts will give way to God's love and so it is in all matters of sin. If every proclaimed Christian were so engaged, i.e., dealing with sin, not in the abstract, but in particular and not so much in others as in his or her own life, we might have a pretty good start on the problem.

As Christians we are personally charged to show the world the kindness and goodness of the Christ who abides in us—to show his love, his peace, his joy, his humility and his self-control. We make him visible. Our attention then should not be so much focused on seeing Christ in others as it is in being certain that others are able to see Christ and the fruits of his Spirit in us.

(Bob Buckner is a parishioner of St. Monica Parish, Indianapolis.)

## LIGHT ONE CANDLE

# The Holy Spirit inspires change

by Fr. John Catoir, Director, The Christophers

More than 30 years ago, Pope John XXIII began a process that continues to unfold in new and mysterious ways. On Jan. 25, 1959 he officially announced the Second Vatican Council, and on Oct. 11, 1962 he addressed the Council's solemn opening, revealing his deep optimism and hope about the future. Sixteen documents flowed from that Council under the inspiration of the Holy Spirit, but the Declaration on Religious Freedom, which was largely the work of Jesuit Father John Courtney Murray, was by far the most controversial.



teaches that no one should ever be abused or unduly pressured in these interfaith matters.

Thirty years ago the chief difficulty blocking ecumenical progress was the conflict between two views of authority: one, which viewed the church as an absolute monarchy, and the other which characterized the authority of the pope and bishops as a collegial service. The Council Fathers favored the principle of collegiality, thus paving the way for the establishment of the international synods of bishops, the national episcopal conferences, and thousands upon thousands of parish councils.

According to Cardinal Joseph Ratzinger, the head of the Congregation for the Doctrine of the Faith, the papacy is still undergoing gradual changes: "The ministry of unity entrusted to Peter and his successors can be realized in very different ways. History offers examples of different styles but they don't have to be repeated. Today we have to respond to new situations" (*National Catholic Reporter*, 2/26/93). How right he is!

Other interesting ecumenical changes were instituted by the Council. Whereas once we demanded that Protestants return to Rome, according to the Decree on Ecumenism, the reunification of Christendom is not defined in terms of a return to Rome, but rather as a restoration of all things to the Gospel of Jesus Christ. That's a far different approach. Protestant churches are now regarded as valid Christian communities within the Body of Christ, and all Christian churches must share the blame for the discord and division within Christendom.

All of these ideas are over 30 years old, and yet some Catholics are still scandalized by them. Perhaps we should reread the documents. I love one particular quote: "Inspired by no earthly ambition, the church seeks but a solitary goal: to carry forward the work of Christ himself under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth, to rescue and not to sit in judgement, to serve and not to be served" (*Gaudium et Spes*, No. 3).

"The fruit of faith is love, and the fruit of love is service" (Mother Teresa).

(For a free copy of the *Christopher News Note*, "Centesimus Annus," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY 10017.)



CORNUCOPIA

# Stability is good for the soul

by Elizabeth Bruns

Where did the month of May go? And how did it get to be the middle of June so fast? Was I the only one who seemingly missed most of May or do others share my sense of loss? I recall celebrating Mother's Day, and the next thing I know, it's June. Has senility set in already—at such a young age? I guess it's time for me to admit the obvious and face the facts. I have reached adult status and I'm not quite sure if I'm happy about it.



I say this is because you never really hear kids (they would prefer you call them young men or women) complain about the time going by too fast. If anything, they want the time to zip by. They want to be considered "grown-up" and free from the restraints of disciplinarians (i.e. parents). They want to get through the years as fast as they can, and then stop when they get to the age of "freedom."

I remember an especially heavy course-load (for my roommates as well as myself) during the fall semester of my

senior year at college. The term was prefaced with expressions such as, "It won't be too bad," or "It's only one semester, how bad can it be?" Two weeks into "the semester from hell," my two roommates and I were muttering implications of death to Professor Whatzitsname. And we couldn't believe the audacity of friends and foe alike to make such demands on our time this semester. What were they thinking? I think that particular semester lasted at least two years.

Now I have a "real job." For those of you who never had a problem finding a job right out of college, we, the 20-ish set, deprived of what we thought was our designated post-collegiate meal-ticket because of the economic hardships of the late 80s, define a "real job" as a 40-hour-per-week job in our field of study, excluding waitressing, mowing lawns and working for secretarial temporary services.

Life is very stable as compared to my days of college. Stability, I have found, has a way of wearing a person out. More so than the years of late-night, um... studying (yeah, that's it) at college. There are no opportunities to skip a day of work like you would a day of classes. Every day is a busy day at the office, unlike listening to the monotonous drone of

Professor Whatzitsname speaking about the mating habits of the duckkilled platypus. Don't get me wrong, I had an excellent education at one of our Catholic universities, but everyone has had a boring professor. You'd be lying if you said you didn't.

Stability is good, not exciting, mind you, but good for disciplinary purposes. I can honestly say that if I'm not in bed by 10 p.m. on a weeknight, it is most evident to my co-workers by my cheery disposition the next morning. It's hell getting old.

As I reminisce and long for the days of my former unsteady existence, the days where a night-out wasn't a problem because I could sleep it off the next morning (and afternoon), I try to take on the attitude that in fifty years, I shall regress to my unsteady ways through retirement, with my dentures in my mouth and my cane guiding my way.

## check-it-out...

Martin University will celebrate "Archdiocese of Indianapolis Day" on June 13 at its campus at 2171 Avondale Place.

Although Martin is a private institution not affiliated with any religious denomination, the most prominent building on its campus is the Performing Arts Center, a brick Bavarian Baroque structure that served from 1913 to 1983 as St. Frances de Sales Catholic Church. Many area residents were parishioners at the church or students at the school next door. The former school building is also used by the university. Martin University, then Martin Center College, moved to the Avondale Place site in 1987. President Boniface Hardin will begin the celebration with a welcome at 2 p.m. Campus tours will be offered every 30 minutes from 2 p.m. to 5 p.m. A reception in the former church will be held from 2-5 p.m. A plaque denoting the history of the building will be dedicated at 4:30 p.m. For further information on "Archdiocese of Indianapolis Day," call 317-543-3256.

The graduating class of 1943 from St. Anthony School, Indianapolis, will celebrate their 50th Anniversary on June 26. They will begin with Mass at 8:30 p.m. at St. Anthony's with a dinner following in Ryan Hall, the "old" school building. Spouses are encouraged to come. For further information, call Eloise Dagan Lanman at 317-356-6371 or Mary Alice Grande Boarini at 317-271-8177.

The Indianapolis Alumnae Club of St. Mary of the Woods will hold its annual Champagne Brunch on June 13 from 11:30 a.m. to 2:30 p.m. at the home of Giannina Hoffmeister. Cost is \$12 per person. For reservations and information, call Alice Sheriff at 317-255-6320 or Judy Hund at 317-297-4934.

A Prison Ministry Workshop is scheduled for June 12-13. All-you-can-eat fried chicken and dumpling dinner will be served June 13 beginning at 11 a.m. Adults, \$5.25; children, \$3.25; senior citizens, \$4.25; and children under five eat free. Beer and gaming activities (21 and over) are available as well as a dance for teenagers on Saturday night from 8-11 p.m. \$2 admission. Providence is located at 707 W. Hwy. 131 in Clarksville. For further information, call 812-945-3350.

The 38 annual Talbot Street Art Fair will be held June 12-13 on a section of Talbot Street from 16th Street to 19th Street between Pennsylvania and Delaware. Approximately 250 artists and craftsmen from throughout the country will display original work in all media from 10 a.m. to 6 p.m.

each day in a festive atmosphere including a variety of ethnic food and strolling minstrels. Admission is free. For more information, call 317-849-7278.

Women who were taught by the Sisters of Providence are invited to attend a special weekend retreat, July 16-18, at the congregation's motherhouse at St. Mary of the Woods. Over the years, Sisters of Providence have taught in more than 75 schools in the archdiocese. Sister Mary Maxine Tiepen, alumnae relations manager for the congregation, said, "We want to offer women who have journeyed with us as students an opportunity to relax, reflect and reunite with former classmates and teachers. We're especially looking forward to gathering SPS and other women of faith at the Woods. There is something very restful and, at the same time, energizing about being there." The retreat will feature inspirational talks, personal reflection time and group sharing of life experiences. Celebrations in prayer and song will enhance the weekend. Sister Mary Maxine reports more than 200 women have registered for the event which will focus on the influence of Providence in everyday life. Deadline for registration is June 15. There is an \$80 retreat fee. Complete information and registration forms can be obtained by contacting Sister Mary Maxine at 317-788-7930.

Sacred Heart, class of 1943, will celebrate its 50th Class Reunion on June 19-20. Mass will be celebrated at 5 p.m. on Saturday in Sacred Heart Church, followed by a dinner at the Holiday Inn, Southeast. On Sunday, the class will attend the Sacred Heart Parish Picnic in German-American Park. All classmates, grade school or high school, are invited to attend. For more information about the reunion, call Fran Isaacson at 317-787-6558.

A book-signing for Joe Quigley's book, "Vision: How Leaders Develop It, Share It and Sustain It," will be held on June 17 from 7-9 p.m. at Borders Bookstore, 5612 Castleton Corner Lane and on June 18 from 11:30 a.m. to 1:30 p.m. at Waldenbooks, in the downtown Hyatt Hotel. Following the June 18 book-signing, Quigley will conduct an introduction to the Leadership Conference Planning Process (LCPP) featured in the book. The introduction will be held free of charge, at 2 p.m. in the downtown Hyatt Hotel. It will include a one-hour presentation on the LCPP process followed by an optional one-hour question and answer period. Quigley is a native of Indianapolis and an alumnus of St. Meinrad, Butler, Notre Dame Law School and the Indiana University Graduate School of Business.

## vips...

Natalie Thomas and Felecia Reeds, both of St. Thomas Aquinas School, have received the Sister Frances Thompson award from the Sisters of St. Francis in Oldenburg. The award is given to black students who wish to attend a Catholic high school. The application process focuses on the Seven Black Principles and the integration of these principles in the lives of the recipients of the award. The award consists of \$500 for each recipient which is sent to the student's respective high school. The recipients are also presented a plaque for the award.

The Health Foundation of Greater Indianapolis has awarded Jameson Camp, Inc. a program grant in the amount of \$14,500. The grant will be used to develop a comprehensive fitness and nutrition curriculum for the camp's Fitness and Understanding Nutrition for All Program. Children ages 8 to 14 with identified fitness and nutrition problems participate in the 14 day summer resident camp session and attend seven follow-up programs during the school year. Parents and other family members are invited to attend all follow-up events. For more information about the camp or F.U.N. For All Program call 317-241-2661. Jameson Camp is a United Way Member Agency.

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# Ecumenical 'March for Jesus' will be Saturday

by Mary Ann Wyand

Christians will take Christ's Gospel messages to the Indianapolis community on June 12 during the city's first ecumenical "March for Jesus" from the near-westside to the State Capitol downtown.

"It's a beautiful way for people of all denominations to join hands and praise Jesus publicly," Father Paul Landwerlen, the pastor of St. Gabriel Parish in Indianapolis and a member of the "March for Jesus '93" steering committee, said. "Anyone and everyone is welcome to come and march for Jesus."

Marchers will gather at 9 a.m. on Saturday between St. Bridget Church, 801 Dr. Martin Luther King Jr. St., and the nearby Walker Theater on Indiana Avenue for the half-mile walk downtown.

Organizers are asking marchers to bring

radios because WXIR 98.3 FM will broadcast the march songs during the event. For additional information, telephone the "March for Jesus" headquarters at 272-3720, extension 1993. Volunteers will staff the telephone line until 10 p.m. on June 11. "We'll start the gathering at 9 a.m.," Father Landwerlen said. "After singing and praying together, we'll start marching at about 10:15 a.m. down Indiana Ave. to Senate Ave. and on to the Capitol. The staging will be on the lawn at the north end of the Capitol building. We'll have 40 or 45 more minutes of prayer and songs led by four or five ministers."

The ecumenical march and prayer rally unites people of all Christian faiths, he said, and reminds us that we're all united to praise Jesus as King of kings and Lord of lords."

March organizers are hoping for 10,000

participants, Father Landwerlen said, ranging in age from youth to senior citizens.

"The purpose of the march is to bring faith out into the streets and to evangelize," St. Gabriel's pastor said. "People will go looking for Jesus if they see other people marching for him."

Before school ended for summer vacation, Father Landwerlen led, he practiced the songs with St. Gabriel students and invited them to participate in the march.

"I offered to help them find rides if they want to participate in the march," he said. "Some of them watched the '500' Festival Parade during the Memorial Day weekend. I told them they don't have to stand on the sidelines this time. They can be a part of the parade."

The March for Jesus movement started in England during the mid-1980s, where its popularity led to marches in Europe and America.

Now an international event, the Global March for Jesus attracted Christian participants from 45 countries last year and is expected to draw marchers from an additional 25 nations this year.

Hoosiers have organized marches in Fort Wayne, Logansport and Elkhart in previous years, but this year marks the first time for the event in Indianapolis. Participants represent 320 cities in 50 states, including Reno, Nev., where marchers parade down "Casino Row."

"March for Jesus" national coordinator Tom Pelton has described the ecumenical event as an opportunity for Christians to march for an audience of one and to encourage others to adopt a lifestyle of daily devotion to Jesus.

"Worshippers will fill the streets of cities all around the world," Pelton said in a publicity brochure. "This massive demonstration of love for the Son of God cannot be contained in our hearts, nor can it be confined to our buildings. It comes pouring out into the streets in this procession of songs, banners, balloons, laughter, and tears. We are marching with only one audience in mind, the Lord Jesus Christ. This is a march for him, a massive celebration in his honor. We have come bearing gifts, not asking for them. He is always there for us, but on this day we are here for him."

## Father Boniface to host Sunday open house at Martin University

by Margaret Nelson

Father Boniface Hardin has seen a need for adult education in the Indianapolis area. And he has used his leadership skills to fill it.

The former St. Francis Sales church and school property has been transformed into an important educational institution—Martin University.

Many of the students are older—the average age is 40. And some come from families that never dreamed they could afford to send their children to college.

On Sunday June 13, Father Boniface wants everyone to come and see where it happened. "It's very important to me as a person and as a priest," he said.

"I want to say 'Thank you.' We have respect for those from the parish who have gone before. Their spirits live on."

"It is a wholistic learning environment. When you are older, you are concerned with your physical and mental health," said Father Boniface.

"The students are just people with a need. They want to learn. They want to be loved. Those with needs are perhaps most motivated to learn."

A member of the Benedictine order, Father Boniface serves in a city mostly staffed by archdiocesan priests. There are nearly 50 community awards on the walls of his office that provide silent testimony to the importance of his ministry.

"The open house is kind of accountability for how we use the place," he said. "The only thing we don't have is Mass. We do have a lot of Catholics here—quite a few nuns. Sometime I hope to get a Newman Center here."

"Some people think it is all Catholic or all black," Father Boniface said.



Father Boniface Hardin, OSB

"It is open to everyone. We have people of all faiths here, from different denominations. We have a worship service every Wednesday afternoon," he said.

He told of a very moving ceremony with the whole student body. One of the sisters was anointed before an operation.

"The Spirit is here; the values are here; the reverence is here," Father Boniface said.

"We do good things, we do holy things. I think the ancestors from 1881 would probably approve. Now their dream unfolds. We still give witness to the truth. Healing goes on. We are servants here, like Jesus told us to be. It is not an official parish. My ministry is the school. It's a witness that a priest can do other things."

"Martin University is bigger than some little towns in Indiana. The responsibility is very great. I can impact people lives," Father Boniface said.

"Indiana has 11 Catholic colleges and universities, in not a particularly Catholic state. Yet my leadership in this environment is to relate to other schools in the town and the city.

"It is leading people, maybe not to the Catholic Church, but to God and Christ," he said. He explained that some students have become Catholic.

On the 13th, I want to share the ministry of the archdiocese, that while officially we are not a congregation, we are doing the things that many of those who wanted to serve the poor have done years back. I have made a commitment to the poor," he said.

As the open house nears, Father Boniface thinks of the late Archbishop Edward T. O'Meara. He wanted him to see the campus because, "He's the one who allowed us to negotiate with the archdiocese for this place."

Tours of the school and church—now a performing arts center—will begin at 2 p.m. Sunday. A plaque to St. Francis de Sales will be dedicated at 4:30 p.m. with a good, old-time Catholic blessing. And the memento-type program will give a history of the parish and its patron.

"We carry the work of the church with a little different face. It is a mission of service," said Father Boniface Hardin. "It is far beyond any dream."



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what her title signifies.  
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the place of Christ.

Rule of Benedict

## New Albany hosts planning forum

(continued from page 1)

diocese. A task force of 10 people will work in that area and others will be consulted, he said.

One man commented that he believes it is everyone's responsibility for Catholic education and that it is time to do away with bingo and gambling. The archbishop agreed, stating that he share financial responsibility for all parts of the archdiocese, but it will take a while to get that message to everyone and raise consciousness about it.

"I don't like it that these women are lording over me," one man said. Archbishop Buechlein responded by stressing that no one "lord[s]" anything over anyone else, but that all are here to serve.

Toward the end of the forum, one man said that he was pleased that the strategic planning process places developing and fostering spiritual life as first in the goals to be reached. "We need to come together as the Body of Christ," he said.

The fourth and final forum on the strategic plan is scheduled for 7 p.m. Monday, June 14, at the Assembly Hall of the Archbishop Edward T. O'Meara Catholic Center in Indianapolis.



# Evangelizer sees anxiety as pathway to God

by Margaret Nelson

"I believe the anxiety and stress so prevalent in our culture are pathways to God—that conversion can take place in the traffic of life," said Father Patrick Brennan.

"Inner Peace in an Age of Anxiety" was the subject of the June 2 talk by the priest, who is Director of Evangelization for the Archdiocese of Chicago and works in the Office of Pastoral Theology at Loyola University there.

Father Brennan spoke to about 100 people who attended the Homecoming Event for non-practicing Catholics. He was introduced by Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis and director of the Office of Evangelization.

Father Brennan said that evangelization should be looked at "through a different lens. Let me reflect with you about this age of anxiety, this age of stress, this age of depression that we live in and how that is masking a tremendous hunger and thirst for God.

"I believe that we can begin to address

folks in the reality areas of their lives... and offer them a relationship with God, and with the church—and not a churchy church, a real church," he said.

"If only we'd move aside the stuff that doesn't matter, and get to the basics. The basics are Jesus. The basics are the reign of God. The basics are conversion. The basics are community. The basics are building up strong, adult faith that supports family life," said Father Brennan.

He told of a thriving Protestant church in Chicago that uses everyone in the congregation as evangelizers, asking each member to bring "someone who needs to be here," and allowing their relationships to grow so that they could give verbal witness to the meaning God and the church has in their lives.

Next the members ask their guests to discern their gifts of ministry, invite them to join small faith groups and finally, (sometimes years later) involve them in stewardship.

"I just think that sometimes we make evangelization too complicated," said

Father Brennan. "This is a rather simple model."

He said that the anxious and depressed need the church "to bind up wounds rather than push programs."

Father Brennan said that evangelization and conversion cannot take place until a person has two primal cries, the cry for more and the cry for help. "There's a hole in my heart; only God can fill it," is what they are saying, he said, and "God didn't make me for all this loneliness."

"Anxiety is good, if its ministered to," Father Brennan said. "I get scared about the number of people who no longer go to church. I don't think you can grow a Christian without a community. I don't think you can grow a Catholic without a community."

He said that many Catholics are believers but not believers. "It's hard for people to have conversion experiences alone."

Father Brennan said, "We don't make conversion happen. God does." But he said, "We must make sure the parish is a good environment for conversion."

"What was the ministry of Jesus? He taught and he healed," he said.

The Urban Parish Cooperative sponsored the event, and trained parishioners



**HOMECOMING**—Billboards around center-city Indianapolis announce the Urban Parish Cooperative campaign to welcome Catholics to church. (Photo by Margaret Nelson)

to contact the people whose names were submitted in a special campaign.

Billboards and television spots were used to remind Catholics that the church is there to minister to them.

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## Fr. Coats, archbishop give art from Vatican to Catholic Center

by Mary Ann Wyand

Visitors to the Archbishop O'Meara Catholic Center in Indianapolis will notice some new prints of very old and very famous paintings displayed on the corridor walls.

Purchased at the Vatican Museum in Rome, the prints are gifts from Archbishop Daniel M. Buechlein and Father David Coats, vicar general.

The archbishop selected the frames for the posters and did most of the framework himself with help from Marc Behringer, his administrative assistant.

"On sale in the Vatican Museum are a number of posters that have been used, I presume, at various times to promote the museum," Father Coats explained. "I thought they were pretty attractive posters. When I was going to school in Rome, I purchased a poster to use as a decoration for my room at the North American College. When I brought it back here, I framed it and hung it in my office."

During a Spring 1992 trip to Rome for Father Paul Etienne's diaconate ordination, Father Coats said he decided to purchase several more posters at the Vatican Museum.

"I brought them back with the idea that they could be framed and hung somewhere in the Catholic Center," he said. "We didn't get around to that for a while, so I put them away. I got them out one day to look at them, and I showed them to Archbishop Buechlein. He immediately said one of his hobbies is framing pictures, so he would like to frame them."

The archbishop's gesture was "the best offer we'd heard," Father Coats said, "so

we just rolled them up and gave them to him. The posters were gone for a few months, and then one day he walked in with all of them framed. He did a marvelous job. They're beautiful."

Each poster cost approximately 5,000 to 10,000 Italian lire, the vicar general said, or about \$6 or \$7 apiece.

"They're printed on poster paper," he said. "They're relatively cheap. All but one of them, I think, are various scenes from the Sistine Chapel. The famous one in the (Catholic Center) hall on the third floor is the hand of God extended to Adam, which is located pretty much in the center of the chapel on the ceiling. The others are parts of the side frescoes. Those are angels and muses. Another print is a picture of a tapestry of 'The Last Supper.' All of the others would be Michelangelo paintings from the Sistine Chapel."

When framing the art, Father Coats said, the archbishop removed the poster border with the Vatican Museum label and description of the painting to make each print look more formal.

The framed artwork was hung in the Archbishop O'Meara Catholic Center on May 27.

"The archbishop was personally involved in the decision of where to hang each one of the posters," Father Coats said. "As I walked around the building to look at the prints, I noticed what a good job he did of picking up the colors of the striping on the walls. He placed the art in such a way that the stripe colors complement the prints."



**VATICAN ART**—Father David Coats, vicar general, examines a print from the Vatican Museum which decorates a corridor in the Archbishop O'Meara Catholic Center. Archbishop Buechlein framed the posters. (Photo by Mary Ann Wyand)

# Faith Alive!

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## Values affirm identity, but challenge flexibility

by Fr. Robert Kinast

Tevya, the beleaguered father of five daughters in the music "Fiddler On the Roof," is a man of strong values.

He passionately extols "tradition" and tries to uphold it in the face of the changes occurring in his family, his village, and the world. The humor and the humanness of

the play revolve around his desire to be true to his values and flexible at the same time. Tevya's predicament is shared by men and women of all ages.

►Husbands and wives who maintain the value of their marriage even as they go through major changes in their roles, expectations and personalities.

►Parents who struggle with their children's decisions concerning a

marriage partner, sexual orientation, or career choice.

►Citizens who affirm the values of democracy but see them shaped into public policies which permit abortion, tolerate pornography, and seem unable to curb violence, drugs and racism.

Like Tevya, people with strong values find it hard to be flexible. They appreciate the value of values.

These people know what they believe and where they stand on complicated issues.

This gives them a firm basis for affirming their own identity and making decisions. It also provides a standard by which they can measure their lives and take satisfaction in acting consistently.

So it is important to say at the outset that while flexibility is a good thing, it shouldn't be confused with abandoning or compromising one's principles.

Still, values do not drop out of the sky intact. They arise from the experience of life and the interaction of people.

Even in the history of God's people, the way of God gradually became clear as people adapted their tradition—without abandoning it—to meet the challenge of new developments.

For any value system to be effective, it must be able to interact with the changing demands and possibilities of life, and this requires flexibility.

Flexibility is putting principles into practice, and values are real only when you live by them.

Flexibility can be both a value and a virtue. It is a value because it respects reality. It gives us (with the literal meaning of value) to the fact that life changes.

Family life is an enduring value, but how family life is lived out varies greatly from generation to generation. Think how many women work outside the home today—unthinkable to a much earlier generation. Every generation of parents who worry about their children's differences gave their own parents comparable worries.

Not every change is positive or for the better, of course, but a value system that is not somehow open to the changes of life loses its effectiveness. Flexibility helps here also.

Is flexibility a sort of virtue—which literally means a power, an ability to have an effect? A flexible value system generates the strength to deal with changing circumstances without losing balance, perspective or worth, without abandoning or destroying one's value system.

Flexibility is virtuous when it opens possibilities for relating with people who

are not in perfect agreement, thereby strengthening bonds of communion.

But flexibility is not easy for the Tevya's of the world who hold their values strongly. It can suggest a betrayal of those values and a feeling of hypocrisy or contradiction.

A person can worry that a single change will lead to the collapse of the whole system of doing things or give rise eventually to indifference toward any particular values.

On a personal level, people with strong values may hesitate to be flexible because they don't want to appear weak, indecisive or cowardly. At the same time inflexible values provide a sense of security and control in their lives.

Likewise, many values are laden with emotion and are deeply entwined with a person's identity. "In our family we just don't do that. That's not the way to run a business (or a country or a church)."

What does it mean for a person with strong values, especially religious values, to be flexible? Vatican II gives an example.

The council took centuries-old values and adapted them to the circumstances of modern times. It encouraged changes which would give new expression to traditional values and thereby maintain their vitality.

For example, in the liturgy the council approved use of vernacular languages and local, cultural expressions in order to achieve the value of "full, conscious and active participation" by the faithful.

In ecumenical relations, Vatican II acknowledged that the Eucharist is both a sign of unity and a source of grace for achieving unity. Whereas the former value ordinarily prohibits the sharing of communion with Protestants, the latter value may at times permit it under specified conditions.

Regarding the church's mission activity, the council recommended that Christians become part of the local culture, allowing the Gospel to take root in the midst of a particular people's life and customs.

The ideal for the council, as for each individual, has been summarized by St. Augustine, one of the great proponents of strong values with flexibility. He recommended: in essential things, unity; in forms and expressions, freedom; in all things, love (Decree on Ecumenism, No. 4).

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



**MAINTAINING BALANCE**—Flexibility can be a virtue when it gives people the ability and the power to deal with changing circumstances without losing balance, perspective or worth. (CNS photo by Michael Hoyt)

### DISCUSSION POINT

## Flexibility can alleviate problems

#### This Week's Question

When—and why—has a flexible approach to problem-solving served you well?

"I grow prize roses. One day I found someone had picked them. I knew it was my children. I was a little dismayed, and I asked my children where the flowers had gone. Because I took a flexible approach, I was able to reassure them that I was in fact looking for information and not for a way to get mad at them. We ended up having a good discussion about lying." (Celsie Madison, Westerville, Ohio)

"When you're working with volunteer CCD teachers, it's very important to take a flexible approach to solving their problems. Many times they have come to me at the last moment with problems. . . . I have to take a step back and realize that they are volunteers and deal with it rather than getting upset." (Shirley Moore, Westerville, Ohio)

"Sometimes in job situations when two other people are at odds, I have been able to point out to them how to bend in each other's direction to find a livable solution. My own flexibility is an example that enables

others to be more flexible. Also in marriage, you have to be flexible." (Ron DeMoss, Kingman, Ind.)

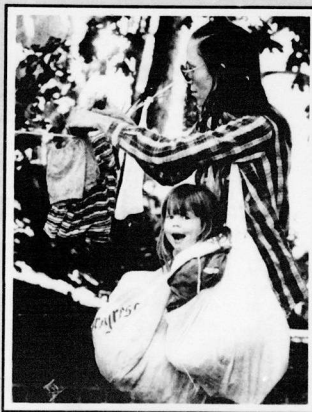
"That's what we use most of the time in our pastoral team. First we pray. Then we put forward what we think and then let go of it so we don't fight for a particular position. Then we talk it out and reach a consensus on a solution. It serves us well because it works. . . . in an atmosphere of caring." (Charles Matzker, Colorado Springs, Colo.)

"When I face a problem I step back and ask what the priorities in this situation are. For me that is people. Sometimes solving a problem involving people requires a lot of listening and even swallowing my own ego. . . . When you allow yourself to be flexible you allow your creativity to come into play." (Margie Baksa, Pensacola, Fla.)

#### Lend Us Your Voice

An upcoming edition asks: As a parish staff member, what do you consider the key to effective ministry?

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St., N.E., Washington, D.C. 20017.



# Life requires flexibility

by Fr. Eugene LaVerdiere, SSS

Sometimes Jesus seemed very flexible. There was the time the apostles had just returned tired from their first mission. Jesus invited them to a secluded place to rest, but people saw them leaving by boat and went on ahead of them by land.

When Jesus and the apostles got there, the crowd was waiting for them. Seeing them, Jesus' heart went out to them. They were like sheep without a shepherd! Jesus set aside his plans for quiet time with the apostles and began to teach them.

Things like that happened to Jesus all the time. Jesus was certainly flexible, but not in all matters. With some things he was not flexible at all. Jesus' whole life was intent on bringing divine life to all human beings, reconciling them with God and with one another. With regard to this, he was absolutely unflinching.

Jesus knew his mission on behalf of all was not the political thing to do. The fact is, it would bring popular rejection; it would end in his passion and death.

But in this matter, Jesus showed no flexibility at all, at least not human flexibility. With regard to things that absolutely mattered, things like his mission of salvation, the only flexibility Jesus showed was divine.

For this, Jesus' prayer in the Garden of Gethsemane is a very striking one: "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will" (Mark 14:36).

Submission to the will of God is flexibility of a superior kind.

Reflecting on Jesus' life brings up many questions about flexibility: When should someone be flexible? Can someone be too flexible? When is flexibility out of order? It all boils down to a prior question: Flexibility in relation to what? Some goals are far more basic than

others. It sometimes happens that a lesser goal has to be sacrificed to a greater one.

One day some businessmen were rushing through an airport to get to their plane. Turning a corner, the briefcase of one of them hooked a cart piled high with apples and sent them flying.

Three men looked back, shrugged and raced on. The fourth saw the cart's owner was blind. He too shrugged, waving his colleagues on, and bent down to pick up the apples. When the apples were restored to the cart, the man reached out to shake the blind man's hand.

"Are you Jesus?" the blind man asked. "Not a bad reward for a little flexibility.

Every so often I find myself in the midst of a conversation that started off pretty well, but somehow got into bashing somebody like a theologian or even the pope. In such cases, common human wisdom suggests joining in, at least with laughter, or responding with silence. And on occasion most have done that sort of thing. But conscience tells me this is out of order, that I'm being overflexible.

Something like this may change the conversation: "That has not been my experience. Things look different when we put ourselves in the pope's position. His responsibility is for Catholics all over the world. Each of us sees things from a particular point of view. The pope's point of view has to be universal."

Besides, there are always those who come up and say, "I am so glad you said that. I didn't know what to say."

Not a bad reward for a little flexibility.

Flexibility with regard to ordinary things is easy, so long as there is nothing evil about them.

And speaking as a priest, I would say, "When you're preaching and babies start crying in church, it's time to be flexible." (Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and a senior editor of *Emmanuel* magazine.)



**CONCERN FOR OTHERS**—While running through an airport, some businessmen accidentally overturned an apple cart. Only one risked missing his plane to pick up the apples for the blind vendor. That was flexibility, as well as examples of kindness and compassion. The businessman knew there was always another flight, so he took the time to assist someone who needed help. (CNS illustration by Caole Lowry)

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St. Michael Association of Alumni & Friends

We are in the process of compiling a list of Parish and School alumni. Your help is greatly needed to make this list as complete as possible. Please list below all family members, friends and/or neighbors who are no longer registered members of St. Michael Parish. If you can't complete all the information, please fill in as much as you can — we will take it from there. Don't worry that others may submit the same names — our computer can sort for duplications. It would be better to include someone twice than to miss someone special.

We'd really like to get things going — so we ask that you call numbers below or Parish office as quickly as possible.

If you would like to help build this "FUN-raising" group, call at 925-2439 or 925-3561. Thanks for your help!

**Co-Chairmen**  
Jerry Ciresi 925-2439      Bob Hammond 925-3561  
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If alumni of St. Michael, class year \_\_\_\_\_  
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FEAST OF CORPUS CHRISTI

# The Sunday Readings

Sunday, June 13, 1993

Deuteronomy 8:2-3, 14-16 — 1 Corinthians 10:16-17 — John 6:51-58

by Fr. Owen F. Campion

The Book of Deuteronomy provides this feast with its first reading.

The church has celebrated the feast of Corpus Christi for over 700 years. It was celebrated in certain places even before that. It is the liturgical celebration of the Eucharist as fact and as God's gift.

In the first reading, Moses is speaking to God's people. They had been slaves in Egypt until, with God's guidance and protection, they were allowed to leave Egypt and move toward a "promised land."

Their route to the land God promised them was across the Sinai peninsula. A journey across Sinai even now is not easy. Much of the land is barren, often a desert; where food and water are in short supply. Anyone crossing the peninsula must bring provisions. The land yields nothing. There are high mountains, themselves obstacles to travel.

Today, persons cross the Sinai on a paved highway or by air. In the times described by Deuteronomy, there were no such conveniences. Travel was on foot, across the virgin sands of the desert. There were no aids to navigation. In such primitive circumstances, it was easy to lose the way and it was easy quickly to exhaust whatever they packed for food. Of course, water was a precious commodity.

Hungry, near starvation, the people following Moses at last discovered manna, a natural phenomenon in the Sinai. The ancient Hebrews, however, saw the hand of God in the appearance of the manna precisely at the time they most needed food. For them, the presence of the manna when they were frantic for food and where they were on their journey was no accident. It was the work of God.

In this reading, it is important to note that the spiritual character of nourishment is given as the most important. Moses insists that humans must live not just by the material food they consume, but by receiving and mentally digesting the word of God.

This reading also affirms faith. Life in the Sinai was not easy. It rarely is easy anywhere else. There was the need always to be loyal to God, to follow God's commands. In this loyalty, the people made themselves worthy of God's great mercy and love. Merciful and loving, God provided not only manna, and water, as they needed them both, but also guidance in all the events of their lives.

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

Careful reading of the Gospels, the Acts of the Apostles, the Epistles, and the Book of Revelation, or the Apocalypse, all

indicate clearly how important the Eucharist was to the early church.

This weekend's reading is one of the primary texts in finding in the New Testament this interest in the Eucharist.

In the situation at Corinth, Paul encountered an especially distressing circumstance with regard to the Eucharist. Apparently, the Christians there were meeting to celebrate the Eucharist with each other. But their quarreling and disputes made hollow the companionship and harmony the Eucharist signifies. For Paul, this was outrageous, just as was absolutely unfitting the entire problem of discord within the Corinthian Christian community.

So in this part of the epistle, the verses read in this feast, Paul insists that in the one cup of the Eucharist, Christians do not just drink, they receive Jesus. In receiving the eucharistic bread, they nourish themselves on the food the Lord has given.

The Gospel reading for this feast appears with all the Fourth Gospel's eloquence and depth. It is an assertion by Jesus himself that he is the "bread of life," and that no one can live forever without consuming this holy bread. In Jesus is life, eternal life, and Jesus envelops those who consume him in the bread of life with life itself. Just as food becomes part of the person eating, so Jesus becomes part of the person who eats the bread of life.

Understandings of nutrition and of the processes of absorbing food have changed in the years since this Gospel first was preached, but even so its message remains as vivid for us in our day as it was then for Christians in the Apostolic Age.

**Reflection**

Few activities are as constant throughout humankind, at any place and at any time, as the process of eating to sustain life. No person can exist without nourishment. This great feast of Corpus Christi builds upon this universal human experience and human need. It elevates this need, however, beyond the mere continuance of earthly life.

We are destined for eternal life, not just for a life measured by earthly years and human heartbeats. Furthermore, our needs are more than those satisfied by earthly food. The best-fed person may be the loneliest or the most wicked. Just as the people wandering long ago across Sinai, we need God's spiritual nourishment.

God lavishly provides us with his nourishment, with all that we need to survive eternally. His provisions are in his holy word. Profoundly and sublimely, they are in the Eucharist.

God gives us himself. He becomes part of us in the Eucharist. We link with him. It is a supreme union, a union confirmed eternally in heaven, a union begun already in the Eucharist where we receive the Lord, the bread of life, here and now, on earth, in time, in our human bodies and our immortal souls.

## Daily Readings

Monday, June 14  
Seasonal weekday  
2 Corinthians 6:1-10  
Psalms 98:1-4  
Matthew 5:38-42

Tuesday, June 15  
Seasonal weekday  
2 Corinthians 8:1-9  
Psalms 146:2, 5-9  
Matthew 5:43-48

Wednesday, June 16  
2 Corinthians 9:6-11  
Psalms 112:1-4, 9  
Matthew 6:1-6, 16-18

Thursday, June 17  
Seasonal weekday  
2 Corinthians 11:1-11  
Psalms 111:1-4, 7-8  
Matthew 6:7-15

Friday, June 18  
Sacred Heart  
Deuteronomy 7:6-11  
Psalms 103:1-4, 6, 8, 10  
1 John 4:7-16  
Matthew 11:25-30

Saturday, June 19  
Immaculate Heart of Mary  
Romuald, abbot  
2 Corinthians 12:1-10  
Psalms 34:8-13

**THE POPE TEACHES**

### Priests follow Christ's earthly ministry through lives of prayer

by Pope John Paul II  
Remarks at audience June 2

The Gospels testify that the whole earthly ministry of our Savior—from his baptism until his sacrifice on the cross—was marked by prayer.

Because the priest is sacramentally configured to Christ, the priest, too, must be a man of prayer. Prayer is the foundation and root of the ministry of those ordained to continue the mission and offering of our holy priest.

Indispensable elements of a priest's prayer life are private prayer and contemplation, the Liturgy of the Hours, frequent confession and, above all, devotion to the mystery of the Eucharist.

**SAINT OF THE WEEK**

### St. Anthony of Padua was the second great Franciscan saint

by John F. Fink

We all know St. Anthony of Padua as the finder of lost articles. This article will not explain why because no one seems to know why.

St. Anthony's feast is June 13, which falls on Sunday this year.

Although he is associated with Padua, Italy, Anthony was really Portuguese, having been born in Lisbon in 1195. His baptismal name was Ferdinand; it was changed to Anthony (actually Antony) when he joined the Order of Francis Minor (the Franciscans).

He didn't start out with the Franciscans, though. At the age of 15 he joined the Augustinians and for eight years devoted himself to prayer and study at Coimbra (then the capital of Portugal). Along the way he acquired an extensive knowledge of the Bible.

Then in 1220 Don Pedro of Portugal brought from Morocco the relics of some Franciscans who had been martyred there. This awakened in Anthony a desire to suffer the same fate for Jesus and, in 1221, he entered the Franciscan order. As he wanted, he was sent to Morocco to preach to the Moors.

However, that obviously was not God's plan for Anthony. He became severely ill and eventually had to return to Europe. Then the ship he was traveling in was the victim of a storm that forced it to land in Sicily. He made his way to Assisi just in time to attend the great general chapter of 1221 at which the Franciscans were given their assignments. Anthony was sent to the lonely hermitage of San Paolo near Forli.

Then God entered Anthony's life again. It seems that an ordination of some Dominicans and Franciscans was held at Forli. Through some misunderstanding, no one was appointed to speak at the ceremony. Anthony was asked to come forward and speak whatever the Holy

Through meditation on God's word, the priest takes on the mind and heart of Christ, so that he will see and judge all things in relationship to God and his plan for the world's salvation.

In the Liturgy of the Hours he gives praise and thanks for the redemption of mankind, and he intercedes for the needs of all.

Aware of his own sinfulness, he has recourse to the sacrament of penance and thereby grows in understanding and compassion toward sinners who come to him for the sacrament.

The high point of his prayer and his chief duty as a priest of the new law is to offer the eucharistic sacrifice.

Spirit might inspire him to say. Anthony's sermon amazed all those who heard it because of Anthony's eloquence and the knowledge of Scripture that it showed.

Informed of the unexpected talents Anthony displayed, the minister provincial sent him to preach throughout the territory of Lombardy. He became celebrated for his great preaching ability—his learning, eloquence, and powerful voice. Wherever he went crowds flocked to hear him. He also became the first prior to teach theology to the other Friars.

After St. Francis died in 1226, Anthony was apparently named a minister provincial. That same year he was envoy from the chapter general to Pope Gregory IX. However, he obviously didn't care for that position and obtained from the pope a release from that office. He returned to preaching, stationing himself in Padua.

Anthony died five years later, at the age of 36. He was canonized within a year. The Paduans regarded his relics as their precious possession. They are now in the basilica built in 1263 to honor the saint.

Pope Plus XII named St. Anthony a doctor of the church in 1946.

Statues and paintings of St. Anthony often show him in his Franciscan robes with the infant Jesus on his arm. This came from an ancient legend that a friend once saw Anthony holding the child Jesus on his arm while gazing at him rapturously.

Other paintings show Anthony with a mule because of another legend. This one is that the mule fell on its knees before the Blessed Sacrament while Anthony was preaching to the mule's owner about the real presence of Jesus in the Eucharist.

Anthony is the patron of barren and pregnant women, of the poor, and of travelers. Alms given to obtain his intercession are called "St. Anthony's bread."

Anthony was the second great Franciscan saint, after St. Francis himself.



### MY JOURNEY TO GOD From This Soil

Who remain, hollow as porch planks,  
re-echo our memories that blow  
the ancient husks.

We, seedlings and weeds, children all, are gathered.

For who is more loved  
Than the golden crown of corn, solitary,  
upon his withering stalk?  
Gazing always heavenward,  
generations branch beneath,  
surrounding, standing,  
multiplying, growing strong for her—  
Their green palms upstretched:  
comforting familial vine.

Who has more loved  
than she who from this soil  
now rejoices in the harvest?

by Elizabeth Lamberti



(Elizabeth Lamberti wrote this poem in memory of her grandmother. It was inspired by imagery of the family's farm in Iowa, where grandchildren enjoyed holidays and summer vacations.)

# CATHEDRAL

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*Ninety-eight percent of the Class of 1993 will be attending college*

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SALUTATORIAN: Molly Anne Bozic, Our Lady of Mt. Carmel Parish

JOE DEZELAN AWARD WINNERS: Jody Catherine Dascoli, St. Luke Parish — Joseph Anthony Dascoli, St. Luke Parish

THE BOARD OF TRUSTEES AWARD WINNER: Molly Anne Bozic, Our Lady of Mt. Carmel Parish

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Megan Mara Hofheinz  
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Damon Paul Hope

## Senior Scholarship

Several scholarships were still pending at the time of publication.

Bains, Darrell	Indiana University Honors Scholarship Wabash College Honors Scholarship National Merit Scholarship Commended Student	Hill, Shauna	Indiana State University Academic Scholarship
Blitz, Noel	National Merit Scholarship Commended Student Baylor University Honors Program	Holloway, Jon	Wabash College Academic Scholarship University of Dayton Academic Scholarship Wittenberg University Academic Scholarship Gamma Phi Delta
Bobenmoyer, Ross	National Merit Scholarship Commended Student Miami University Kriekenberger Scholarship DePauw University Academic Honor Scholarship Wabash College Academic Scholarship	Jones, Kim	American Orthodontics Scholarship
Borgo, Lisa	University of Dayton Academic Scholarship	Karnak, Chris	Xavier Performing Arts Scholarship Xavier Leadership Scholarship University of Dayton Academic Scholarship Xavier Academic Honor Scholarship
Bozic, Molly	State of Indiana Hoosier Scholar DePauw Honor Scholarship St. Mary's Notre Dame Academic Scholarship Notre Dame Club of Indianapolis	Keller, Darren	Indiana Higher Education Award Annual Fund Scholarship DePauw University Honor Scholarship
Brandt, Catherine	University of Dayton Academic Scholarship	Kissling, Matt	University of Evansville Methodist Scholarship University of Evansville Academic Scholarship
Caton, Meghan	Butler University Athletic Scholarship Xavier University Athletic Scholarship	Kobza, Steve	University of Dayton Academic Scholarship
Choi, Claudia	Optimist International Oratorical Award Eckerd University Academic Scholarship	Lockman, Matthew	University of Southern Indiana Athletic Scholarship
Dascoli, Joseph	Scott Altherr Memorial Scholarship	Long, Paul	University of Dayton Academic Scholarship Butler University Academic Scholarship
Delagrance, Bob	University of Indianapolis Athletic Scholarship	Luedeman, Mike	Wabash College Academic Scholarship Indianapolis Notre Dame Club
Ford, Brian	University of Notre Dame Athletic Scholarship	Matthews, Christine	National Merit Scholarship Commended Student
Gholston, Willie	Armed Forces of Indiana Retiree Association Indiana University Minority Achievers Scholarship	McAninch, Ann M.	Purdue University Academic Scholarship
Hanke, Sarah	Marquette University Academic Scholarship	McClelland, Bridget	Butler University Academic Scholarship University of Dayton Academic Scholarship

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Amy Jo Weber  
Matthew Richard Weber  
Daniel Frederick Weed  
Christopher Todd White\*  
† Kristen Michelle Whitesell\*\*

\*\*With Highest Honors

\*With Honors

† Member, National Honor Society

## Scholarships

Printing and therefore could not be included on this list.

McDaniel, Greg ..... Xavier University Academic Achievement Scholarship  
Xavier University Athletic Scholarship  
McIntosh, Molly ..... St. Joseph's College Academic Scholarship  
McNeely, Kathy ..... University of Dayton Academic Scholarship  
McRae, Hollie ..... Xavier University Presidential Scholarship  
University of Dayton Academic Scholarship  
Bradley University Academic Scholarship  
Xavier University Muskie Grant  
Mendez, Michelle ..... Taylor University Leadership Scholarship  
Metz, Brandie ..... State of Indiana Hoosier Scholar  
Indiana University Honors Division Scholarship  
Miss Indianapolis Teen Scholarship  
Indiana Young Woman of the Year Scholarship  
DePauw University Health Science Scholarship  
DePauw University Distinguished Rector Scholarship  
Denison University Heritage Scholarship  
University of Notre Dame Scholar  
Stanford University Undergraduate Scholarship  
Indiana Department of Education Academic All-Star  
Northwestern University Honors Program Medical Education  
American Legion Spirit of Youth Scholarship  
Neucks, Arin ..... Hope College Academic Scholarship  
Nieman, Amy ..... Xavier University Honors Scholarship  
Xavier University Academic Scholarship  
Olivares, David ..... National Merit Scholarship Commended Student

Paas, Lisa ..... University of Evansville Academic Scholarship  
Phillips, Christy ..... University of Dayton Academic Scholarship  
Powers, Lynn ..... University of Dayton Academic Scholarship  
Indiana Council for Economic Education Scholarship  
Rizzo, Rainie ..... St. Mary of the Woods Academic Scholarship  
Rizzo, Ryan ..... Rose-Hulman Institute Academic Award  
Wabash College Academic Scholarship  
Butler University Alumni Scholarship  
Butler University Academic Scholarship  
Smith, Ryan ..... University Southern Indiana Athletic Scholarship  
Stafford, Jamil ..... Xavier University Academic Achievement Scholarship  
Tanaka, Edward ..... National Merit Scholarship Commended Student  
University of Wyoming Academic Scholarship  
Thibault, Cathy ..... Denison University Academic Scholarship  
John E. Horner Scholarship  
Denison University Merit Scholarship  
University of Dayton Scholar  
Walker, Taryn ..... Alpha Kappa Alpha Cottillon Scholarship  
Weber, Amy ..... Catholic School to Marian College Scholarship  
Marian College Employee Scholarship  
Marian College Academic Scholarship  
White, Christopher ..... University of Evansville Academic Scholarship  
University of Dayton Academic Scholarship  
Whitesell, Kristen ..... National Merit Scholarship Commended Student  
Indiana University Academic Scholarship  
A.T. & T. Academic Award



# Entertainment

VIEWING WITH ARNOLD

## 'Lost in Yonkers' gives poignant look at family

by James W. Arnold

The intra-family struggles as a young woman comes of age take a new turn in "Lost in Yonkers," largely because the characters are so different, not only from each other but from their more conventional portrayals in other movies.

The heroine is not a teen-ager but 36-year-old, mildly retarded Bella (Mercedes Ruehl), the last "child" at home, who is awakening to the need to live her own life. The parent is Grandma Kurnitz (Irene Worth), a formidable immigrant widow who has raised a large family in hard times with stern control and cruel discipline, and by enduring whatever bad things "God meant . . . to be." Grandma's motto: "You don't survive unless you're steel."

The characters are a flesh-and-blood individuals, but they also represent the best of human love: warm vs. cool, open vs. closed, generous vs. spiteful. It's a classic confrontation.

Bella and Grandma are the central conflicting figures in Neil Simon's adaptation of his own Pulitzer Prize-winning play. Powerfully acted (Ruehl and Worth



won Tony awards for the same roles on stage), these women are like most of the characters in recent Simon plays—that-be-comes—movies ("Brighton Beach Memoirs," "Biloxi Blues"). They emerge from memories of his own family and early life.

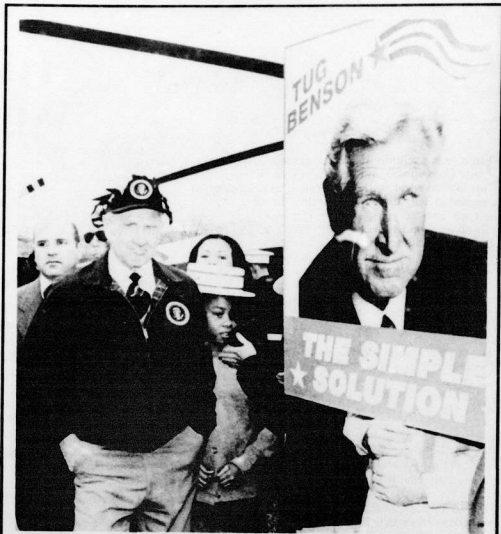
Set in 1942, "Yonkers" (like the others) also goes beyond the personal to record with humor and insight what everyday New York life was like in the 1930s and 1940s, especially for kids growing up in working class extended Jewish families.

We're drawn into the "Yonkers" drama from the point of view of two young brothers, Jay (Brad Stoll) and Artie (Mike Damus), who are left temporarily with Grandma and Aunt Bella by their recently widowed father. The boys are scared stiff of demanding, unsmiling Grandma, and amused by Bella, who at first seems a Simon comedy character, endearing but fuzzy. ("Is Aunt Bella all right?" The reply: "How do you know when Aunt Bella's all right?")

The fact that they all live over Grandma's candy store, where she guards every pretzel and chocolate bar like the crown jewels, helps establish a mythic or fairy tale quality (Director Martha Coolidge makes the place glow like a treasure cave.) Grandma would be the witch, the boys would be Hansel and Gretel, and Bella is Cinderella, resilient and loving but abused, hoping for rescue by a reasonable facsimile of a prince.

Unfortunately, her current friend is Johnny, aging usher at the local movie house, where Bella goes to enjoy the "old maid" romance of Bette Davis in "Now Voyager," played by David Strathairn, everyone's favorite character actor, Johnny is touching and even occasionally passionate. But his sense and courage are both a level below Bella's.

The other major character is Uncle Louie (Richard Dreyfuss), the family black sheep who earns a dishonest living as a bagman for a gangster. The trash Louie drops in for a few days with a gun and a mysterious black bag, obviously coveted by some



**MADCAP MOVIE SEQUEL**—Actor Lloyd Bridges stars as 'Iug Benson, a loose-cannon president, in the comedy "Hot Shots! Part Deux," a spoof of earlier action movies which mocks their violence. The U.S. Catholic Conference says Bridges' comic timing in the film is right on target. The U.S.C.C. classifies the movie A-III for adults. (CNS photo from Twentieth Century Fox)

hoods waiting around the corner in a snazzy white convertible.

Louie is hopelessly theatrical (Jay notes wisely, "It's like having a Cagney movie in your own house"). But he brings fire and a badly needed male brio to the mix, and helps us evaluate his mother, by telling more horrors about his childhood but also explaining the causes of her stoic, hard-nosed approach to life. ("A horse fell on her when she was a kid and she hasn't taken an aspirin yet.")

Simon and Worth struggle to find Grandma's sympathetic core, with modest success. But in her anxiety to prevent the world from hurting her or her children, she failed to give them love, the one thing they really needed.

Simon's implicit moral: people as lovable and good as Bella emerge, no matter what cards, fate or parents may have dealt them.

"Yonkers" remains a play and is never

quite credible in movie terms. But director Coolidge ("Ramblin' Rose") and the cast make it either charming or poignant most of the time. This is true of small moments (Bella in a dress shop, asking a friend to let her hold her baby, or Louie teaching Artie to play poker in a game on the roof), and in the big truth-telling confrontations.

In one of those, Bella gathers the clan to explain to her disbelieving relatives that she wants to marry Johnny and have her own babies. ("I will teach them to be happy," she says, and you know she will.) In the other, she finds the courage to tell Grandma the truth about which afflictions God is responsible for, and which are caused by people.

(More drama than comedy from Simon, with acting to match the writing; nostalgic 1940s look and feel; satisfactory for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

## Recent USCC

### Film classifications

Children of Fate . . . . .	A-III
Guilty As Sin . . . . .	A-III
Life with Mikey . . . . .	A-II
Super Mario Bros. . . . .	A-II

Legend: A-I — general patronage, A-II — adults and adolescents, A-III — adults, AV — adults, with reservations, O — morally offensive. A high recommendation from the USCC is indicated by the Holy Cross, St. Cross, May 19; Brother of Urban, Limas and Tredda Eisner.

## 'Brides of Christ' examines changes in the church

by Henry Hersh  
Catholic News Service

Imported from Australia is the six-hour Catholic soap opera "Brides of Christ," premiering Sunday, June 13, from 8 p.m. until 10 p.m. on the Arts and Entertainment cable channel. The miniseries continues on Monday, June 14, and Tuesday, June 15, from 9 p.m. until 11 p.m. each night. (Check local listings to verify program dates and times.)

Revolving around the changes and tensions within a community of nuns during the Second Vatican Council, the story itself is quite serious. It's only the melodramatic plot that tends to work itself into a soapy lather.

The central figures are two young women who enter the convent in 1962—college-educated, independent-minded Sister Catherine (Josephine Byrnes) and simple, openhearted Sister Paul (Lisa Hensley). Kindred spirits, they wind up teaching in the same girl's school with Sister Agnes (Brenda Fricker), the middle-aged, no-nonsense nun who had made their lives in the novitiate so difficult.

Sister Agnes has built her life on the vow of obedience and she cannot share the younger nuns' enthusiasm for the "caddy" Pope John XXIII and the "spring cleaning" of Vatican II.

Holding the community together during this period of transition is wise, prudent Mother Ambrose (Sandy Gore), who respects human individuality while insisting that religious life requires a unity of spirit.

Though its depiction of the internal conflict within the convent over such changes as prayer in English and a modified habit is credible, the exterior drama devotes an inordinate amount of time on the expression or denial of sex.

One of the central episodes concerns Sister Paul's involvement with a man who's left the priesthood, while another focuses on a Catholic school girl's flagrant promiscuity.

Then there is Sister Catherine's outrage over "Humana Vitae" and her decision to counsel a sickly Catholic mother to take birth control pills.

These and similar impassioned segments turn a spiritual odyssey through the ferment of religious renewal into an overheated melodramatic stew that eventually simmers down to a concluding scene of reconciliation between the central characters.

The series was "devised" by Penny Chapman, with some episodes written by Sue Smith and others by Joseph Alsop. Director Ken Cameron does better with the scenes of convent life than those outside, especially the sexual grappling. Perhaps that's due to the four religious consultants credited to the production—a priest heads the list, followed by two nuns and a lay woman.

Such billing is out of step with the feminist sensitivity of the series, which disdains clerical figures from the authoritarian local bishop to the self-absorbed ex-priest.

Credit must be given to Fricker, who brings some humanity and sympathy to the difficult role of Sister Agnes, a traditionalist firmly set against the spirit of change.

Core gives a gracious performance as Mother Ambrose, a valiant woman struggling to keep the community together in a balancing act between the old and the new.

Though their roles are much more conventional, B. Byrnes and Hensley are convincing as the two young nuns, one of whom leaves the convent.

Produced in 1991 by the Australian Broadcasting Corporation in association with Ireland's Radio Telefis Eireann and Britain's Channel 4, the series is much more Catholic both in content and sensibility than "The Thorn Birds" ever pretended to be. For that reason, it may infuriate some Catholic viewers because it seems to stereotype the church as being obsessed with sex.

Others, however, may find its depiction of the fermentation following Vatican II having some value in the way the four principal characters resolve their differing views.

In any event, the series pictures the Catholic community as being very much alive and taking Christianity very seriously. But because some of the characters are involved in sexual situations and question church teaching, the series is a mixed bag, definitely not for the young and immature.

### TV Programs of Note

Monday, June 14, 10-11 p.m. (PBS) "Australia." The premiere of an eight-part "Rough Guide" travel series spotlights unusual vacation spots off the beaten track. Tuesday, June 15, 9-10 p.m. (PBS) "The Color of Your Skin." The rebroadcast of a "Frontline" documentary covers a 16-week U.S. military race relations course in which a dozen black, white and Hispanic Americans confront each other over racial anger and prejudice as they question if America can overcome racial conflicts.

Tuesday, June 15, 10 p.m. midnight (PBS) "P.O.V.—Silverlake Life: The View From Here." This PBS series devoted to works by independent documentary filmmakers opens its sixth season with an award-winning picture about life, death and AIDS that some viewers may find disturbing.

Friday, June 18, 9-10 p.m. (A&E cable) "Terrorism: Target America." In the wake of the World Trade Center bombing, this "Investigative Reports" program reveals the terrorist activities of the Islamic Jihad and radical Palestinians in America and takes a look at how FBI agents train to fight terrorism.

Friday, June 18, 10-11 p.m. (PBS) "The Story of Lady Bird Johnson." This special profiles the former first lady who occupied the White House from 1963-68, leaving a lasting impact on the American landscape as a conservationist. The program covers her Texas childhood, a marriage to a powerful and complex politician who became the 37th president of the United States during a crucial point in the country's history.

(Check local listings to verify program dates and times. Henry Hersh is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

QUESTION CORNER

# Some Catholic rules confuse people

by Fr. John Dietzen

**Q** In a recent column the questioner asked about intending up like no meat on Friday. "All who disobey it are condemned to hell," unless they outlive the rule.

In your answer you said that her remark about "condemned to hell" was another whole column.

You are sadly mistaken if you think we were not told by the priests and nuns in the '30s and '40s we could be condemned to hell because it was a mortal sin to eat meat on Friday. And I can produce a dozen classmates who can verify it.

It is all very well for you young zealots to come forward now and tell us all this liberal stuff about what's OK with what's not. But I assure you that you have no idea of what we lived with. I suggest you investigate more. (Ohio)



present to make eating a cheeseburger or steak dinner on Friday begin to be, even objectively, a serious sin? We would ask such questions more readily and realistically today.

If you remember, there were three conditions necessary for a serious sin: 1) serious matter, 2) sufficient reflection on the fact that what I am doing is a major sinful act, which if I do it means that I am rejecting God, and 3) full consent of my will (knowing all the consequences and free to act otherwise if I wish, I do it anyway). These heavy requirements for mortal sin should move us to tread carefully when talking about serious sin, then or now.

Another reason for the moral weight then placed on Friday abstinence was that it became, for many years, a major symbol of Catholic identity, even more than weekly Mass. Other Christians, after all, did go to church on Sunday.

When Pope Paul VI revised the church's penitential practice in February 1966, in the constitution "Poenitentini," he made clear that his action was to emphasize the essential role of self-denial in our lives. He meant to push people to examine more deeply their lives and their faith, to discover more genuine signs of their Catholic identity with Christ.

"The service of always bearing the Lord's 'mortification' in body and spirit becomes an intimate part of the entire life of the baptized at all times and in all aspects," he said.

Nine months later when the American bishops abrogated the obligation of Friday abstinence except during Lent, they followed the Holy Father in stressing the importance of Christian mortification. Without making it a law, they even recommended abstinence from meat on all Fridays as a voluntary (not obligatory) act of self-denial.

In other words: Go back to the command of Christ, "If anyone wishes to come after me, he must deny himself and take up his cross and follow me" (Luke 9:23), and ask what, if anything, it means for you!

As all of us who lived through the 1960s and '70s remember, many Catholics were angry and confused and had no idea where to start looking for this deeper identity. More than a few, it seems, kept searching for some other law, practice, or commitment that will identify the "real, loyal" Catholics. The Friday abstinence experience makes us want to be sure we're searching in the right place. (Send questions to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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**A** Thanks for your compliment. But judging from your letter, I'm older than you are and have the same experience of Catholic schools of those years as you do.

I agree with what you seem to imply. In many ways some explanations of Catholic rules, especially about what is a mortal sin in such matters, were distorted. What sinful circumstances and evil intentions could conceivably be

FAMILY TALK

## Technology can limit teen's telephone time

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** Our phone bill is way too high, thanks to two teen-agers. We live in a suburb, and they both have several friends who are a long-distance call away.

They talk for hours. When I try to get them off the phone, they complain that I'm nagging or they get angry and say that I'm inhibiting their social life. I'd appreciate any suggestions. (Louisiana)

**Answer:** One parent joked that the phone had fused with her teen's ear and might require surgery to have it removed. More and more, the telephone has become a major medium of communication for young people.

You have two problems: How to get your teen (or anyone) off the phone after a reasonable period and how to control long-distance calls.

Cutting calls short is a problem in most families of three or more persons. The best approach is to have a written policy and to have an effective tactic.

One simple policy places a limit of 15 minutes on all calls. That allows for incoming calls and for others to use the phone.

Modern technology may supplement and help enforce any policy. Call waiting makes it possible for incoming calls to be heard, although some people regard such interruptions as rude.

Another policy is the "egg-timer rule." In general, calls are not limited, but anyone who needs the phone may flip the three-minute egg timer to set a deadline on the one talking. That gives the user three minutes to finish up the conversation.

Having set a policy, you need a method of enforcement or a tactic. From your letter, I suspect that nagging has proven ineffective and leads to continual arguments. My suggestion would be to choose a tactic that is tangible rather than verbal, something you do rather than something you say.

Many phone retail services offer "call control" devices which can be reprogrammed to limit conversations to a certain length of time (e.g., 15 minutes) or to block long-distance calls or calls to a certain area code or a certain number. To get past the block, you must first dial a secret access code which only you know.

Call control can be self-installed on your existing telephone line. Cost for the unit from most retailers is from \$80 to \$150. Some telephone companies have similar technologies available through their regular services.

If you yourself must limit the calls, ask nicely once. Then instead of nagging, simply unplug the phone. Or get on the other line and remain there until they have finished.

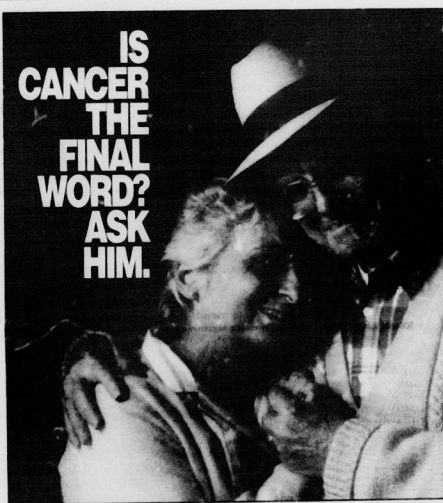
Another tactic is to have the only family phone located in the most public place (e.g., the kitchen). Calls tend to be shorter when an audience is present. A phone in your teen-ager's room is an invitation to phone abuse.

A good way to stop late-night long-distance calls is to unplug the phones at night and bring them to your room.

The telephone is a marvelous gift, offering the miracle of communication across great distances and at important moments. Phone courtesy makes this gift available to all.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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# The Active List

The Criterion welcomes announcements for The Active List of parish and Church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements 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, Ind., 46206.

## June 11-12

St. Monica Festival '93, 6131 N. Michigan, Indianapolis (Marion), will be held on from 4 p.m. to 12 a.m. on Fri. from 10 a.m. to 12 a.m. on Sat. Children's rides, craft market, Monte Carlo, beer garden. No admission. Bob Roeder, 317-675-5308.

☆☆☆

Italian Street Festival at Holy Rosary Church, 520 Stevens St., Indianapolis (Marion County). Procession and Mass at 8 p.m. on Saturday. Sidewalk booths featuring 25 different pastas, meats, salads and desserts. 5-11 p.m. No admission. Mike Timpe, 317-636-4478.

☆☆☆

"Family Roots and Tours to Italy," a booth at the Holy Rosary Church, Italian Street Festival, helps Italian-Americans find out about their roots. Remo Faieta operates the booth. He has telephone books and maps of the various towns of Italy. If finding your family roots interests you, see Faieta at his booth at the Holy Rosary Italian Street Festival.

☆☆☆

Christ the King, 1827 Kessler Blvd., Indianapolis (Marion County). Cash raffles, food, entertainment. 5 p.m. to 12 a.m. Call 317-255-3666 for more information.

## June 11-13

St. Louis Parish Rummage Sale, 7 St. Louis Place, Batesville (Ripley County). Furniture, clothing, toys. 9 a.m. to 6 p.m. on Fri., 9

a.m. to 4 p.m. on Sat.; 8:30 a.m. to 12:30 p.m. on Sun. No Admission. Doree Hunterman, 812-934-3204.

☆☆☆

Little Flower Parish Festival, 4720 E. 13th St., Indianapolis (Marion County). Raffle, band, basketball. 5 p.m. to 12 a.m. on Fri.; 3 p.m. to 12 a.m. on Sat.; 10 a.m. brunch, 11 a.m. to 11 p.m. on Sun. No admission.

☆☆☆

Fatima Retreat House, 5353 East 56th St., will hold a couples retreat, "Together." The retreat is designed for married couples to enrich yo loving relationship. For registration information, call Fatima at 317-545-7681.

☆☆☆

June 12 National High School Swimming Championships, Indiana University Natatorium, Indianapolis (Marion County). 317-237-5780.

☆☆☆

The Sisters of St. Francis, Oldenburg, will celebrate the Final Profession of Vows of Sister Robbie Pentecost today at 6:45 p.m. in the Motherhouse Chapel. Reception will follow. For more information, call 812-934-2475.

☆☆☆

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, 2951 East 38th St. Everyone is welcome.

☆☆☆

The Young Widowed Group will dine at the Barrelhouse Blues Supper Club, 8701 Keystone at

the Crossing, at 7 p.m. There is a \$3 cover charge. For more information, call 317-862-3433.

## June 12-13

Talbot Street Art Fair, Indianapolis (Marion County). Over 230 exhibits of fine arts and crafts from around the country. 9 a.m. to 6 p.m. No admission.

## June 13

Mary, Queen of Peace, Danville will sponsor an All-You-Can-Eat-Breakfast Buffet from 9 a.m. to 12 p.m. in the lower level of the church. Adults, \$4.50; kids 6-12, \$2.50; kids 5 and under eat free. For additional information, call 317-539-6367.

☆☆☆

St. Paul, Sellersburg will offer prayer, praise and sharing from 7:8-15 p.m. in the church. Everyone is welcome. For more information, call the parish office at 812-246-3522.

☆☆☆

St. John, 126 W. Georgia St., will celebrate a revised Latin liturgy at 11 a.m.

☆☆☆

The Catholic Alumni Club of Indianapolis will meet for Mass at Our Lady of Mt. Carmel, 1045 W. 146th St., at 10:45 a.m. Meet at the front of the church. The Mass will be said for John Menonna's mother. After Mass, brunch will be at Friday's, Keystone at the Crossing. For more information, 317-255-3841.

## June 13-19

Beech Grove Benedictine Center, 1402 Southern Ave., will present a Creation Centered Guided Retreat with Sister of St. Joseph Christine Parks serving as facilitator. The week will include a variety of activities designed to provide a milieu for deepening you experience of creation and

nature as reflections of the Divine. For more information, call 317-788-7581.

☆☆☆

Kordes Enrichment Center will hold a retreat. "Called into Her Presence: Praying with Feminine Images of God." For more information, call Kordes at 812-367-2777.

## June 15

St. Mary's Chapel, 317 N. New Jersey St., will hold a devotion to Jesus and Mary from 7:8 p.m. For more information call 317-356-4531.

☆☆☆

The prayer groups of St. Lawrence, 46th and Shadeland, invites anyone interested to join them at 7:30 in the chapel.

## June 16

The Catholic Alumni Club of Indianapolis will hold a newsletter meeting at 7 p.m. at the O'Meara Catholic Center, room 210.

## June 18

Taste of Bloomington—Art Fair on The Square, Regester Plaza (Monroe County). Over 30 of the city's finest restaurants feature samples of unique foods. 12-6 p.m. Admission charge. Talisha Coppock, 812-336-3681.

☆☆☆

The Catholic Alumni Club of Indianapolis will attend an Indian's game at bush Stadium, 1501 W. 16th St. Meet at 6:30 by the ticket office. For more information, call Dan at 317-842-0855.

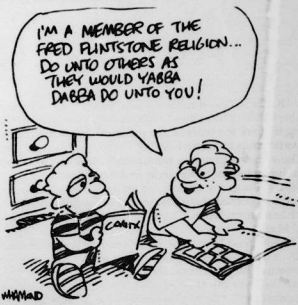
## June 18-19

St. Mary Summer Festival, 420 E. Eighth St., New Albany (Floyd County). Family festival games from 5:30-10:30 p.m. on Friday; Beer Garden and dance with the Madras (\$5) from 6:30 p.m. to 12:30 a.m. on Saturday. Joyce Schindler, 812-944-0888.

☆☆☆

St. Michael, 3354 W. 30th St., will celebrate Festival '93 from 5-11 p.m. on both nights. Bingo, monte carlo, raffle. For more information, call the church office.

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## June 18-20

St. Simon Church, 8400 Roy Road, will hold its 21st annual Festival, Raffle, dinners, rides. For more information, call 317-898-1707.

☆☆☆

Fatima Retreat House will hold a Tobit weekend for couples preparing for marriage. For more information, call 317-545-7681.

## June 19

St. Patrick Women's Club, 950 E. Prospect St., Indianapolis (Marion County), will hold a Garage/Bake Sale from 9 a.m. to 3 p.m. No admission. Margaret Rossman, 317-888-9974.

☆☆☆

The Catholic Alumni Club of Indianapolis will visit the Indianapolis Zoo. Meet at 2 p.m. in the southwest area of the parking lot of Courtyard by Marriott, 501 W. Washington St. For more information, call Mary at 317-255-3841.

☆☆☆

Wabash Valley Habitat for Humanity is hosting its 5th Annual Chicken Barbecue Dinner. Adults, \$7.50; kids, \$3.

## June 20

Sacred Heart Parish Festival,

1530 Union St., Indianapolis (Marion). At 6 man Park, Monte Carlo, raffle, food, 12 p.m. to 6 p.m. No admission. Terri Utterback, 317-638-5551.

☆☆☆

St. Patrick Church will hold a card party, sponsored by the Women's Club, at 2 p.m. in the parish hall, 936 Prospect St. Euchre and Bingo will be played. Admission is \$1.25.

## Bingo:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsrig, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3453, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C of Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m.; SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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Saturday, June 12  
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# FamilyFest prepares for Year of the Family

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Families must reach out to their neighbors and communities to spread the values of love and sharing that are the basis of just relationships on any scale, said participants in FamilyFest '93.

"The values of giving, communion, generosity, love and the sublime tasks of procreation and education, which are born and grow in the family, are grounds for reflection by anyone concerned about the destiny of the human person and of human existence," Pope John Paul II said during a June 7 Mass.

The FamilyFest Mass in St. Peter's Square was celebrated the day after a three-hour, five-continent teleconference on the problems and joys of family life.

Sponsored by the New Families branch of the Focolare Movement, the conference brought some 12,000 Christian, Jewish, Muslim and Buddhist family members to Rome and to satellite reception sites throughout the world.

FamilyFest '93 was billed as a preparatory meeting for the 1994 International Year of the Family, declared by the United Nations.

During the Mass, Pope John Paul announced that the Catholic Church's celebration will begin this year on the Feast of the Holy Family, Dec. 26.

"The International Year of the Family will offer a providential opportunity to deepen the basic values of this natural institution," the pope said.

A better understanding of the family and an appreciation for its role in human society "will help build a more fraternal world, marked by solidarity," he said.

The pope told the New Families that "special attention must be reserved for families who live in poverty, in the midst of wars, who are forced to leave their own countries or who experience various kinds of pain and suffering."

John Chesser, a FamilyFest participant from Dubuque, Iowa, said the pope's remarks reflected an ongoing theme of the gathering and of New Families, which sees "the family as an archetype of any society."

When human relations on all levels are eroding, families must offer hope to other families and to entire societies, he said.

Lori Chesser, an immigration attorney attending the meetings with her husband, said the FamilyFest gathering of people from various nations, cultures, races and languages was one of those signs of hope.

"It showed how much unity you can have when people try to live as one big family," she said.

In addition to celebrating the Mass, the pope was one of many religious and political leaders addressing the FamilyFest during the three-hour broadcast.

He said the family is the result of divine love, "and it is through this love that the family develops, grows, matures and becomes a nest for human beings, the nest of life and love, where they find earthly happiness while journeying toward eternal happiness through the communion of the family."

Italian President Oscar Luigi Scalfaro, who joined the FamilyFest participants at a Rome sports arena, said, "There is only one law in crisis in the world, only one, the law of love. This leads to the crises in families and reaches as far as the phenomenon of war: egoism, violence, usurping the rights of others, presumptions of being a better race."

He said they are all the result of "the 'no' to love."

"A family which loves, which believes strongly and supports itself, opens its doors wide to other families of every color, every race, every language," the president said.

In a message to the FamilyFest, Chiara Lubich, the founder of the Focolare Movement, said the family is God's masterpiece of love and can be the source of inspiration for a better world.

A family holds its material resources in common, strives to be a place of justice, values the life of others, provides food and clothing and shelter for its members, and becomes a place of teaching and learning, she said.

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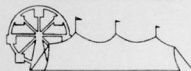
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# Youth News/Views

## Youth welcome pope's World Youth Day cross

by Mary Ann Wyand

Many hands have carried the World Youth Day pilgrimage cross since Pope John Paul II first blessed it in 1985 and sent it out to the youth of the world.

Last weekend youth and young adults from the archdiocese had the opportunity to pray before this well-traveled symbol of Jesus Christ.

During a two-day Holy Cross Gathering June 5-6 at Marian College in Indianapolis, young people celebrated their Catholic faith with an all-night prayer vigil on Saturday night and an outdoor Eucharistic liturgy and prayer rally on Sunday.

Participants described the weekend as a joyous and spiritual occasion.

"Youth and young adults from the archdiocese have been preparing physically and spiritually for the upcoming pilgrimage to Denver for World Youth Day with our Holy Father," Julie Szolok-Van Valkenburg, archdiocesan director of Youth and Young Adult Ministries, told those gathered with Archbishop Daniel M. Buechlein for the welcoming ceremony.

"Your presence here is further proof of your commitment to prayer, to our holy Catholic Church, and to the Gospel of Jesus Christ," she said. "Through our baptism, we are called to share Christ with others. A few years ago, our Holy Father said to the young people of our world that: 'The church needs the valuable treasure of your Christian witness.' This World Youth Day year of preparation and our upcoming pilgrimage to Denver are perfect opportunities for you, our young people of the church, to make Christ known to others. The whole world will be watching as we gather to symbolize the living faith in Jesus Christ."

St. Luke parishioner Lauren Wilson of Indianapolis, co-chairperson of the Archdiocesan Youth Council, joined Archbishop Buechlein in welcoming the cross.

"On behalf of all the young people of our archdiocesan family," she said, "I welcome this cross, in our midst, as a symbol of God's infinite love. The Holy Cross, which has been associated with World Youth Day, is a powerful sign of love, commitment and dedication. As Jesus walked the way of the cross to Mount Calvary where he was crucified, he experienced betrayal from his friends, indifference from some people, and hostility from others. There were, however, women and men of faith brave enough to show compassion to Jesus. It is our obligation, and indeed our sacred duty, to proclaim to this world frequently besieged by injustice, indifference from some people, and hostility from others. The Holy Cross, which is a sign of reconciliation, peace and love."

In preparation for the August pilgrimage to Denver, Lauren said, "We wish to express our solidarity and communion with the thousands of young people from every

race and culture who have prayed at the foot of this cross. We, too, come to the cross with the same hopes, desires, apprehensions, fears and dreams. We want to rediscover our Catholic identity and the deeper meaning of life and to seek new ways to serve God and our neighbor."

Representatives of each deanery participated in the June 5 welcoming ceremony in the Marian College chapel.

"Amid challenges and pain," Archbishop Buechlein told the youth, "we're called to bring new life—abundant life—to our human family. We, your older brothers and sisters, depend most especially on your energy, your youthfulness, and your vision to help us do that. We're all called to accept and to bear our own crosses even as we help others carry theirs. May this cross which has traveled the world indeed be a sign of our unity and solidarity with young people all over the world."

The following morning, teen-agers carried the cross from the chapel to the St. Francis Colonnade for an outdoor Eucharistic liturgy and prayer rally.

"When the cross arrived the other day," Franciscan Father Francis Bryan, Marian's chaplain, said in his homily, "I noticed there were stamps on the crate from all over the world and messages from people who had received this before us. The inscription written on it in six languages (symbolizes that the cross) is a sign of our unity throughout the world. I think it sums up beautifully what the pope is trying to tell the church, and especially young people in the church, about what the cross is. The pope as the chief pastor of our church is asking you, the young generation, to accept the cross. He's handing on a tradition."

The cross symbolizes pain and suffering, he said, just as it symbolizes new life.

"We do not desire suffering," Father Bryan explained. "We don't look for it. But you don't have to look for it. Suffering and pain will find you. If it's not with you right now, it's in other people. I think accepting the cross means we don't avoid suffering. It's there and we deal with it. We try to be disciplined people who work hard. We try to have solidarity with those who are suffering. People with AIDS, people who are starving, people who are oppressed have the cross, and we stand with them. I think that's what it means to be Christians, and that's what I hope you will take with you from this weekend. We celebrate in the Mass that Jesus is risen, he's living, he's the source of life that doesn't end. But we're brought back to the cold reality that he had to get there through a painful death on the cross and somehow we're asked to accept this."

The Gospel reminds us of Christ's command to "Take up your cross and follow me," Father Bryan said, "and the pope has sent the cross around the world and asked the youth to accept it."



YOUTH PILGRIMS—Archdiocesan youth carry the World Youth Day pilgrimage cross (above) to the St. Francis Colonnade at Marian College on June 6 for an outdoor liturgy and faith rally following a welcoming ceremony in Marian's chapel on June 5 (below) and an overnight prayer vigil. (Photos by Mary Ann Wyand)



## Ritter earns national recognition for its exchange student program

Cardinal Ritter High School in Indianapolis recently earned the 1993 International Education Award of Excellence from Youth for Understanding.

The non-profit international educational organization honored Ritter and 49 other U.S. schools for outstanding involvement with international exchange students.

Brebeuf Preparatory School in Indianapolis will offer two coeducational basketball camps for students in the fourth through eighth grades June 14-18 at 2801 W. 56th St.

Registration is \$65 for the morning camp for fourth through sixth graders and \$80 for the afternoon camp for seventh and eighth graders. Camp hours are 9:30 a.m. until 11:30 a.m. for fourth through sixth graders and 1 p.m. to 3:30 p.m. for students in the seventh and eighth grades.

Mike Miller, Brebeuf's head basketball coach, said students can register on June 14 before each session. For additional information, call Brebeuf at 317-872-7050.

High school students who want to improve their study habits and grades can register for a study skills workshop June 14-18 or June 28 through July 2 at Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis.

Workshop sessions begin at 8:30 a.m. and conclude at 11 a.m. each day. Registration costs \$75 per student and

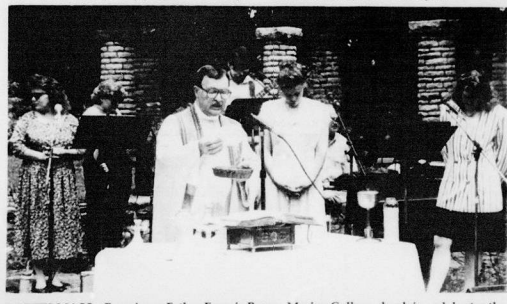
includes all course materials. For more information, call Kathy Mears at Ritter at 317-924-4333.

Five Catholic high school students from the archdiocese are recipients of National Merit Scholarships funded by colleges and universities.

Oldenburg Academy graduate Margo Yane of Oldenburg will attend Kenyon College in Gambier, Oh., and Our Lady of Providence High School graduate Michael Wibbels of Jeffersonville will attend Wright State University near Dayton. Brebeuf Preparatory School students Christopher Brown, Ryan Hunt and Gregory Wolfe, all of Indianapolis, will attend Washington University, Carleton College in Northfield, Minn., and Kalamazoo College in Kalamazoo, Mi., with scholarship assistance.

Secina Memorial High School graduate Christina McCoy and Brebeuf Preparatory School graduates Dana Mason and Clement McDonald, all of Indianapolis, have been named 1993 Byrd Scholars and will receive up to \$6,000 for four years of collegiate study.

Designed to recognize and reward outstanding high school students, the Byrd Scholars program is administered by the Indiana Department of Education and is named after U.S. Sen. Robert Byrd of West Virginia.



YOUTH MASS—Franciscan Father Francis Bryan, Marian College chaplain, celebrates the Eucharistic liturgy at Marian's St. Francis Colonnade on June 6 during the archdiocesan World Youth Day pilgrimage cross celebration for youth and young adults. Members of "Just Friends" provided music for the outdoor liturgy.

# Campus News and Views

## Catholic college shows hospitality

By Steven Spearie  
Catholic News Service

SPRINGFIELD, Ill.—Nearly 4 percent of students at Springfield College in Illinois are foreigners despite its being a two-year school with a total enrollment of 410. Fifteen students came from 10 different countries through a program called Hands Across the World.

Springfield College, founded in 1929 by Ursuline nuns at the request of Bishop James A. Griffin and now run by a lay board, is one of 26 two-year Catholic colleges in the United States, according to Association of Catholic Colleges and Universities in Washington.

President H. Brent DeLand said that if students could not

experience other cultures firsthand, he'd bring the cultures to Springfield.

"If you can bring a piece of that world here," he said, "the students can experience that language, that culture, that dimension of the globe without ever leaving Springfield."

Students in the program are from Turkey, the former Soviet Union, Ecuador, Venezuela, Colombia, Malaysia, Jordan, Ethiopia, the Philippines and Malawi. Deirdre Coughlin, an admissions counselor who directs the program, told the Catholic Times, Springfield diocesan newspaper, that attracting foreign students was mainly a matter of word of mouth.

"I had friends and family living in Springfield" and they recommended the school, said Mine Sogumutz of Turkey, a chemistry major.

Fernando Zurita of Ecuador had been an exchange student at a Springfield high school who had gone back home for college but then returned to Springfield. Not all the students find the United States fits their expectations.

"People who came to America from my country said life was easy, that it was easy to get a job and buy a car. You don't have to struggle," said Dalitso Sulamayo, a native of Malawi.

"When I came here, I saw it was different. Some people have two or three jobs to take care of the bills. A lot of people are struggling. I don't think life is that easy." International students do not represent one social class but rather come "from a myriad of classes and colors," said DeLand. "We have children of wealthy entrepreneurs and also immigrants and refugees."

"Whether they're Christian, Hindu or Muslim, they will leave with a clear understanding of the life of Christ," the president said.

"The Catholic atmosphere does make a difference," said Zurita, a Catholic. Janelle Rinke, director of college relations, said that most of the foreign students return home after a year at Springfield College, much as some American students take a year abroad. Overall, she said, 90 percent of the graduates go on to four-year colleges.

Most of the college's students are from the Springfield area. Ms. Rinke said, noting that enrollment has grown rapidly in recent years, thanks in part to the Hands Across the World program.

## Indiana University East to host three jazz concerts on campus

Indiana University East will host three jazz concerts on campus this summer as part of its Lively Arts series. Jazz on the Patio will feature area musicians in three informal jam sessions on the Hayes Hall patio beginning with a concert on June 13 at 4:30 p.m. Other concerts are set for July 18 at 4:30 p.m. and August 8 at 2:30 p.m.

At the June 13 concert, nationally known trumpet player, Jerry Van Blair, will perform. Currently from Connersville, Van Blair played with CHASE in the 1970s and was nominated for a Grammy Award. Van Blair has played back-up for Della Reese, Mel Torme and Ella Fitzgerald.

Other performers include John Bercan on the piano. Bercan works with the Miami University Jazz Band program. John Hill, a member of the percussion department and jazz bands at Butler University, will play drums. Mike Webb, of Connersville, will play bass. Michael Shapiro, of Richmond, will play guitar. Shapiro studied with Bucky Pizzarelli of New York and Johnny Smith.

Lawn chairs from home will make the evening more comfortable. The university will not provide refreshments, but families may bring their own picnic-type meals. No alcohol is permitted on the IU East campus. For more information, contact Rebecca Berry Downey at 317-973-8444.

is carefully planned to accommodate runners and walkers, disabled athletes, mothers and fathers with strollers and even grandma and grandpa.

Participants who do make the commitment to raise funds for cancer research, education and services will be eligible for prizes. In addition, corporate teams can compete for a prestigious trophy. Clowns and face-paint-

ers will be on hand, and educational booths and other activities will be available to keep families entertained before, during and after the event. Ann Craig, of WENS-FM, will host the event. Making Strides is a celebration of life and a chance for the entire family to run, walk or roll to raise money for the American Cancer Society. For more information, call 317-879-4100.



COLLEGE STUDENT—Wilma Boyce, a member of the Shuswap community of Canim Lake, British Columbia, listens intently during a college class. She is one of the 21 native Canadians who received a bachelor's degree in May from Gonzaga University in Spokane, Wash., 500 miles away, after a unique seven-year program of study. (CNS photo by Derek Hanson)

The American Cancer Society is preparing for this year's Making Strides event by making it easy for every member of the family to participate and help raise money to support research, education and assistance programs. This year's three-mile, non-competitive move-along-a-thon takes place on June 26 around the Butler University campus. The course

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# Bishops work to deal with clergy sex abuse of minors

by Jerry Filetas  
Catholic News Service

WASHINGTON—Cardinal John J. O'Connor of New York recently summoned all 2,300 priests working in his archdiocese to attend one of two conferences on "the frightening problems we have been experiencing" related to sexual misconduct by priests.

A week earlier, at an unrelated open forum for lay people, a woman told the cardinal that she only recently returned to the church after a 24-year absence that began in her teens when a priest sexually abused her.

On the other side of the nation, Bishop R. Pierre DuMaine of San Jose, Calif., began a series of diocesan awareness training sessions this spring on sexual harassment, exploitation and abuse.

By summer's end all 2,200 employees of church institutions in his diocese, including clergy, parish workers and school personnel, are expected to have attended a training session.

The Washington Archdiocese had similar sessions this spring for all personnel.

In the Archdiocese of Indianapolis Archbishop Daniel M. Buechlein has committed the archdiocese to prevent sexual abuse and to provide professional, pastoral and loving help for any victims of such abuse.

It is against the backdrop of such local activity that the U.S. Catholic bishops will discuss the sexual abuse of minors by priests at their national meeting in New Orleans June 17-19.

A full public airing of the once-taboo subject at a national gathering will be a first for the bishops, but it follows years of behind-the-scenes work by them.

At least five times in previous national meetings the

bishops devoted closed-door sessions to studying the issue. And they had a brief open discussion last fall, when they approved a resolution expressing concern for abuse victims and a resolve to deal with the problem at every level.

In preparation for the New Orleans discussion, earlier this year the bishops' Committee on Priestly Life and Ministry convened a brainstorming session in St. Louis. About 30 bishops, psychiatrists and other experts—including abuse victims and two priests in recovery from abusive activity—met Feb. 22-23 to discuss all aspects of the issue.

Despite the bishops' increasing efforts, or often because of them, scarcely a week goes by without some new story surfacing about the issue of sexual abuse of minors by Catholic priests.

The news may concern a new allegation of abuse or a court decision or other legal development in an existing complaint.

But it may also be news of church efforts to overcome the problem, such as the announcement of a new diocesan policy or study, the appointment of a task force or case review committee, or a training seminar for priests or other church personnel.

In recent weeks, for example:

► Six priests in the Diocese of Belleville, Ill., have been placed on leave while allegations of sexual misconduct with a minor, or in one case with a young adult, are investigated. One priest was asked to resign. All the complaints concern alleged misconduct 10 to 25 years ago. In April the diocese adopted a comprehensive new policy to deal with allegations.

► Milwaukee's Archbishop Rembert G. Weakland in mid-May created a new full-time archdiocesan post of case manager/coordinator to handle any complaints of sexual abuse by priests or other church personnel in the archdiocese.

► The report on a months-long independent investigation of child abuse allegations against the Capuchins who run St. Lawrence Seminary, a high school in Mount Calvary, Wis., was released May 27. It concluded that at least nine friars were involved in misconduct with students and cited 23 separate incidents, including 14 incidents between 1968 and 1986 which were characterized as criminal sexual abuse.

► A lawsuit was filed May 18 against the Diocese of Dallas and one of its priests, Father Rudolph Kos, on behalf of two unnamed men who said he sexually abused them when they were minors. In a videotaped statement 10 days later Bishop Charles V. Grahmann spelled out diocesan policies and urged abuse victims to come forward.

► The St. Louis Archdiocese reported that a committee of priests and professionals was working to revise its policy on intervention and treatment of a priest accused of sexually abusing a minor.

► The Washington Archdiocese issued new guidelines on child abuse that will include stiffer screening processes for personnel and mandatory annual educational programs for all priests, religious, lay employees and volunteers working with youth in the archdiocese.

Cardinal O'Connor's meetings with priests in the New York Archdiocese May 24 and 25 involved a four-hour program of speakers, beginning with the cardinal. He urged priests with a sex-related problem "to identify themselves, without penalty, so they can get the help they need."

"If we have ever been guilty of cover-ups, that day must end," he said. He said the archdiocese would soon issue a new policy spelling out procedures to be followed for any allegation of sexual abuse.

A week earlier at an open forum in Hurley, N.Y., Cardinal O'Connor thanked the woman who said she had been sexually abused by a priest for having the courage to speak out.

"We are trying desperately to get our house in order," he said, as he explained in detail the approach the archdiocese now takes to deal with allegations and respond to victims.

"I'll say to myself, 'How many young women have been driven away from the church, or young men?'"

## Why old sex abuse cases are surfacing

by Teresa Coyle  
Catholic News Service

ST. LOUIS—Why are so many incidents of sex abuse of minors by priests that occurred 10 or 20 years ago coming to light now?

In a recent interview with the *St. Louis Review*, St. Louis archdiocesan newspaper, Franciscan Father Bertin Miller offered a partial explanation.

"There's probably a lot of legitimate rage out there" that had no outlet until recently, said Father Miller, who works with priests who have sex-related problems.

"It (is) due in many instances to a lack of recourse or seeing a priest move from place to place. And that happened in the past," he said.

Father Miller and other experts were interviewed in the wake of a series of allegations in the neighboring Diocese of Belleville, Ill., which led to the suspension of six priests from their posts. All the cases involved incidents alleged to have occurred 10 to 25 years ago.

In the past two or three years, more and more dioceses have established or updated formal policies and procedures for handling sex abuse allegations. Bishops have made an effort to have them widely publicized and have urged anyone with a complaint to come forward. The Belleville Diocese was in the midst of drawing up new policies for sexual abuse claims when the allegations came to light.

A new openness in dealing with the issue in American society is another factor contributing to the allegations.

Professional counselor Suzanne Harwith, who teaches counseling courses at Kenrick Seminary in St. Louis dealing with sexual abuse, said such abuse itself is far from new, but it is only recently that it has come to be dealt with seriously.

"The taboos have been lifted. People are talking about it and it's being investigated," she said.

Even if the proportion of priests who abuse minors is smaller than the proportion among men in general, abuse by priests is more shocking and bewildering to people, said psychologist Paul N. Dackro, head of the Program for Religious Professionals at St. Louis University Hospital.

"The impact is often greater because the person who is in ministry has contact with a number of young people and is trusted," Dackro said.

Harwith pointed out that according to studies, most victims of child sex abuse were abused in their own homes. The most likely source of abuse is the father.

Father Miller is co-founder of Wounded Brother Project, a residency program for priests following their treatment or imprisonment for sexual abuse.

He said there is "a very, very bleak prognosis for recovery" for priests who are really pedophiles, adults who are sexually attracted to prepubescent children.

But he rejected the frequently cited figure of 50 or more victims per priest and the notion that most priests who sexually offend against minors are pedophiles.

More often the offender is a priest, poorly trained in sexuality, who became involved sexually with a teen-ager early in his priesthood, he said. He may have stopped and "got his act together 20 years ago" and ministered effectively since then.

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# Pope to make fourth visit to Spain June 12-17

by John Thavis  
Catholic News Service

VATICAN CITY—Pope John Paul II's June 12-17 trip to Spain takes him to a country that embodies papal hopes and anxieties about Christianity's influence in modern Europe.

The pope's itinerary takes him to southern strongholds of popular devotion and to the launching areas of Spanish missionaries who followed Christopher Columbus to the New World beginning in 1493.

He will close an International Eucharistic Congress in Seville, inaugurate a new cathedral in Madrid, and meet with the local church's workforce of bishops, priests and religious.

But during the trip—his fourth to Spain—the pope will also come face to face with a new society, shaped in part by a decade of Socialist Party policies and waning church influence.

In 1991 the pontiff shocked some observers when he used the term "neopaganism" to describe an emerging Spanish culture beset by hedonism, marital infidelity, divorce, abortion, drug abuse and violence.

At the same time, the pope recognized that most Spaniards still turn to the faith in life's crucial moments.

"Modern Spain is a great paradox. The image one receives from the media is that of a society marked by permissiveness. Yet if you go beyond this image, there are very few Christian roots which are still alive," said Vatican spokesman Joaquin Navarro-Valls, a Spaniard.

But there is a serious gap between Spain's rich religious traditions and its current moral values, and the hope is that the papal visit can help bridge it, said a Spanish churchman in Rome.

"The pope sees Spain as the country of the great saints like John of the Cross and Teresa of Avila, of the great religious orders like the Spanish Dominicans and of the great missionary tradition. It's impossible

for him to believe all this disappeared during 10 years of socialism," the churchman said.

At ceremonies to close the 45th International Eucharistic Congress in Seville, the pope is expected to talk about the relevance of the Eucharist in the task of evangelizing society. He will ordain 35 new priests at the congress and, to underline the social value of evangelization, will inaugurate a home for the aged in the nearby city of Dos Hermanas.

After closing the congress June 12-13, on June 14 the pope follows the historical footsteps of Columbus in a swing through the coastal province of Huelva. The 15th-century explorer set sail from there in 1492 on a voyage that would take him to the Americas. But for the church, equally important was Columbus' second voyage in 1493, when he brought along the first Spanish missionaries.

Some Spanish church people were unhappy that the pope did not visit their country during last year's celebration of the 500th anniversary of the discovery of the New World. The pope preferred to air a year for the hoopla to die down, so he could focus on the missionary heritage, a Vatican official said.

In Madrid June 15-17 the pope will consecrate the city's cathedral of Our Lady of La Almudena, which had been unfinished for more than a century. The decision several years ago to complete the project was controversial in Madrid, where some suburban areas remain without churches.

The pope also meets with government leaders in the capital—an encounter that comes 10 days after national elections. Some church leaders were publicly hoping for an end to the current term of Socialist Prime Minister Felipe Gonzalez, and bishops' guidelines for the elections focused on problems that worsened under his term: a struggling economy, political corruption and increased crime and drug addiction.

But the new leadership of the Spanish bishops' conference also took pains to avoid appearing partisan.

## Boutros-Ghali says church's work on peace reinforces his efforts

by Tracy Early  
Catholic News Service

NEW YORK—Boutros Boutros-Ghali, secretary-general of the United Nations, said in a June 3 statement that the approach of the Catholic Church in working for peace harmonizes with that of the United Nations and reinforces his own efforts.

"In seeking broader concepts of peace, and in linking peace with notions such as development and human justice, the Roman Catholic Church and the United Nations are working together," Boutros-Ghali said.

The secretary-general, a Coptic Orthodox Christian married to a Jewish woman, recalled that he discussed world affairs and the work of the United Nations during a "long audience" with Pope John Paul II in April.

"I appreciated the deep concern of the Holy Father about the course of events in various parts of the world," he said. "His Holiness also made a generous gift to the United Nations in support of our work with Bosnian refugees."

The statement by Boutros-Ghali was read in his absence by Joseph V. Reed, special representative of the secretary-general for public affairs, at a fund-raising event in New York for the Path to Peace Foundation.

This foundation was established by Archbishop Renato R. Martino, Vatican nuncio to the United Nations, to finance activities not covered in the regular budget of the Vatican's U.N. mission.

Some 275 people, including more than a dozen U.N. ambassadors, participated in a \$300-a-plate dinner cruise on a large yacht. Boutros-Ghali was named the first recipient of the Path to Peace Award and had been scheduled to attend the June 3 event. But his statement explained that he could not be present because he was in

North Africa seeking to resolve the conflict over the western Sahara.

The secretary-general recounted a conversation in which Archbishop Martino told him that the new foundation would "aim to disseminate the teachings of the church in matters pertaining to human rights and development, social justice and peace."

Commending this approach as a "reappraisal" and "broadening out" of the concept of peace, Boutros-Ghali said it supported political openings that had been occurring in the work of the United Nations and was "of great value to me in my work."

The secretary general said the United Nations, "freed from the ideological constraints of the Cold War," was also reappraising, and coming to see that "peace, development and democracy must be integrated together in a people-centered vision of the future."

Boutros-Ghali said the work of the Path to Peace Foundation would provide a reminder of a "truer, deeper peace" to which all should aspire even when it seemed to remain out of reach.

"Your work reminds us politicians and diplomats that while Machiavelli was a shrewd observer of the world scene, he should not become, by default, our guide and mentor," the U.N. leader said. "It reminds us that we should look beyond mindless pragmatism to higher things."

The citation for the Path to Peace Award, commending Boutros-Ghali for "his outstanding service and tireless efforts in the cause of world peace," was read by the former U.S. ambassador to the Vatican, Thomas P. Melady.

Projects of the foundation have included publication of a volume containing the pope's statements on the Persian Gulf War and sponsorship of a round table at U.N. headquarters in March on the 1992 Vatican document on refugees.

Archbishop Elias Yanes of Zaragoza, elected president of the conference in February, met this spring with Gonzalez, an encounter that ended a long period of silence between church and state. He also managed to work out agreements on the status of religion teachers in public schools and payment for church ministers in prisons.

At the Vatican, Gonzalez's policies are said to have damaged the moral life of the country. One Vatican official pointed to more liberal abortion practices, legislation penalizing large families and a general attempt to marginalize the church's influence. Others have criticized the government's conditions on aid to private schools.

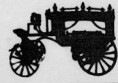
But Archbishop Yanes, rather than blame the government directly, said recently that the root of the problem is that many Spaniards reject or fail to understand the church's message. He pointed to a deterioration in personal morality, particularly in areas of sexuality, marriage and the family. The pope is expected to address all these

issues head-on, as well as a general decline in religious practice. In Spain, where 90 percent of the population are baptized Catholics, it is estimated that today only one-third regularly attend Mass.

The percentage is much lower among young people, a fact that greatly concerns the church. The pope is expected to discuss the particular problems facing Spanish youth, such as high unemployment and increasing drug use, and explain how the faith can furnish moral and ethical guideposts in an age of uncertainty.

Vatican sources said another likely topic of the pope's speeches would be corruption in public life, which was a political campaign issue in the wake of a kickback scandal affecting Socialist party members.

The pope's last major ceremony in Madrid will be a canonization Mass for a Spanish priest, Blessed Enrique de Osso Cervero, founder of the Society of St. Teresa of Jesus. In declaring a new saint, the pope is expected to evoke the many models of holiness produced by Spain over the centuries.



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## BOOK REVIEWS

# "Winter Music" is a biography

WINTER MUSIC. By Dolores R. Leckey. Sheed and Ward (Kansas City, Mo., 1992). 172 pp., \$12.95.

Reviewed by Frank Allen  
Catholic News Service

Jessica Powers, religious poet and Carmelite prioress, pilgrim driven by "fierce aloneness," experienced both the American frontier and innermost mysteries of the spirit.

In her authoritative biography, "Winter Music," Dolores R. Leckey, executive director of the Secretariat for Family, Laity, Women and Youth, National Conference of Catholic Bishops, shows that Miss Powers' life and work signify a journey to "the wellsprings of loneliness and longing, a searing sense of God . . ."

Jessica Agnes Powers (1905-1988), "learned and witty and direct," was born in Mauston, Wis., also known as Cat Tail Valley, the center of Wisconsin's lumber industry.

"She learned to live sparsely, aesthetically, deliberately, daringly, deep in Wisconsin. It was winter that vibrated through her being, like music," says Mrs. Leckey.

After the death of her parents, she was kept with her brothers but escaped the hardships of dairy farming (she

struggled with tuberculosis all her life) to a larger world after the brothers married.

This unadorned Midwestern farm girl, with a jolly sense of humor and a poet's otherworldliness, accompanied by a "benign" presence, made a gutsy journey to New York in 1937 by herself.

She wanted to participate firsthand in the Catholic Revival, an intellectual movement which energized a wide variety of thinkers and writers, made up of the Catholic Poetry Society, magazines like *Commonweal* and *Spirit*, Frank Sheed and Maissie Ward, Dorothy Day, Baroness Catherine de Hueck, Clifford Laube, and many others.

Feeling that she needed "to settle her pioneer soul with hard work and alertness," she explored joining a Carmelite cloister, "one of the most rigorous religious orders in the Catholic Church."

Jessica entered a new region of her soul, the Carmel of the Mother of God, in Milwaukee at 28th and Wells Streets, on April 24, 1941.

Renamed Sister Miriam of the Holy Spirit, following in the footsteps of the great mystic Teresa of Avila and the great

poet, John of the Cross, she found "her vocation, her call to become who she was in her inner self."

In 1941 the ancient Carmelite life, devoted to penance and prayer, was austere: "The cloistered Carmelites never ate meat, kept a strict fast from Sept. 14th to Easter, spent eight hours a day in prayer, spoke only during two hours of daily recreation, one hour in mid-morning and one in the evening."

By 1954 she was elected prioress, and later she served two more terms. This reflective modern day woman of God was destined to serve as a leader during one of the most turbulent periods in 20th-century church history.

Overwhelmed by the "seismic" changes of the Second Vatican Council that challenged traditional religious communities, "she held onto the threads of hope earned by her faith in God and belief in her own vocation."

As a frontier homesteader, mystic poet or Carmelite nun, this self-sacrificing, remarkable woman committed herself to travel the difficult road of the spirit. Her poetry and dedication to a deeply lived life reveal the "hard beauties" of her soul.

(Allen, a veteran college English professor, now is involved in university administration.)

(At your bookstore or order prepaid from Sheed & Ward, 115 E. Armour Blvd., P.O. Box 41942, Kansas City, MO 64141-6492. Add \$2 for shipping and handling.)

## + Rest in Peace

Brother of Urban, Linus and Fredda Eisman.

+ MURPHY, Richard D., 46, St. Columba, Columbus, May 27. Father of Brian D. and John M.; brother of Marilyn Murphy, son of Mary E. Morrow Murphy; grandfather of one.

+ NAVILLE, Katie Rose, 1 month, St. Mary of the Knobs, Floys Knobs, May 23. Mother of Daryl and Phyllis; granddaughter of Alvin and Catherine Burnam and Herman and Marcella Naville.

+ RENN, Raymond J., 93, St. Joseph Hill, Sellersburg, May 27. Father of Sylvester J., Elvin J., Harold A., Lucille Adamczyk, Alma Marie, Lella Popp, Evlina Ems, Aline Krakowski and Virginia Schindler; brother of Odella McDaniel, Celestine Nielson and Caroline Madlens; step-brother of Loretta Brown; grandfather of 33; great-grandfather of 32; great-great-grandfather of one.

+ ROSENFELD, Evelyn, 81, St. Joseph, Shelbyville, May 29. Mother of Richard; sister of Urban "Ham" Solter and Wilhelmine Worland; grandmother of four.

+ SCANLON, R. Doc, 95, St. Joan of Arc, Indianapolis, May 25. Father of Anne O'Hara, Sheila China, Mary Sheek, Stephen and Michael; grandfather of seven; great-grandfather of three.

+ SHULER, Wayne Franklin "Bud," 71, Most Sorrowsful Mother of God, Vevay, May 26. Husband of Eileen; father of Tony, Doug, Donnie Bruce, Kathy Keefe, Donna Lennox, Yonna Heath, Yo Yo Tilley and Jo Simmons; grandfather of 15; great-grandfather of eight.

+ SWEENEY, Daniel Joseph, 60, St. Barnabas, Indianapolis, May 19. Husband of Carol Ann; father of Mary-Margaret.

+ VOLPERT, Paul H., 81, St. Mary, New Albany, June 2. Father of Paul H. II and Susie Jaynes; brother of Helen Volpert, Mary Craig, Elizabeth Parks and Cecelia Daugherty; grandfather of four; great-grandfather of five.

+ WIESE, Jill Ann, 49, St. Barnabas, Indianapolis, May 20. Wife of Herbert J.; mother of Angela K. Baker and Andrew R.; sister of Jack R. Baxter and Rebecca M. Medsker; grandmother of two.

+ WINE, Leslie Marie, 22, St. Barnabas, Indianapolis, May 22. Daughter of Robert J. Wine; sister of Eric, Lisa and Lora; grand-daughter of C.J. and V. Wine and Gaylord J. Maure.

+ WISNESKI, R. Bert, 57, St. Lawrence, Indianapolis, May 10. Father of Jane Hicks, Renee Mulligan and Robert II; son of Leone Wisneski; brother of Rev. John Wisneski; grandfather of two.

+ WINE, Leslie Marie, 22, St. Barnabas, Indianapolis, May 22. Daughter of Robert J. Wine; sister of Eric, Lisa and Lora; grand-daughter of C.J. and V. Wine and Gaylord J. Maure.

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+ MAUCK, Gerald Edwin, 63, Holy Cross, St. Croix, May 19.

### LONG-TERM CARE Insurance Seminars

On Thursday, June 24th, two seminars (10 a.m. & 6:30 p.m.) will be offered at the Mural Temple Boardroom. The topic: the final product of a 1987 legislation allowing persons to receive Medicaid assistance for long term care, without forcing them to spend down all their assets: **The Indiana Long Term Care Program.** The program — approved by the Federal Health Care Financing Administration, with funds from the Robert Wood Johnson Foundation — is designed to link Medicaid eligibility with the purchase and use of "CERTIFIED" LTC policies.

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Your host speaker is Veronica Jarnagin, specialist in long-term care and among the first in the State of Indiana accredited to advise you on this program. There is no fee for the seminar. However, please help us prepare for seating and refreshments by calling 862-1379 for reservations. Please state which session: 10:00 a.m.-11:30 a.m. or 6:30 p.m.-8:00 p.m. And please feel free to bring a friend or relative — no age barriers!! CALL 862-1379

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# Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

A-I—general patronage.

- A-II—adults and adolescents;
- A-III—adults;
- A-IV—adults, with reservations;
- O—morally offensive.

- Adventures of Huck Finn, The A-II

- Aladdin A-I
- American Heart A-III
- Bald Lieutenant O
- Benny and Joon A-III
- Bodies, Rest & Motion O
- Bodyguard, The A-III
- The Boiling Point O
- Born Yesterday A-III
- Brother's Keeper A-III
- Children of Fate A-III
- Cliffhanger O
- Cop and a Half A-II
- Crush, The A-III
- Crying Game, The A-IV
- Damage O
- Dave O
- The Day After Tomorrow A-III
- Leo Story A-III
- Execution Protocol, The A-III
- Falling Down A-III
- Far Off Place, A A-III
- Few Good Men, A A-III

- Groundhog Day A-II
- Gully as Sin A-III
- Hear No Evil A-III
- Homeward Bound: The Incredible Journey A-I
- Hot Shots! Part Deux A-III
- Howards End A-II
- Il Ladro di Bambino A-II
- Indecent Proposal A-III
- Indian Summer A-III
- Indy-nine A-III
- Jack the Bear A-III
- Lesolo A-III
- Life with Mikey A-II
- Lake Water for Chocolate A-III
- Long Day Closes, The A-II
- Lost in Yonkers A-II
- Made in America A-III
- Man Bites Dog O
- Manufacturing Consent: Noam Chomski and the Media A-II
- Map of the Human Heart A-III
- Menace II Society O
- Much Ado About Nothing A-III
- My Neighbor Totoro A-I
- National Lampoon's Loaded Weapon 1 A-III
- Night We Never Met, The O
- Olivier Twist A-IV
- Plan of No Return O
- Posse A-IV
- Riff Raff A-III
- Scent of the Woman A-III
- Sideways A-III
- Silver O
- Sofia A-III
- Sommersby A-III
- Story of Qui Ju A-II
- Strictly Ballroom A-II
- Super Mario Bros A-II
- Teenage Mutant Ninja Turtles III, The A-III
- Turtles Hit, The A-III
- Are Back... In Time A-II
- This Boy's Life A-III
- Tous les Matins du Monde A-III
- Who's the Man A-III
- Wide Sargasso Sea O
- Venice-Venice A-III
- Visions of Light A-II
- Who's the Man A-III
- Wide Sargasso Sea O

# Classifications of recent video cassettes

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for theatrical movies in the list above.

- Adjuster, The O
- American Dream A-II
- Beauty and the Beast A-I
- Bebe's Kids A-II
- Beethoven A-III
- Bob Roberts A-III
- Boomerang A-III
- Buff the Vampire Slayer A-III
- Candyman O
- Captain Ron A-III
- City of Joy A-II
- Consenting Adults O
- Cool World A-III
- Crossing the Bridge A-III
- Cutting Edge, The A-III
- Death Becomes Her A-III
- Deceived A-II
- Distinguished O
- Gentleman, The A-III
- Double Edge A-III
- Dr. Giggles A-III
- Encino Man A-II
- Enchanted April A-II
- Far and Away A-III
- Final Analysis A-III
- Firting A-III
- Forever Young A-II
- Gas, Food, Lodging A-III
- Giggles, Glen Ross A-III
- Hear My Song A-III
- Hellraiser III: Hell on Earth O
- Hero A-III
- I, Blew Up the Kid A-III
- Honeymoon in Vegas A-III
- Housewife A-III
- Howards End A-II
- Husbands and Wives A-III
- Innocent Blood O
- Intervista A-III
- Johnny Suede A-III
- Last of the Mohicans A-III
- Laws of Gravity O
- League of Their Own, A A-II
- Lethal Weapon 3 O
- Little Nemo: Adventures in Slumberland A-I
- Man Trouble A-III
- Mom and Dad Save the World A-II
- Mr. Baseball A-III
- Noises Off A-III
- Of Mice and Men A-III
- One False Move A-IV
- Out on a Limb A-III
- Passed Away A-III
- Passenger 57 A-III
- Patriot Games A-IV
- Pet Sematary Two O
- Player, The A-III
- Poison Ivy O
- Prelude to a Kiss A-III
- Pure Country A-III
- Raising Cain A-III
- Reservoir Dogs A-III
- River Runs Through It, A A-III
- Sarafina! A-III
- School Ties A-III
- Simple Men A-III
- Single White Female A-III
- Singles A-III
- Sneakers A-III

- Station, The A-III
- Straight Talk A-III
- Stranger Among Us, A A-III
- Swoon A-III
- Ted & Venus O
- Toys A-III
- This Is My Life A-III
- 3 Ninjas A-III
- Traces of Red O
- Trepasser O
- Twin Peaks: Fire Walk with Me O
- Under Siege O
- Unlawful Entry O
- Used People A-III
- Wayne's World A-III
- Where Angels Fear to Tread A-III
- Whispers in the Dark O
- Wing A-III
- Woman's Tale, A A-III

For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 624-3800. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

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# Bishops to face issues at meeting next week

(continued from page 1)

Network of America, expanding its services and making it available directly to parishes.

► Approval to spend an additional \$2 million from NCCB-USCC reserves for World Youth Day in Denver, which will feature a visit by Pope John Paul II.

► A formal request to the Vatican for authorization to write two original English-language eucharistic prayers for eventual approval and use in U.S. churches.

► Approval of a proposed theme, purpose and format for the bishops' 1994 special assembly.

They also are to elect a new conference secretary to complete the remaining term of Archbishop Robert F. Sanchez, who recently resigned as archbishop of Santa Fe, N.M., after allegations of sexual misconduct.

Public business of the NCCB-USCC is to be completed in the meeting's first two days. The final day is devoted to meetings in executive session, with reporters and staff excluded.

The meeting is to close with a concelebrated Mass at St. Louis Cathedral Saturday afternoon, June 19, marking the 200th anniversary of the establishment of New Orleans as a diocese.

The bishops have had at least five closed-door sessions in recent years on sexual abuse of minors by priests, and last fall they approved a brief resolution condemning such abuse and expressing concern for the victims.

But the New Orleans meeting will mark the bishops' first general treatment of the issue in a public forum.

To be led by Bishop Robert H. Brom of San Diego, chairman of the Committee on Priestly Life and Ministry, it is expected to focus on results of a two-day brainstorming session his committee sponsored last February in St. Louis. At that session about 30 experts, including abuse victims and two priests in recovery from abusive behavior, met to discuss all aspects of the issue.

The bishops' health care discussion is expected to follow.

up on a special meeting of the U.S. archbishops in Chicago in May for a preliminary round of discussion on national health reform.

There were initial indications the bishops might try to issue a statement in June in response to the Clinton administration's reform proposal, which was originally expected in May. But with the administration's delays in issuing a proposal, it was uncertain whether the bishops would simply discuss the issues involved or try to make a statement.

The bishops have long urged major health care reforms. However, Clinton said May 20 that he plans to include some abortion coverage in his reform proposal—a position the bishops strongly oppose.

The presentation on religious life June 18, a follow-up on efforts to improve relations and understanding between bishops and religious, is to be introduced by Auxiliary Bishop Carlos A. Sevilla of San Francisco, a Jesuit who heads the bishops' Committee on Religious Life and Ministry.

The main presentation will be given by a panel composed of Archbishop John R. Quinn of San Francisco, Immaculate Heart of Mary Sister Margaret Brennan and Jesuit Father Howard Gray.

The religious life discussion, which will include two sets of small-group workshops and another whole-group session, will be the largest single item on the New Orleans agenda.

Of the action proposals facing the bishops, potentially the most far-reaching is the request for approval to expand CTNA, their television network, to serve parishes directly. Currently the primary recipients of CTNA are diocesan offices and some other Catholic institutions, such as hospitals, colleges and religious communities.

The expansion proposal, developed by new CTNA President Peter J. Dirr, involves major engineering, programming and pricing changes to make the service accessible and affordable for parishes and to serve their needs.

New programming would focus on training and support resources for such things as social and liturgical ministries, religious education, and parish finances and administration, enabling participating parishes to build extensive videotape libraries.

The proposed increase in the World Youth Day budget stems from increased expenses because the expected turnout of young people to meet the pope in Denver this August is significantly higher than initially projected.

The bishops originally approved a \$4.5 million total budget, with up to \$2 million coming from NCCB-USCC reserves. The new proposal asks for a \$6.5 million total budget with up to \$4 million from the conference reserve fund, which at the end of last year totaled \$22.5 million. Under the proposal, if funding from outside sources exceeds the original projection of \$1.5 million, the excess

would be paid back to the reserve fund, reducing its contribution to the project.

The age of confirmation proposal comes against a background of complex theological and pastoral questions concerning the best way of understanding the sacrament, but the proposal itself gives individual bishops room to adapt their own practice to local circumstances.

The proposal is that in the Latin rite in the United States confirmation will ordinarily be conferred "between the age of discretion, which is about the age of 7, and 18 years of age" with due regard for the legitimate exceptions recognized in canon law for some circumstances such as danger of death or other serious causes. If the bishops approve the proposal, it will have to be confirmed by Rome before it can take effect.

A proposal on new eucharistic prayers is only the first step in a long process: a request to Rome for authorization to begin work on writing two new English eucharistic prayers. The Vatican has said previously that bishops' conferences may not even compose original eucharistic prayers without prior permission. The prayers that eventually result would have to receive separate approval by two-thirds of the U.S. bishops and by Rome before they could be used.

Every few years the bishops hold a retreat-style meeting, called a special assembly, in place of their spring business meeting. The bishops will be asked to approve a proposal that the next assembly convene in San Diego June 16-22, 1994, with "Shepherding a Future of Hope" as its theme.

The discussion of the International Commission on English in the Liturgy is to be introduced by Archbishop Daniel E. Pilarczyk of Cincinnati, the NCCB delegate to ICLE and chairman of its episcopal board, in response to requests last November for a review of the U.S. bishops' role in developing various liturgical texts and how the bishops relate to the commission.

ICLE was established by the world's English-speaking bishops 30 years ago at the Second Vatican Council to develop common English-language translations of liturgical texts for use around the world.

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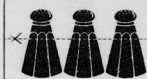


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