

# Pope calls killing of Salvadoran bishop 'barbaric'

By John Thavis  
Catholic News Service

VATICAN CITY—Pope John Paul II said the slaying of Salvadoran Bishop Roberto Joaquin Ramos Umana was a "barbaric murder" in a country where too much blood has already been shed.

The 55-year-old bishop, head of the military ordinariate in El Salvador, was killed June 25 by outlaws as he rode in a car from the Comalapa airport to San Salvador, the El Salvador capital.

The route is notorious for nighttime holdups.

The pope, speaking at a Sunday blessing at the Vatican June 27, expressed his deep sadness at the prelate's death.

He said he joined the Salvadoran church in prayer. The pope said he begged God that "no more blood may be shed in El Salvador, where too much has been spilled and where there is still great suffering."

He said the entire Latin American church was still mourning San Salvador Archbishop Oscar Romero, murdered in 1980, and Mexican Cardinal Juan Jesus

Posadas Ocampo, shot dead in May in the Guadalupe, Mexico, airport in what was reportedly an attempt by one gang to assassinate a prominent member of a rival mob. Questions are still being raised about that shooting.

Reports said Bishop Ramos died en route to a military hospital after he was shot in the head. He was returning from Costa Rica, where he had attended a meeting of family and youth pastoral directors.

Archbishop Arturo Rivera Damas told the Italian newspaper *Avvenire* that he thought the bishop was a victim of

common banditry, which he said has continued to plague the Salvadoran countryside following the civil war.

However, the archbishop's human rights office, Tutela Legal, has rejected the robbery motive, but says it is impossible to determine whether the assailants knew who their victim was. Archbishop Rivera Damas said Bishop Ramos spoke frankly about the conduct of certain military officers.

The bishop moved about freely without bodyguards or security measures, and was not known to have received death threats, Archbishop Rivera Damas said.

# THE CRITERION

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## House panel votes to keep Hyde Amendment

by Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON—An official of the U.S. bishops' pro-life secretariat said she was "pleased but not surprised" at a House committee's vote to continue the ban on federal funding of Medicaid abortions.

"Americans in great numbers oppose the use of their tax dollars for abortion," said Helen Alvare, director of planning and information for the pro-life office, after the June 24 vote of the House Appropriations Committee.

The committee, considering a fiscal 1994 funding bill for the departments of Education, Labor and Health and Human Services, voted 31-14 to forbid the use of federal funds for abortion, except to save the life of the mother or in cases of rape or incest.

The amendment was submitted by Rep. William H. Natcher, D-Ky., but it is popularly referred to as the Hyde Amendment, for Rep. Henry J. Hyde, R-Ill., who first proposed the funding ban that has been in effect since 1977.

(Archbishop Daniel M. Buehlein, in his column in the May 21 issue of *The Criterion*, had urged Catholics in the Archdiocese of Indianapolis to write to their congressmen urging that the Hyde Amendment be retained.)

President Clinton's proposed fiscal 1994 budget includes funds for abortion under the federal portion of Medicaid.

The rape and incest provisions in the Natcher proposal make it slightly less restrictive than the Hyde Amendment, which permits federal funding of abortion only "where the life of the mother would be endangered if the fetus were carried to term."

The National Committee for a Human Life Amendment, a Catholic pro-life group, said that only 89 Medicaid abortions were funded in fiscal 1991 under the Hyde Amendment. But it predicted that at least 300,000 abortions would be funded annually at a cost of \$75 million if the Clinton budget proposal is accepted.

"The Natcher amendment adopted by the House committee, while not consistent with the protections provided in the original Hyde Amendment, is a tremendous improvement upon President Clinton's plan," said Alvare. "Only 1 percent of all Medicaid abortions would be subsidized under the Natcher amendment, vs. 100 percent under the Clinton plan."

On a 27-18 vote, the House committee also rejected a move by Rep. David Obey, D-Wis., to permit federal funding of abortions necessary to "preserve the health" of the mother. Pro-life advocates said such an amendment would allow abortions if a woman's mental or emotional health would be damaged.

After the votes, Hyde said he still expected "skirmishes, if not battles" over abortion funding on the House floor. But congressional leaders said the most important decisions on that issue would likely be made in a House-Senate conference committee on the appropriations bill.

In another abortion-related vote, the Senate Labor and Human Resources Committee voted 13-4 June 23 to approve a bill that outlaws violence or other actions aimed at preventing women from having abortions or decisions from performing them. The legislation was headed to the Senate floor.

On June 25, Cardinal Roger M. Mahony of Los Angeles said in a statement that it is

"critically important" for every House member to have an opportunity to debate and vote on the issue of federal funding of abortions. "Democratic process and fairness to the American people demand no less," he said.

Cardinal Mahony of Los Angeles, the chairman of the U.S. bishops' Committee for Pro-Life Activities urged the House leadership to work to ensure "a fair vote" on federal funding of Medicaid abortions.



**FREEDOM**—Army Sgt. 1st Class Stephen Balser, his wife Donna and children will begin their Fourth of July celebration at their parish, St. Lawrence Church. Sgt. Balser teaches at nearby Fort Benjamin Harrison. Matthew (from left) is in first grade at St. Lawrence School, B.J. is in the sixth, and Justin is three years old. Sgt. Balser coaches basketball at the parish and Donna serves as a Boy Scout leader. (Photo by Margaret Nelson)

## Jesuits add order to list of archdiocesan pastors

When Father James Brichetto becomes pastor of St. Joan of Arc Church on July 30, it means the Jesuits are coming to the archdiocese. Though active at Brebeuf

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Preparatory School since 1962, Jesuits have not served as parish pastors.

The Society of Jesus joins archdiocesan priests, and clergy from the Benedictines, the Franciscans, the Conventual Franciscans, the Society of the Divine Word in administering parishes of the archdiocese.

The Jesuit undertaking started last fall, when Archbishop Daniel M. Buehlein, OSB, met with Jesuit Father Bradley M. Schaeffer, provincial of Chicago. "Father Brad expressed an interest in the Jesuits being involved in a parish," said Father Paul Koetter, director of priest personnel.

In February, Father Koetter contacted the Jesuits, who said they would "not take over a parish, but serve in a parish."

The idea was publicized to the men of the order, and Father Brichetto expressed interest.

"We sat down with him and interviewed him," said Father Koetter. "Then when we knew Father Tom (Murphy) was going to St. John, we talked more specifically. He (Father Brichetto) talked with several members of the (priests') personnel board. Then, of course, he talked with his superiors. He'll be taking over Friday, July 30."

Father Brichetto grew up in St. Xavier Parish, near Riverfront Stadium in Cincinnati. He was graduated from St. Xavier Jesuit High School and entered the Society of Jesus at Milford, Ohio.

He studied philosophy and theology at West Baden Seminary and was ordained by Indianapolis Archbishop Paul Schulte in 1974. He had assignments in Cleveland and Chicago, before returning to Cincinnati as athletic director of the high school. He spent one summer here as chaplain at St. Vincent Hospital in the late '60s.

Father Brichetto spent 18 years in his native Cincinnati parish as associate pastor before taking a 1988 "temporary" assignment as administrator of St. Benignus in Greenfield and St. Michael in New Vienna, Ohio.

Other orders serving parishes in the archdiocese include the Society of the Divine Word of Techny, Ill., with two priests at St. Rita, Indianapolis.

The Cincinnati Franciscans have two priests at Oldenburg and two at Batesville. And the Chicago Franciscans are providing pastoral leadership at St. Roch and Sacred Heart in Indianapolis.

The Conventual Franciscans from Mount St. Francis have two priests at St. Anthony, Clarksville; one at St. Joseph

Hill, Sellersburg; and two at St. Joseph in Terre Haute.

Benedictine pastors staff parishes in Bristol, Fulda and St. Meinrad.

THE CRITERION

Serving the Archdiocese of Indianapolis

## SEEKING THE FACE OF THE LORD

## First in a series about 'Humanae Vitae'

by Archbishop Daniel M. Buechlein, OSB

As I mentioned last week, this week I am in Rome for the investiture of the pallium. From there I will take a long-awaited vacation with family and friends. Last summer's vacation was pretty well annihilated by the public announcement of my appointment to Indianapolis in July. As was Archbishop O'Meara's custom, July will be my vacation and personal time so I don't expect correspondence and the like from me. Father David Coats, vicar general, is in charge while I am away.

But I will continue to publish my weekly column. In fact, for some time I have planned to do a special series in observance of the 25th anniversary of the publication of Pope Paul VI's encyclical "Humanae Vitae." The anniversary of the encyclical occurs this month, so the series, written during the busy days before I left for Rome, begins this week.

The famous encyclical on the regulation of birth was released on July 25, 1968. The letter was expected. It had been known that an international commission had studied issues surrounding marriage and the regulation of birth and modern science. It was also known that a simple majority of the commission members recommended a change in the church's teaching on using artificial means for birth control. In democratic circles that raised high the



expectation that the majority vote would prevail and that the church's position would change.

Those of us who were around in 1968 know that the secular and religious world was poised for reaction when the encyclical of Pope Paul was released. There has been no end to controversy on the issue of artificial contraception since that time when Pope Paul upheld the church's traditional teaching based on natural law.

Twenty-five years later "Humanae Vitae" is still considered some kind of watershed in religious history and it is still considered a controversial papal letter. There is general agreement that underlying the issue of contraception and the encyclical letter of Pope Paul VI there is also the issue of authority in the church. Some say the pope's encyclical struck a blow against the credibility of papal authority and ecclesial authority in general. Others, and I am one of these, believe that the encyclical took the only possible position the church could take and did so courageously. Authority of the church was sustained in a confusing and disoriented era of human society.

As a young and confused priest teaching in the seminary, I welcomed the encyclical letter. At the same time, I admit that it was difficult to say so publicly because one was considered uninformed and, worse still, lacking in pastoral understanding and compassion. Yet I asserted (and still do) that some day Pope Paul would be considered prophetic for his courageous stance. And he will be counted a supreme friend of humanity because of his unswerving adherence to a deep concern for the dignity of

the human person and the sacredness of the human family, married life and sexuality.

I remember in 1963, as a young and admittedly naive monk, I read one of the first tracts by a Catholic moral theologian questioning the church's teaching on artificial contraception. I remember thinking to myself: "If artificial birth control becomes an acceptable Catholic cause, we are on the way to an individualistic and materialistic moral avalanche." Some years later I looked back and said, "How naive and rigid. . . I just didn't know how to live with ambiguity." Thirty years later I look back and say, "I think I was right after all."

When Pope Paul published the encyclical I took the time to read it carefully and then as now I consider it a masterpiece equal in importance to his encyclical "Evangelii Nuntiandi" (on evangelization). I am willing to bet that the large majority of critics of the encyclical "Humanae Vitae" have never read it. And I suspect there is a lot of fear about its rationale and its implications for a materialistic and permissive way of life which I submit is eroding the moral fiber of our human family.

And now, 25 years later, the same line of progressive argument supports abortion ("pro choice") and euthanasia ("the right to die"). Pope Paul predicted this development in his letter. We have also entered the era where sex is viewed primarily as recreation.

It is still highly unpopular to speak in favor of the encyclical "Humanae Vitae," but it needs to be done. For one thing, there is a lot more to the papal letter than the pronouncement on artificial birth control. I want to make a straight-forward presentation and will do the best I can. More to come.

## EDITORIAL COMMENTARY

## The responsibilities of our educated laity

by John F. Fink  
Editor, The Criterion

During the forum that was held at the Archbishop O'Meara Catholic Center June 14, one of the persons present made the point that the church has not taken advantage of its educated laity. She said that today Catholic laity are among the

Father Paul Etienne  
appointed associate  
director of vocations

Father Paul Etienne has been appointed associate director of vocations for the archdiocese. The appointment, effective July 7, is included in the Official Appointments on this page.

Father Etienne, also associate pastor of St. Barnabas Parish, Indianapolis, will replace Franciscan Sister Rita Hermann, who died Nov. 9, 1992.

Father Etienne will assist Vocations Director Father Joseph Schaedel. He will be responsible for vocation awareness programs and will conduct initial interviews with prospective candidates for the priesthood. He will work from his office at St. Barnabas Parish.

Father Schaedel said that he expects about 15 new candidates for the priesthood to enter seminaries this fall. It will bring to about 30 the number of seminarians now studying for the priesthood for the archdiocese.

most educated of all Americans, but the church has been slow in tapping this resource.

She is right that we have a well-educated laity today, but I'm not sure that the church has neglected to tap this resource. The laity are assuming many important responsibilities once considered to be "priests' work"—in our parishes and at the archdiocese level. In the organization structure of the archdiocese, for example, lay people will head all six secretariats beginning next week.

What is true, though, is that too many members of the educated laity haven't assumed the apostolic tasks that are properly the responsibility of lay people. By virtue of our baptism and confirmation, we are called to participate in the mission of Christ—what Vatican II called the priesthood of the laity.

There are many ways we laity are called to serve. Some do it specifically for a parish as lectors, eucharistic ministers, members of parish committees, etc. Others do it in church-sponsored groups such as schools, hospitals, soup kitchens, shelters, etc. But most of the laity are called to perform apostolic works within a secular society completely outside the church's control.

The international Synod of Bishops that met in 1987 to discuss the vocation and mission of the laity said this: "The majority of the Christian laity live out their vocation as followers and disciples of Christ in all spheres of life which we call 'the world': the family, the field of work, the local community and the like. To permeate this day-to-day living with the spirit of Christ has always been the task of the lay faithful, and it should be with still greater force their

challenge today. It is in this way that they sanctify the world and collaborate in the realization of the kingdom of God."

Unfortunately, too often Catholics have become indistinguishable from others in our secular society. Or, even worse, have become leaders in promoting values that are diametrically opposed to those of the Catholic Church. The obvious example of that is the number of Catholics in leadership positions in the U.S. Congress who are promoting pro-abortion legislation.

If all of our educated Catholic laity realized their obligation to use their intelligence, talents and expertise in their role as apostles, what a tremendous difference it would make in our secular society. Somehow we must penetrate the indifference and apathy so many display, if not in words, certainly in their actions.

New Criterion board  
members appointed

New members of the board of directors of The Criterion have been elected by the board and appointed by Archbishop Daniel M. Buechlein.

The new members are Lawrence S. "Bo" Connor, Ann Papesch and Father Anthony Volz. They will succeed Mary Louise Wolfard, Benedictine Sister Jeanne Voges and Father Joseph Schaedel.

Other members of the board are Archbishop Buechlein, Father David Coats, James R. Cain, Francis S. (Mike) Connelly, David Dreyer, Grace Lang, Suzanne Magnani, Robert Schultz and Barbara Sinclair-Hembree.

## OFFICIAL APPOINTMENTS

## Effective June 6, 1993

REV. ANTHONY KIM, appointed associate pastor of St. Lawrence Parish, Indianapolis with special ministry to the Korean Community in Indianapolis.

## Effective June 23, 1993

REV. WILLIAM FARRIS, OFM, appointed pastor of St. Louis Parish, Batesville.

## Effective June 25, 1993

REV. HUMBERT MOSTER, OFM, appointed associate pastor at Holy Family Parish, Oldenburg.

## Effective June 28, 1993

REV. LOUIS BARTKO, OFM, appointed associate pastor at St. Louis Parish, Batesville.

## Effective July 1, 1993

REV. ROBERT J. ULLRICH, from associate pastor of St. Mary Parish, Greensburg, to retirement from active priestly responsibilities.

## Effective July 7, 1993

REV. PAUL ETIENNE, appointed part-time associate director of vocations for the archdiocese while retaining his position as associate pastor at St. Barnabas Parish, Indianapolis.

REV. MICHAEL FRITSCH, from associate pastor at St. Joseph Parish, Jasper, to associate pastor at St. Jude Parish, Indianapolis with residence at St. Jude Rectory.

REV. BERNARD SCHMITZ, while retaining appointment as pastor of St. Anthony,

Morris, appointed from administrator at St. Nicholas, Sunman to pastor of St. Nicholas, Sunman. St. Charles Borromeo, Milan and administrator of St. Pius, Ripley Co. Residence remaining at St. Anthony, Morris.

## Effective July 30, 1993

REV. JAMES BRICHETTO, SJ, from administrator of St. Benignus, Greenfield, Ohio and St. Michael, New Vienna, Ohio to pastor at St. Joan of Arc, Indianapolis with residence at St. Joan of Arc Rectory.

## Effective August 1, 1993

REV. JEFFREY GODEKER, from assistant chancellor and director of project implementation to director of religious education for the Archdiocese of Indianapolis with residence remaining at Immaculate Heart of Mary Rectory, Indianapolis.

REV. WILLIAM STINEMAN, from pastor of St. John Parish, Indianapolis, to retirement from active priestly responsibilities.

## Effective August 4, 1993

REV. NICHOLAS DANT, from pastor of Immaculate Conception Parish in Aurora to associate pastor at St. Simon, Indianapolis and instructor at Marian College, Indianapolis with residence at St. Simon Rectory.

REV. RAYMOND SCHAFFER, from associate pastor of St. Bartholomew and St. Columba, Columbus to pastor of Immaculate Conception Parish, Aurora.

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



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## Service comes first in Internal Auditing Office

On June 14, Archbishop Daniel M. Buechlein, OSB, announced the creation of the Office of Internal Auditing for the archdiocese. He appointed Brian Beauchamp as its new director.

Since 1980, Beauchamp has been associate director of accounting services, the department in which internal auditing services—among others—were provided.

The office will conduct financial reviews of archdiocesan parishes and elementary schools on a three-year cycle. It will review high schools and other archdiocesan agencies on an annual basis.

Because the work on the agencies will be performed in conjunction with the external audit of the archdiocese itself, it will result in a substantial reduction in audit expense.

"A new audit program has been developed, stressing how the auditors can maximize their service to our parishes and schools," said Beauchamp. "The goal of the new program is to strengthen our financial operations by examining and evaluating activities, citing opportunities for improvement and working with pastors, school administrators and other parties to determine viable solutions that effectively address their needs."

"We kept the goals and values of the archdiocesan mission statement in mind," he said. "In particular, establishing a vital presence in urban, suburban and rural neighborhoods" and in "promoting use of all human and material resources."

Auditors will also assist parishes and schools with budgeting, preparation of financial reports, day-to-day accounting activities and information systems.

Beauchamp said, "We plan on being of service in any way that can facilitate the efficient, effective and economical use of human and financial resources at our parishes and schools."

Several pastors have already seen the value of this service and requested audits as soon as possible.

Franciscan Father Robert Sieg, who became pastor of Sacred Heart in Indianapolis a year ago, requested that the archdiocese do an internal audit last fall when he suspected irregularities in parish accounts. (A former staff member now awaits sentencing, having plead guilty to the theft of nearly \$250,000.)

"It is something we really need—common good, accounting principles," said Father Bob. He explained that in his former diocese of Shreveport, Louisiana, each parish was audited every three years. And when a pastor was moved, there was an additional audit.

"It's not just the trust factor. This way, you don't have to worry about it," said Father Bob.

Eugene Harris, new director of Catholic Cemeteries said, "They helped us out a bunch. During the transition they spent something like a month reorganizing our entire accounting system. They're still working on switching from our office to the Catholic Center."

"We couldn't have done it without them. They were that much help to us," said Harris. "They're there to help you."

## Office of Worship has staff changes

Charles Gardner, newly-appointed secretary for spiritual and sacramental life, will become director of the Office of Worship, succeeding Father Stephen Jarrell. Gardner will continue to serve as liturgical music director.

Father Richard Ginther, pastor of SS. Peter and Paul Cathedral as of July 7, will serve as assistant director of the Office of Worship. He will also be the principal master of ceremonies for Archbishop Daniel M. Buechlein, OSB.

Franciscan Sister Sandra Schweitzer, will leave her position as director of cathedral facilities and archdiocesan director of liturgical art, continuing as a liturgical design consultant on a part-time basis.

Ed Greene will succeed Gardner as music director for the cathedral. Christina Blake will become the administrative assistant for the Office of Worship.

## McCauley leaves finance council

At the June 23 meeting, Archbishop Daniel M. Buechlein, OSB, thanked Philip McCauley for five years of service to the Archdiocesan Finance Council.

By canon law, each diocese has a finance council, composed of members of the Christian faithful skilled in financial affairs and civil law, of outstanding integrity and appointed by the bishop.

Each year, the finance council prepares a budget of income and expenditures for the archdiocese for the coming year, and it examines a report of receipts and expenditures from the finance officer at the end of each year.

Other members of the Archdiocesan Finance Council are L.H. Bayley and Joseph Naughton of Indianapolis; Patrick Cahill of Terre Haute and John Dornbusch of Columbus.

New members of the council are Michael Binder of Indianapolis, Dennis Schlichte of Richmond, and Donald Williams of Floyd's Knobs.



LAST MEET—Archbishop Daniel M. Buechlein, OSB, thanks Philip McCauley of Jeffersonville as he completes his five-year term on the Archdiocesan Finance Council on June 23. (Photo by Margaret Nelson)



Brian Beauchamp

When I was a seminarian, interest in Catholic social teaching ran high. Not so today. A recent study found American seminarians less oriented toward social justice than their counterparts even a few years ago, a phenomenon also recorded of Catholic college students in general.

In delivering the commencement address at St. Mary's Seminary and University in Baltimore this year, I thought it appropriate to raise this point, for it was that city's great Cardinal James Gibbons who, more than 100 years ago, set the tone for the church in the United States on social justice.

In a famous memorandum to the



Cardinal Gibbons wrote at a time when the overwhelming majority of U.S. Catholics were impoverished immigrants. I fear that today, when many American Catholics are more prosperous, we may fail to realize that poverty is still endemic in our society, especially but not exclusively among minorities. We may also fail to realize that we are still a church of immigrants—perhaps even more than at the end of the 19th century.

It is estimated that between 1959 and 1989, 3.6 million people, mostly Hispanics,

and of this father and to go into a strange land where God would make him the father of many nations."

Some argue that evangelization of the poor and new immigrants must be exclusively "spiritual." That's a seductive half-truth.

The church's role in addressing the social and economic problems of the new immigrants—and of all impoverished people—is admittedly complex and leaves room for honest differences of opinion.

instrument for evangelization."

Pope John Paul II comes down strongly in favor of a preferential option for the poor, not only in Third World countries but also in the industrialized West, where he says "different forms of poverty are being experienced by groups which live on the margins of society, by the elderly and the sick, by the victims of consumerism and even more immediately by so many refugees and migrants."

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## EVERYDAY FAITH

# Country music in the Lord's Prayer? The saints preserve us!

by Lou Jacquet

I like to think I am as aware as the next person when it comes to the nation's sudden infatuation with country music. After all, "I was country when country wasn't cool," as Barbara Mandrell would say. It's nice to see this form of music receive some recognition as it grows in popularity. But here's one country fan who draws the line at using country music in the Mass.

Attending a grade school graduation Mass the other night, I was astounded to hear some hot country guitar licks used as an introduction to a very tastefully done "Our Father" sung by the parish folk group.

Understand that I am about as positive about enjoying this form of music as anyone born in Bedford, Ohio, could be. Truth is, I was practically raised on the likes of Hank Williams Sr. and Ernest Tubb, first learning to speak to the words



of the records I heard my brother play during his visits home from the Navy in the early 1950s.

So when it became apparent a couple of years ago that millions of baby boomers raised on rock-and-roll were suddenly embracing country as their music of choice, it was fine with me. But not for the "Our Father." A hot guitar riff or a bass run leading into the crystal clear stylings of Randy Travis or Clint Black or Mary Chapin Carpenter are fine. But hearing such a lead-in to those eternal words of hope in the Lord's Prayer left me distinctly uneasy.

That surprises me. We are, after all, talking about a baby boomer who loved hearing folk music played at Masses in the late 1960s and early 1970s. True, time has shown me the absurdity of relying on material such as John Denver's "Sunshine on My Shoulder" as a Communion reflection. We have grown well past that as a church. Our liturgical music has some weak areas, but there are also, in fairness, many superb and prayerful musical creations coming from the minds and hearts of our finest pastoral musicians.

Perhaps what happened to me was that the same brain cells that could once defend the use of Simon and Garfunkel's "Bridge Over Troubled Waters" in a penance service now resent—or at least cringe at—someone attempting to wed popular music and liturgy at the expense of good taste.

With all the new church music available these days not to mention the boundless supply of more traditional hymns, and the powerful hymns we have borrowed from our neighbors in ecumenism, plus our own matchless Gregorian chant, must we resort to the same riffs that led into a million-seller by "Alabama" to make the Lord's Prayer more accessible to today's Catholics? I think not. You may have noticed that the "Our Father" held up pretty well on its own for nearly two millennia with scant help from hot chords or jazzy riffs.

More country music on FM radio stations and rising up the charts? Suits me fine. I have long held that this genuinely American form of music has the capacity to touch some deep chords in the human heart whenever it gets beyond the clichés (cheating on spouses,

drinking oneself into oblivion) that characterized so much of its past.

Like every form of music, however, there is a time and a place for it. In the case of country music, even this devotee thinks that place is outside the liturgy.

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# To the Editor

## Oppose repeal of Hyde Amendment

I was extremely pleased that our archbishop made an appeal to all Catholics to take a stand against the Clinton administration in its effort to have the Hyde Amendment repealed.

I pray that every Catholic in our archdiocese acknowledges his or her responsibility, especially as a Catholic, to respond to the archbishop's appeal regarding this extremely serious situation.

Marcella Smith

Whiteland

## Not familiar with word 'pro-active'

I am not familiar with the word "pro-active." Would you please explain what it means? It is not in any of my dictionaries. Your article in the June 18 issue about the strategic plan forum said that Archbishop Buechlein said he fully intends to provide pro-active leadership.

E. Henley

Bedford

(The word is not yet an "official" word but is jargon used frequently to mean the opposite of "reactive." It means to take positive action instead of waiting for something to happen and then reacting. The word probably will be in future dictionaries.—Editor)

## Right to choose or right to kill?

I have just sent a letter to President Clinton asking him what he has against unborn babies that he is trying to deny life to so many of them.

He says that women should have the "right to choose." Women have the right to choose whether or not they want to become pregnant (except, of course, if they are raped—which results in pregnancy in only one out of a hundred rapes). Once a woman is pregnant, she is dealing with "the right to kill." Does anyone but God have that right?

I told President Clinton that so far he hasn't accomplished many things in his presidency. His battle against defenseless unborn babies the one battle he is sure of winning, so he takes the easy road?

It has been said that women are, indeed, "going a long way" in his administration. I might say: those women who believe in terminating inconvenient pregnancies and killing unborn babies are the only ones who are getting ahead in his administration.

The unborn babies of poor women used to be lucky, but now, thanks to the president, they are in as much danger of being killed as are babies of rich women. Is that his idea of "equality"?

Yes, as far as abortion is concerned, President Clinton has kept his promises. Does it make him feel good?

Mary C. Collins

Indianapolis

## Can you donate more to church?

I am disturbed by the lack of giving by the majority of members of our churches in the Archdiocese of Indianapolis. I am told by several pastors that approximately 80 percent of the money collected by the parish is contributed by approximately 20 percent of the registered parishioners.

I am presuming that more than 50 percent of the remaining people are like I used to be. Before I decided that my

support for my church was not in keeping with God's instruction in this area. I gave \$1 or \$2 per week to the church. I knew that this was wrong but I lacked myself into thinking that this was all I could afford to give.

In looking for a solution to this problem, I convinced myself that I should make a pact with God. I said that for two months I was going to contribute five percent of my income to the church. It after those two months, I discovered that this plan was in fact hurting me financially. I would return to my previous pattern of giving, knowing that I had tried and with a clear conscience revert back to my former giving pattern.

I can now confess that this plan started about three years ago. I now challenge all I and \$2 gives to use my method to see if they truly cannot afford to give the five percent that the archdiocese asks of us. As further proof that I was wrong regarding my support, when my parish started on a new building program I contributed over two percent of my income to this cause.

Frank Danbeck

Indianapolis

## Exchange letters with East Europe

Would some of your readers like to exchange letters with a parish in Eastern Europe? If so, I would like to ask them to participate in efforts that American bishops are making to restore the church's ministry in that area.

Since 1991, U.S. Catholics, through an annual collection, have contributed more than \$14 million to help in this effort. There is, however, another way in which parishioners in your archdiocese could help. This is by writing letters to a Catholic parish in a formerly communist country. Parish life is just being reestablished there after more than 40 years of persecution.

Although such an exchange between two parishes could include giving material assistance, its primary purpose would be to exchange information. It would be up to them to determine for themselves how this exchange would be carried out, from an exchange of letters to an exchange of visits. The 79 parishes in the diocese of St. Petersburg, Fla., for example, collected 60 tons of food for the needy in the diocese of St. Petersburg, Russia.

The annual collection will end in two years, but the U.S. bishops would like the relation to continue through parish-to-parish contacts. I hope that some of your readers will make these contacts a reality. This office will help anyone wanting to organize such an effort by providing information and guidance.

Please contact: Office to Aid the Catholic Church in Central and Eastern Europe, National Conference of Catholic Bishops, 3211 Fourth St., N.E., Washington, DC 20017. Tel. 202-541-3400.

Msgr. R. George Saraskauskas  
Washington, D.C.

## Our duty to rebel against bad law

I congratulate Margaret Dunn, who wrote the letter "Demonstrating in the Wrong Place?" in the June 4 issue, on her political nerve. God has surely strengthened her to fight such a long war as abortion has become.

How did such a horror happen in the United States? The process that produced this holocaust can only be described as diabolical. How did the devil get away with it? He lulled us to sleep!

The devil doesn't need many "pro-lifers." He needs only to silence each other while he merrily butchers our family values, mothers and children, and represses our right to save lives or even to object. If Saddam Hussein demanded two

million women and children per annum to butcher, we'd blow him off the planet.

Think now. Since when does "No trespassing" supersede "Thou shalt not kill"? If that were so, all murderers would carry no trespassing signs. The murder of the innocent, and the repression of pro-lifers' rights are against the Constitution.

Our own founding fathers said that, when civil law runs amok, it is our duty to rebel against it. Read the Declaration of Independence. It is in there.

I have to admit, we pro-lifers are scared to death. One day we'll stand before God's throne and when he asks us, "Why were so many children slaughtered in a country so blessed and so free?" How did it happen when you could elect your own leaders, and you were allowed all of my blessings without being shot? "Which response sounds more foolish?" We were fools for you, Lord. We stopped some abortions, but our own people thought we were obnoxious, or, "Well, gee, umm, we didn't want to trespass, or offend anybody?" Which response would you make?

Ms. Dunn's letter makes me wonder if she has actually witnessed a rescue or talked with a rescuer first hand. Does she base her opinion of them on media images and misinformation?

Here are some pro-lifers she may not have met yet. My list is only partial because there are many more I haven't met either.

1. The prayer warriors are perhaps the most overlooked. They are sometimes old, sometimes poor, sometimes mothers, sometimes chronic sufferers, sometimes children, but they pray incessantly for an end to abortion and strengthen those who fight it. For many, this means daily Mass, Communion, rosaries, novenas, sacrifices and fasting. It means 2 a.m. prayers because you can't sleep from the sorrow you feel from this outrage. It means enduring the devil's assault on your weaknesses whenever he tries to discourage or silence your prayers. Others don't see this, but no pro-life effort succeeds without these silent warriors.

2. The voters who vote their consciences rather than their bank accounts are called everything from right wing to fanatics to stupid. Are they fools?

3. The volunteers who offer women something better than abortion, sex for needy mothers and babies, shop garage sales, work in clothes stores, and even open their homes to the needy. They donate thousands of unpaid hours to cut down on the butchery of mothers and babies.



4. The educators, who pore over legalese and horrors of many discouraging varieties, suffer abuse from their own people who don't want to know the facts or face them.

5. Counselors help many mothers who need them on a deeper level than "will you or will you not kill your baby?" Have you met these dear folks?

6. The lobbyists are courageous and faithful people who battle it out with lawmakers everywhere. I very much admire their strength and articulation.

7. Doctors, nurses, lawyers, and many other professionals offer their services freely to the pro-life cause, often anonymously. Recently those in the Army stood up to Hillary and simply refused to perform abortions anywhere in Europe.

8. The rescuers have me awed. They seek Christ's will in prayer, fasting, and submission to him before a rescue ever happens. Then God protects them, for he is fighting for his children.

I feel God's protection and Christ's presence so much whenever I can picket the Planned Parenthood van in Osgood every first Monday of the month. I do believe that if I didn't have responsibility for seven children under 12, an overworked husband, and a very tight budget, I'd go to a rescue just to be close to Christ and his marvelous fools.

Diana Rykes Brunnsman

Sunman

## LIGHT ONE CANDLE

### The Holy Spirit lives

by Fr. John Catoir  
Director, The Christophers

A little more than 30 years ago, on Oct. 11, 1962, the largest and most representative council in the history of the Catholic Church was convened in Rome by Pope John XXIII. The Second Vatican Council produced two dogmatic and two pastoral constitutions, nine decrees and three declarations. Of the nine decrees, the one that has had the greatest impact on the day-to-day life of the average lay person is the Decree on the Apostolate of the Laity.

This decree picked up a theme announced in the Constitution on the Church, that the laity are full members of the People of God through their union with Christ their head. In other words, the laity, though subject to authority, are equal in dignity to the pope and bishops.

What a change this represented. Only a few decades earlier Pope Pius X described the relationship between the clergy and the laity in more narrow terms. The church is essentially an unequal society comprising two categories of persons, the pastors and the flock.

Since the pastors alone possess authority, the one duty of the multitude is to allow themselves to be led, and like a docile flock, to follow the pastors. "In other words, pray and obey."

Thank God the council brought forth a deeper vision of ministry. The essentials of our faith have not changed, but the manner of participating in the church's mission certainly has.



"Incorporated into Christ's Mystical Body through baptism and strengthened by the power of the Holy Spirit through confirmation, the faithful are assigned to the apostolate by the Lord himself" (DAL, No. 3). In other words, the laity are not to be mere spectators; they share directly in the mission of the church in their own right as baptized Christians, and not simply by delegation from the hierarchy. Their mission pertains "primarily but not exclusively to the realm of family, culture, economic affairs, the arts... (and) politics."

The Holy Spirit has elevated our understanding of what it means to be church. Papal authority, once viewed as an absolute monarchy, is now characterized as a collegial service. Change is always taking place within the living church. The Second Vatican Council committed all future popes and bishops to listen to the signs of the times. "The Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the gospel" ("Gaudium Et Spes," No. 4.1).

Today we have a wide variety of ministries open to the laity, but more than that, every baptized Catholic is called to participate in the mission of the church, which in turn is an expression of the mission of Jesus Christ, in whom "we live and move and have our being" (Acts 17:28). All of God's people are invited to become carriers of the Holy Spirit, using their gifts and talents to help bring about God's kingdom of love. To help make this a better world, and to prepare for the next, the Lord needs the help of everyone.

(For a free copy of the *Christopher News Note*, "To the Ends of the Earth," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

## CORNUCOPIA

## Can we celebrate together?

by Cynthia Dewes

We know one little firecracker who will be two years old on Independence Day, July 4, 1993. She's an American. But she also embodies ancestry from Germany, Norway, Switzerland, England, Ireland and Scotland. In fact, that is what makes her an American.

We are indeed a multicultural nation, a fact which is viewed these days as both a curse and an asset, depending upon whatever faction is speaking (ranting) at the moment.

Some Americans are upset by the idea that certain ethnic or racial or nationality



groups want to preserve their heritages. They do it at the expense of the rest of us, they say. The American way is to meld together.

Others claim to be mistreated or denied their civil rights because they are proud of their own particular history and feel that it should be respected by their country(women). They claim they don't want to go back where they came from any more than they want to deny that their origins will always be important to them. The way the various groups carry on about these matters, you'd swear this was a new controversy. Wrong. Maybe it's ignorance of history, or maybe it's just plain meanness, but people who think they've uncovered a subversion of the Great American Experiment are simply noodleheaded.

The thing is, most of us are now so far removed from our family's immigrant

beginnings in this country that we've forgotten how it was. And, contrary to the wisdom of turf snobbery, all of us including Native Americans were immigrants at one time or another. We've forgotten how it felt to be low man on the economic totem pole, unable to speak the language well, humiliated and isolated by feeling odd, different.

So what did our foremothers do?

The Irish, Italians, Jews, Scandinavians, Germans and the rest banded together for moral and financial support with other immigrants from the old country. And, at the same time, they worked to help bring their cousins and neighbors over to join them in the Promised Land. If we think about it, this isn't much different from what the Hispanics in the southwest, Puerto Ricans in New York, Vietnamese in Texas or Haitians and Cubans in Florida are doing today.

Catholic parochial schools and the Sons of Norway, among other institutions, reflected the immigrants' need for familiar support. The fact that they were here at all showed a desire for inclusion in the new nation. Some of these things (parochial schools and the Sons) are indeed still with us, but their original purposes may have changed. Dare we believe that the new immigrants may one day be as ordinary, as respectable, as unthreatening?

The United States of America is still the chief place where people of the world want to go to be free to live and work and raise their families. We have a lot to celebrate on this Independence Day, 1993—All of us.

## vips...

Sal Pontarelli, who retired as director of the Archdiocese Purchasing Department, has accepted a position with Catholic Cemeteries. He will specialize in pre-nec counseling, particularly for employees of the archdiocese.

An endowment fund, in honor of the late Father James J. Sweeney, has been established at St. Meinrad School of Theology by Jerry and Rosie Semler and their children. Income from the endowment will be used to assist priests with the costs of a sabbatical at St. Meinrad. Father James Sweeney, a priest of the Archdiocese of Indianapolis, died in 1990. At the time of his death, he was pastor of the Semlers' parish, St. Pius X in Indianapolis. He was an alumnus of St. Meinrad Seminary and the brother of Archbishop Timothy Sweeney.

Sister Mary Tomlinson professed first vows as a Sister of Providence on June 27 in the Church of the Immaculate Conception at St. Mary of the Woods. A native of Chicago, Sister Mary is the daughter of Robert E. Murray. She is a graduate of St. John Fisher Elementary School and the Academy of Our Lady in Chicago. Sister Mary entered the Sisters of Providence in 1990 from the Church of the Holy Spirit in Schaumburg, Ill. She currently ministers as vocation director for the Passionist Community headquartered in Chicago.

Fifty youth development professionals from around the state have been selected to receive the 1991 Indiana Youth Investment Award. The IYI Award includes a statewide recognition event for the IYI Awardees and their nominators, two training sessions, and a scholarship for up to \$1,000 for professional development. In the Archdiocese of Indianapolis, three professionals won the award. They are: Ray Lucas, director of Catholic youth ministries for the New Albany Deaconry; Armon D. Cund, youth ministry coordinator for Holy Angels Church, Indianapolis; and Benedictine Sister Joan Marie Masura, vocations director for the Sisters of St. Benedict of Our Lady of Grace Monastery, Beech Grove.

Kevin DePrey, director of Fatima Retreat House in Indianapolis, won the Best of Show in the color division of the recent Glendale Shopping Center Photography competition. The photo entitled "Fatima Lilies" also won first place in the nature category.

Chuck Schichla, director of the Catholic Communications Center, also won a first

place in the competition at the Glendale Shopping Center in the adult portrait category with a photo entitled, "It's Been a Good Life."

Mr. and Mrs. Robert J. Brunson of Greenwood celebrated their 50th wedding anniversary on June 26. The couple renewed their wedding vows in a Mass at St. Rose of Lima Church in Franklin. Mr. Brunson and the former Madonna Call were married June 26, 1943 at St. Joan of Arc Rectory in Indianapolis. He retired from David R. Webb Co. as a lumber semi-retired school service manager for World Book Education Products. The couple has five children: Joe, Becky, Lauren, Stephen, Mary, and Bill. They have eight grandchildren.

## check-it-out...

St. Meinrad Archabbey Library will feature a watercolor exhibit by Alaine Barker from July 2-30. Barker has exhibited in numerous competitive and invitational shows in Kentucky, Georgia, Indiana and Mississippi. Her collections can be found at the University of Louisville and Liberty National Bank in Louisville, Kent, Chamber of Commerce in Destin, Fla., Hunt Morgan House in Lexington, Kent, and Hickory Sticks and White Arches in Columbus, Miss. The Archabbey Library is open Monday-Friday from 8:11-30 a.m. and from 1:43-30 p.m.; and on Sat. and Sun. from 1 p.m. to 4:30 p.m. For more information, call Barbara Crawford at 812-357-6501.

John Michael Talbot will present the "Master Musical" World Tour on July 22 at 7:30 p.m. at St. Monica Church, 6311 N. Michigan Road. Talbot is the highest selling male gospel artist ever, selling over 3 million albums. His music is based on the scriptures with analogies. In his concerts, he takes an offering for Mercy Corps International, a Christian relief organization founded by Cardinal Law and Pat Boone. Since his tour began in September 1992 he has raised over \$190,000 for Mercy Corps. For more information call 615-859-7040.

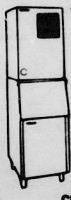
The President Benjamin Harrison House, 1230 North Delaware St., will hold its 18th Annual Ice Cream Social on July 4. On the lawn, a variety of craft booths and demonstrations, including the Quilters Guild of Indianapolis, Circle City Leavers, Nancy Nangle china painting and Jeanne Corns dried floral wreaths, will be featured. A family oriented selection of lawn games will be available. The Larry Powell brass band will provide live music throughout the day. Ice cream, hot dogs and lemonade will be sold.

Single Catholic women who are over 18 years of age and who want to have a week-long experience of the Benedictine lifestyle are invited to spend a "Week with the Ferdinand Benedictines," July 10-16, at the sisters without the pressures of committing to a vocation. The week will also allow participation in a class on "Relationships in Celibate Community Living," and the opportunity to discern with other interested women. For more information, call Sister Rose Mary Reixing at 812-367-1411.

WY1 TV 20 will host the second annual "Let's Meet on Sesame Street" on July 10 from 10 a.m. to 5 p.m. in downtown Indianapolis' University Park. The annual festival is designed to educate and enrich the lives of central Indiana children and their families. The theme of the celebration is "Family and Cultural Diversity." Joining the celebration from the cast of the popular children's television series "Sesame Street" will be the husband and wife team of Luis and Maria with the Cookie Monster. Opening ceremonies for the event will begin at 10 a.m. with the Cookie Monster leading a walking procession of mascots, clowns, jugglers and bands through University Park. Indianapolis Mayor Stephen Goldsmith will be present for the festivities. This outdoor family festival will showcase more than 50 arts and community service organizations from across central Indiana. For more information, call 317-636-2020.

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# Fatima has served the archdiocese for 43 years

by Mary Ann Wyand  
First of three parts

Three decades have come and gone since staff members of Our Lady of Fatima Retreat House began offering spirituality programming at a new and secluded site atop a wooded hill adjacent to East 56th Street in Indianapolis.

Fatima's ministry actually dates back to 1950, when the Sisters of the Good Shepherd opened their convent at 111 W. Raymond St. for women's retreats. The late Father James Moriarty was Fatima's first and longtime director.

"The retreat movement was organized to help people in their ordinary and daily living," Kevin DePry, Fatima's director for the past six years, explained. "One thing that is sacred about us as people is that we remember. We have memories. During retreats we try to touch those memories and people's relationship with their God to make them aware and heighten that very awareness. What hap-

pens is people get so busy and so caught up in life that they forget to remember, to take time apart, and to reflect. A retreat provides opportunities for people to stop, reflect on their life, and take stock of the meaning of their life."

Scripture relates how Jesus regularly took time away from his ministry for private prayer and reflection, DePry said, and Christians need to follow his example to strengthen their spirituality.

"People wanted Jesus to heal and to preach, and he was having many demands put upon him," DePry said. "He showed the model that to be a good minister, to be a good servant, you need to take time away and take stock in order to be a whole person. He started his ministry with 40 days of preparation, and then we see throughout his day-to-day ministry that he suddenly left the apostles and went up to the hill and had time alone with God. He knew that it is necessary to reflect on your past life experience and prepare yourself for what is to come. That's the essence of a day-to-day life of prayer. But sometimes

more time is needed," and that's the essence of the experience of a retreat."

Retreats are an important part of the Catholic faith tradition, he said. "The retreat movement was one of the renewal movements that happened very much like almost all of the renewal movements in the church. It was started by lay people."

During the 1950s, retreat movements were organized in many dioceses.

"Fatima started" as a women's retreat site at the Good Shepherd Convent on Raymond Street in 1950," DePry said. "Alverno was started in 1948 as a men's retreat house. Very typically, men and women attended separate retreats. I think 1967 was the first time we had both men and women together at Fatima for a Marriage Encounter."

From its founding, he said, "Our Lady of Fatima Retreat House has felt the presence of Father Moriarty. His influence and leadership have set the foundations for our retreat ministry. He not only started Fatima, he helped develop the women's retreat movement in the Midwest."

The priest, who served as chaplain at the Sisters of Good Shepherd Convent and Marydale School, also helped organize the Our Lady of Fatima Retreat League in 1957 to support the retreat ministry.

"On Feb. 9, 1957," the league's history reads, "35 women met at the retreat house and started the groundwork for organizing the league. At this meeting, Father Moriarty appointed the archdiocesan chief promoter of retreats, Lucille Wells, as president, the New Albany Deanery chief promoter, Louise Livingston, as vice president, the chief promoter of retreats at St. Joseph Parish in Terre Haute, Loretta Kelly, as treasurer, and the chief promoter of the Northside Business Girls' Retreat, Pat Cronin, as secretary."

Under Father Moriarty's leadership, DePry said, "Fatima grew to become one of the more successful retreat centers in the Midwest. By 1959, Fatima was so successful that it had outgrown the remodeled school building on Raymond Street."

(Next week: The cross on the hill.)



**ANNIVERSARY MASS**—Following a Mass of Thanksgiving for Our Lady of Fatima Retreat House on Sept. 11, 1976, at St. John Church in Indianapolis, Bishop Fulton Sheen (center front) emerges from the church with (from left) Father John Elford, Father James Moriarty, Archbishop George Biskup, Father Kerry Sweeney and Father Philip Marquard. (Photo by Bill Kruger)

## Benedictine campaign grows

Benedictine Sister Rachel Best, new prioress of Our Lady of Grace Monastery, is pleased with the response to the Sisters of St. Benedict's \$1.50 capital campaign. More than \$400,000 has been raised in the last month.

"The sisters know that to succeed in such a challenging project, many volunteers are necessary," said Sister Rachel.

"We know people give to people and we believe we have some of the best campaign leadership available. We are proud of all our campaign volunteers and our modernization and expansion program will be successful because of them."

The campaign is raising money to build a new intermediate care nursing wing at St. Paul Hermitage, which will house 53 residents. Once the existing wing is vacated, the third floor will be converted into efficiency apartments for retired priests of the archdiocese.

Also, a third-floor wing at Our Lady of Grace Monastery will be renovated to create 13 new bedrooms for retired sisters and new postulants. The campaign will create a \$1,000,000 restricted endowment

fund to assure a legacy of Benedictine service in affordable, quality health-care for the elderly.

Al Donato, Jr., will head phase two of the campaign—the top-level unit—which was launched at St. Paul Hermitage on June 11. This is the third of five units in the capital campaign.

The business and personal group, headed by Bob Cook and Michael Shore, is currently recruiting volunteers. And Theresa Brandon and Dottie Davis will kick off their community teams unit on Sept. 19.

"This project needs the corporate, foundation, business and individual support of all those being contacted in the campaign," said general campaign chairman Eugene Witchger.


"This major campaign is the first ever for the Sisters of St. Benedict. A retirement home for priests of the Archdiocese of Indianapolis is long overdue. We need to take care of our retired religious and elderly; we owe them these facilities," Witchger said.

Those desiring more information may contact campaign headquarters at 317-787-3287.



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## Around Terre Haute...



**DIPLOMA CORPS**—Graduates of the 1993 kindergarten class at Sacred Heart School in Terre Haute pause with their newly-acquired diplomas. They are (from left): Brian Socrates, Matt Travis, Allison Witucki, Amanda Chapman, Danielle Giron, Andrew Lee, Erika Keillams, Neil Hargis, Jerod DeLong, Patrick McDaniel, Dillon Hallett and Sara Noe, with teacher Diana Wright. (Photo by Gloria Artique)



**CLEAN-UP**—Taking a break from the annual clean-up day at St. Patrick Parish in Terre Haute are (from left): Dan Mayer, Dick Burns, Bill Littlejohn, Marty Jacobs, Bill Haley, Patti Fuller, Christopher Mayer, Lou Seprodi, Jack Barnett, Mike Jacquemin and Jim Hellmann. Removal of dead tree limbs was one of the projects on Lou Seprodi Day, named for the long-time St. Patrick maintenance manager. (Photo by John Fuller)



**MEMORIAL**—A program to beautify Calvary Cemetery in Terre Haute includes trees being planted in memory of the deceased, with bronze memorial plaques marking each tree. Ready to install a plaque are Terre Haute Catholic Cemetery Association Vice President Rick Eldred (left) and President John Stockdale. (Photo by John Fuller)

## It's a headline year for staffer Nelson

Criterion assistant editor Margaret Nelson received second prize in the headline category in the National Federation of Press Women's communications contest. The award was announced Saturday, June 19 at the national NFPW meeting in Kansas City. Nelson's six-headline entry was, "Sister Antoinette Expects to End Up in Prison," "Hospice: No One Should Have to Die in Pain," "Hearings Bring Tales of Two Cities," "Archdiocesan Schools Keep I-STEP Ahead of State Test Results," "St. Gabriel Students 'Slide' Through Costa

Rica," and "Necrology by Two Priests has 'Grave' Import."

The same headlines received first prize in the state contest of the Woman's Press Club of Indiana. All top state entries are forwarded to the national competition.

Mary Ann Wyand, Cynthia Dewes and Nelson earned 12 total awards, including five first prizes, for 1991-92 state entries, judged this year.

The first headline also received honorable mention in the Catholic Press Association contest.



# Faith Alive!

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## Guilt directs human activity into ways of growth

by Br. Cyprian L. Roue, FMS

It lay inside him like an invading force—at times quiet and then all of a sudden in full attack, causing him to cringe. The man tried to relieve the moment he made the decision not to go to the funeral, as if he could roll back the sea, rid himself of the invasion of guilt, and start again.

But guilt is not like that.

It wasn't as if he didn't love his family. He did. Nor was it as if he didn't love the man who died.

But a fear that he always has had about funerals from the time of his childhood rendered him powerless, and he had not gone to the funeral and had not called to make an excuse and, in shame, had waited a year before there had been further contact. By that time, the widow would not even come to the phone when he called.

From that moment on, the guilt had been there. It surfaced whenever terms like "loyalty" and "love" were spoken; it attacked whenever he read stories about abandonment and faithlessness in the newspapers.

Whenever the necessity arose of admitting that love and loyalty cannot be accommodated to our indulgence or even our fear, his guilt curled through his body, causing him to visibly draw up at times as if to steel himself for blows.

From their very beginnings, human beings receive messages from the world around them—spoken and unspoken messages—telling them there are ways that all persons must live in this world, telling them what makes them part of a family or neighborhood or city, and telling them how they are to live within such groups.

People begin to learn from the very beginning of life not only how their fellows are to be treated in casual contacts but also what the demands of closer relationships are, the demands of intimacy with family and friends.

They learn how one is to treat the earth, its plants and its animals. They also learn to be pleased when they honor these messages and learn to feel "their failure" when they do not honor them.

Nations respond to the needs of other nations out of a sense of magnanimity, at times, but far more often out of a sense that if they do not respond their guilt would be too great to bear.

Look at the failure of the West in responding to the Holocaust carried out under the Nazis in the 1930s and '40s, for example, and the response today to the terrors of Bosnia and the hungers of a nation like Somalia.

What happens if guilt is quieted or banished? It can be killed.

When the human desire for being first wins out—the desire to become the absolute center of a selfish universe where only "I, me and mine" determine the spin of the moral compass—conscience dies.

And there are people who cannot



**HEAVY GUILT**—Since childhood, the man had feared funerals. As a result, he carried a heavy guilt because he would not attend a friend's funeral. When guilt serves only to make a person cringe, it becomes useless. (CNS illustration by Robert McGovern)

understand that anything "out there" can make demands upon them. Even if they can speak the language of the group, they never feel they owe anything to it.

They may bury their guilt and turn to all kinds of supports to keep it buried: alcohol; never standing still long enough to listen to the voice within; blaming their conduct on others.

Guilt is powerful, but one can and must control it.

Sometimes in families, too many interactions come to be driven by guilt. We have heard children, young and old, talking about "guilt trips" being laid on them by their parents.

If laying on guilt becomes the only way of molding and directing human behavior, it can steal one's urge to challenge the world in new and creative ways.

To determine whether guilt is warranted, a person must attempt to understand whether he or she had real power in a given situation—power to do good, to act in ways that are culturally and morally life-giving. And if a person did have power and refused, for any reason, to use it, that

person should face the failure, learn from it, and grow.

Often when we examine our failures, we discover that we really do have more power than we think to make a difference in the situations that involve us.

►When guilt serves only to make a person cringe, it becomes useless.

►When guilt directs human activity into ways of growth for self and others, it is a positive force.

Peter, unlike Judas (who committed suicide), wept and then waited for the Lord. When Peter was approached by the risen Lord on the beach in Galilee, he asked three times if Peter loved him. Three times! And three times Peter was told to go and serve others, to attend to the mission: "Feed my lambs. . . . Feed my lambs. . . . Feed my sheep."

(Marist Brother Cyprian Roue is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore and an instructor for the Graduate School of Social Work at the University of Maryland in Baltimore.)

### Try talking with God if you are feeling guilty

by David Gibson

Feeling a little guilty?

When people feel guilty, often they are preoccupied by something they did or didn't do but wish they had done. Their focus tends to be on themselves, analyzing their actions and assessing attitudes.

Healthy introspection helps human beings accept responsibility for their actions and unearth their potential for doing things differently in the future.

For a Christian, feeling guilty and focusing on the self isn't enough. The person needs to shift gears and focus on God.

Growth becomes possible when people contending with a sense of guilt refocus on God as a loving parent. The process brings them face to face with someone who is faithful and supportive.

(David Gibson edits Faith Alive!)

### DISCUSSION POINT

## Accept responsibility for actions

### This Week's Question

What moves a person to accept, for the first time, responsibility for a particular action's consequences?

"The other person's reaction. I might make a joke about someone's jacket. But he might . . . (say) the jacket was a gift from his deceased mother. People don't always react to situations the way I expect. And that gets me to think about what effect my actions may be having on them." (Garland Freeman, Bridgeport, Ohio)

"Change starts within. If I'm not willing to be the first to change, then nothing is ever going to happen." (Sister Bernice Mallory, San Antonio, Texas)

"If we take for example the one Beatitude about being a peacemaker, it can lead us to questions such as, 'How am I a peacemaker in my own home?' If there is a tense

situation in the family, do I settle it through anger or do I . . . figure out a more peaceful resolution? Growing in . . . understanding of what our faith says . . . helps us grow in our ability to accept responsibility for our actions." (Rosemary Mappipolito, Santa Fe, N.M.)

"It's not in the end pride or sense of justice or wanting to get rid of the guilt. The bottom line is wanting to love God. The only way to love God is to love my neighbor. So in clearing the air or owning up to my responsibility, I love God." (Marion Adams, San Antonio, Texas)

### Lead Us Your Voice

An upcoming edition asks: Name two family values you consider essential for a strong home.

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



CNS illustration by Janine Applegate

# Sin causes moral guilt

by Fr. Paul Schmidt

Comedians get a lot of mileage from guilt—Jewish guilt, Catholic guilt.

TV commercials make frequent use of guilt, exhorting viewers to "call your mother" or make sure children have the latest item of designer clothing.

Guilt not only gets laughs, it sells! Not all guilt, however, is the same. Not all guilt feelings are caused by moral guilt, the result of sin.

Some guilt comes from psychic wounds experienced in childhood. Perhaps because of criticism and correction by parents and teachers (often well-meaning and not always excessive), individuals begin to feel guilty all the time.

They often become their own worst critics, never satisfied that they've done enough. They are sometimes scrupulous, exaggerating faults and living in constant fear of punishment and God's wrath.

Going to confession does not cure this kind of guilt; it gives only temporary respite. Sometimes the church gets blamed for causing this guilt, when its causes are deeper. Psychological help can enable people to get to its roots.

Another kind of guilt provides a defense in the face of misfortune or tragedy. This guilt employs the word "if": "If only I had done such and such, and so would not have committed suicide or had that accident."

Sometimes the "if" word is used to project guilt onto another person, as when Martha said to Jesus: "Lord, if you had been here, my brother would not have died." The word "if," in these cases, is a way of asserting that we have control over something really beyond our control. Feeling guilty is a way to "pretend" we are in charge.

We have to recognize this kind of guilt for what it is and not let it keep us from

acknowledging that only God is completely in control.

Moral guilt is the feeling we get when we realize we actually have done something wrong. We've committed a sin, offending God and harming fellow human beings, and we regret it.

In this kind of guilt there is a connection between acts of our control and the feeling we experience. It is this kind of guilt that is a matter for confession.

Often the experience of other kinds of guilt leads us to ignore the guilt we should feel. People who become convinced that they should feel guilty for every sexual inclination or for missing Mass when sick, for example, may ignore the fact that they are dishonest at work or that they treat others with prejudice.

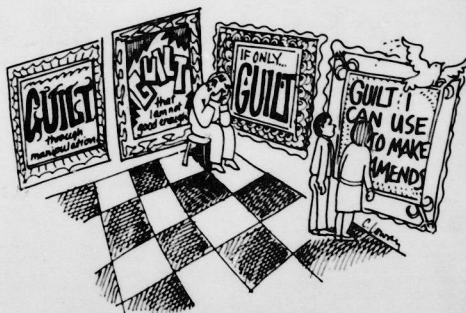
Wallowing in non-moral guilt can take so much energy that none is left for justifiable guilt.

In recent years, also, the moral teachers of the church have tried to open our eyes to the social dimension of our sins and the guilt we bear for keeping in place unjust structures like racism, sexism, ecological neglect. Our responsibility reaches beyond our personal sphere. It might be proper for us to feel more guilty about what theologians call "social sin" than we sometimes do.

To experience the proper kind of guilt, we need a healthy emotional life as well as a rightly formed conscience. We need to grow up as morally responsible adults.

In Psalm 51 we pray: "From my unknown sins deliver me." This can be the neurotic prayer of an immature or wounded person who cannot imagine a non-guilty act. But it can also be a prayer for the clarity to see truthfully the harm we really do and the need to say sincerely, "I'm sorry."

(Father Paul Schmidt is the director of priest personnel for the Diocese of Oakland, Calif.)



**TYPES OF GUILT**—Not all guilt is the same. Some come from psychic wounds experienced in childhood. Another guilt is from believing one had the power to impact a situation when in fact he or she really didn't have that power. But moral guilt is the feeling we get when we actually have done something wrong. (CNS illustration by Caole Lowry)

## There is guilt, and there is guilt

by Fr. John J. Castello

Unquestionably, there is a type of guilt that is sick and paralyzing. But to avoid all guilt as if it were a plague is equally sick and paralyzing. For that is simply dishonest, a refusal to acknowledge the truth.

"If we say, 'We are without sin,' we deceive ourselves, and the truth is not in us." (1 John 1:8)

Acknowledging one's guilt can lead to self-hatred and eventual despair. Everywhere a person turns he sees that terrifying sign: "No exit."

But that is a worst-case scenario.

Scripture assures us that "if we acknowledge our sins, (God) is faithful and just and will forgive..." If anyone does sin, we have an advocate with the Father, Jesus Christ the righteous one. He is expiation for our sins" (1 John 2:1b-2).

Honest guilt is actually liberating. It points toward a passage from darkness to light, from slavery to freedom.

Honesty is the best policy—the honest kind of guilt that is liberating. After all, there is guilt and there is guilt. One is harmful and the other is deadly.

(Father John Castello is a Scripture scholar, author and lecturer.)

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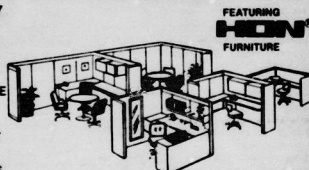
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## FOURTEENTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, July 4, 1993

Zechariah 9:9-10 — Romans 8:9, 11-13 — Matthew 11:25-30

by Fr. Owen F. Campion

As our country pauses this weekend to celebrate its independence, the liturgy calls us together for the Fourteenth Sunday in Ordinary Time. Only very rarely does the church interrupt its sequence of Sunday readings since they form a progression of lessons about our redemption.

The first reading for this weekend is from the prophecy of Zechariah. Born into a priestly family, Zechariah actually was a native of Babylon. His parents were among the Hebrew hostages there. Zechariah returned with them to the Holy Land when the hostages were freed. He was active as a prophet as a young man, and he was murdered.

Zechariah's prophecy, as it now stands in the Scriptures, is not a lengthy document, and he does stand among the great prophets, Isaiah, Jeremiah, and Ezekiel. Nevertheless, his is a popular work.

He uses an interesting literary device to instruct his readers. He describes eight visions, gives four direct messages, and then warns of two burdens that will befall the people.

As with all the prophets, he insists that the people be faithful to God, and he bluntly tells them that disobedience will lead to chaos and sorrow.

The reading from Zechariah for this weekend is very uplifting. The prophet joyfully writes of God's great mercy.

He says that God will come to his people in triumph, that their enemies will be subdued, and that peace will reign from sea to sea—from the Mediterranean to the Dead Sea.

While the prophets all saw sin as the parent of evil and distress, and while they also saw God as a just judge, their constant mercy and compassion were their theme. Zechariah is within this tradition, and this liturgy's reading illustrates this tradition well.

St. Paul's Epistle to the Romans is the

source of this weekend's second liturgical reading.

The conquests by Alexander the Great, Macedonian, throughout Asia Minor brought in their wake a strong Greek influence upon philosophy and human behavior. This considerable Greek influence in philosophy meant that societies once only vaguely alert to the after-life began to consider its possibility in earnest, and it also meant that the Greek distinction of the physical and spiritual realities of nature came to be seen in profound thought and indeed in casual assumption throughout the region of the eastern Mediterranean.

Paul was a Jew, very well-trained in the Jewish religion. At its root, the Jewish religion had no distinction of the spiritual and the physical in its estimate of nature. Paul also was a cosmopolitan man. He had been born and reared in Tarsus, surely rather closely within its community of Jews, but very much aware nonetheless of the significant Greek presence in the customs and thinking of Tarsus.

He was able to use this knowledge of the Greeks often as he went through the empire on his missionary pursuits.

He encountered many Jews, as he himself was a Jew and searched for Jewish connections wherever he went, but he also met many who were not Jews. To those not Jewish, he was able to speak the Greek philosophical language.

Such is the case in this reading. He reminds his Roman readers that the flesh will pass away. The spirit will endure. In the spirit, each Christian will possess eternal life, since spiritually each Christian is united with God.

St. Matthew's Gospel furnishes this weekend's Liturgy of the Word with its Gospel.

In this reading, Jesus reveals his own identity. He knows the Father, or God, as no other could know God. He has God's power within him. There is no limit to this power.

Part of this revelation also is that God gives of himself. Jesus reveals to others "what he knows of God, a knowledge limited only by the listener's inability fully to absorb the message."

It is a life-giving, reassuring, consoling knowledge. Not only is it available from



## Daily Readings

Monday, July 5 Anthony, Zaccaria, priest Genesis 28:10-22 Psalms 91:1-4, 14-15 Matthew 9:32-38	Thursday, July 8 Seasonal weekday Genesis 48:18-21 23-29, 45:1-5 Psalms 105:16-21 Matthew 10:7-15
Tuesday, July 6 Maria Goretti, virgin and martyr Genesis 32:23-33 Psalms 17:1-3, 6-8, 15 Matthew 9:32-38	Friday, July 9 Seasonal weekday Genesis 48:18-21 Psalms 37:3-4, 17-18 27-28, 39-40 Matthew 10:16-23
Wednesday, July 7 Seasonal weekday Genesis 41:55-57, 42:5-7, 17-24 Psalms 33:2-3, 10-11, 18-19 Matthew 10:1-7	Saturday, July 10 Blessed Virgin Mary Genesis 49:29-33, 50:15-24 Psalms 105:1-4, 6-7 Matthew 10:24-33

Jesus, but he summons all to come to him to receive it.

### Reflection

For some weeks, the church has called us to live the Christian life.

The Christian life is a pattern, of behavior that always is in the example of Jesus himself, so it is filled with love to the point of heroic forgiveness, with love rich in compassion for the troubled and unfortunate, and with love of God so strong that no other consideration can surpass the will to be near to God.

To say the least, the Christian life has its demands.

The Liturgy of the Word this weekend reminds us that communion ourselves to the Lord is in every way worth the price.

The Lord is God. He is eternal. No earthly power can stand against him. In our faith, we link ourselves with the Lord. We too become eternal. We point ourselves toward eternal happiness. We reduce the powers and threats of this life to nothingness. In Jesus, we possess everything we need.

We are not alone as we attempt to meet the demands of our Christian commitment. God protects us. The excited, graceful words of Zechariah remind us of his presence and protection. This protecting, loving God does not remain at a distance. He reaches to us, pleads with us to come to him, lovingly welcomes us. He designs eternal joy for us, not weariness and confusion, certainly not an end to life with earthly death.

### 'Pope Teaches' column will return next week

"The Pope Teaches" column which regularly appears in *The Criterion*, will resume next week.

Due to the pope's recent trip to Spain to preside at the "Stato Ordo" of the 45th International Eucharistic Congress in Seville, he did not offer his usual teaching remarks during the papal audience at the Vatican on June 23.

## SAINT OF THE WEEK

### Maria Goretti is a 20th-century model of purity for modern youth

by John F. Fink

The story of St. Maria Goretti, whose feast is celebrated next Tuesday, July 6, could come right out of today's news. She was a young girl who was killed during an attempted rape.

Maria is a modern saint. Indeed, older readers will easily remember her beatification in 1947 and her canonization in 1950. Some readers might even remember that Maria Goretti was the patroness of an organization known as The Fighting 69th during the 1940s and 1950s. The Fighting 69th, named after a famed Civil War unit, was an organization of youth who "fought" violations of the Sixth and Ninth Commandments. Maria was, and is, a symbol of purity, especially for teen-agers.

Maria, her mother, and five other children were living near Galiano, Italy in 1902. They had moved there in 1896. Maria's father, a farm laborer, had died from malaria and her mother, Assunta, was having a hard time making ends meet. Maria, now quite 12 at the time, had not had a chance to go to school and had never learned to read or write. But she had made her First Communion and she understood her religion.

One day in July of that year, Maria, already physically mature, was mending a shirt in her cottage when an 18-year-old neighbor, Alessandro Serenelli, ran up the steps. He tried to coax her into a bedroom with him. When Maria refused to go, he grabbed her and forced her into the bedroom. Maria in a strange hold, tried to call for help and gasped that she would rather die than submit to Alessandro.

"No, God does not wish it," she said. "It is a sin. You would go to hell for it." Enraged, Alessandro tore off her dress and started wildly stabbing her with a long dagger. As Maria sank to the floor, Alessandro plunged the dagger into her back and ran away.

When she was discovered, she was taken to a hospital but it was obvious that she could not live. Her last hours were spent thinking of others—where her mother was going to sleep, for example. She forgave her assailant and revealed that she had been afraid of him but didn't say anything for fear of causing trouble for her family. She devoutly welcomed Viaticum and died.

Alessandro was captured and sentenced to 30 years in prison. For a long time he was unrepentant, but one night he had a vision of Maria gathering flowers and offering them to him. He changed his life. After spending 27 years in prison, his first act upon his release was to beg the forgiveness of Assunta Goretti.

The story of this simple but saintly girl touched a chord during the first half of this century, and she became more and more her intercession. After Pope Pius XII declared her blessed in 1947, he appeared on the balcony of St. Peter's with Maria's 82-year-old mother, two of Maria's sisters, and a brother.

When she was canonized by the same pope three years later, an estimated 250,000 people crowded St. Peter's Square. It was by far the largest crowd ever assembled for a canonization at that time. In the crowd was Alessandro Serenelli, weeping tears of joy.

The Fighting 69th was organized and promoted by Msgr. James P. Conroy, the youth editor of the national newspaper *Our Sunday Visitor*. At one time thousands of youth through the United States were members, pledging to keep themselves pure and using Maria Goretti as their model. Unfortunately, the organization died with Msgr. Conroy's death.

With sexual permissiveness being so much greater than it was at the time of St. Maria Goretti's canonization, today's youth badly need a role model such as St. Maria Goretti.

## MY JOURNEY TO GOD

### The Gift of My Father

As an adult, the back yard at my Mother's house seems remarkably small. It is L-shaped, a garage now situated on top of what was once second base.

What my Father made of our backyard was something that I am sure no one else was capable of seeing. For many years, our backyard was the neighborhood's baseball field, a source for hundreds of hours of summer entertainment.

Each summer night, my Father umpired and kids from neighboring blocks chose up sides and played wiffle ball. In a place which wasn't possible to the purpose, he turned a bush into first base, a bare spot into second, and a water spigot into third. He also taught us the rules of acceptable behavior, placed in the context of the surrounding neighbors' values.

Recently I read John Gardner's monograph, "Building Community." He writes, "Families and communities are the ground level generators and preservers of values and ethical systems . . . (values) are generated chiefly in the family, school, church and other intimate settings in which people deal with one another face to face. The ideals of justice and compassion are nurtured in communities."

Gardner's insight is provocative and

something which I can relate to out of my childhood experience. It is easy to lapse into well-informed ignorance and lose sight of the places where our humanness has its greatest effect in shaping the world—family and neighbors. It is easy to judge others and a great challenge to be part of building one another.

The gift of my Father was to see things in ways others could not. It was not that he was without bigger dreams. He just understood how to move a dream into reality. And he knew that it wasn't through abstracting and judging, it was by involving himself.

In my childhood, a small backyard, awkward in shape, became a baseball field. In recent years, a Ford Escort performed as if it were an 18-wheeler for all the food it hauled for Gleaner's Food Bank, his church, and Meals on Wheels.

People who understand what it means to build community are rare capacity to see the potential in ourselves and all that surrounds us. The lesson of Gardner was lived by my Father. Building community is an activity and not an abstraction. It starts when you see and respond to the value of the persons nearest to you.

by Dennis J. West

(Dennis West is the president of Eastside Community Investments, a not-for-profit community organization dedicated to neighborhood revitalization on the Indianapolis near-eastside.)



# Entertainment

VIEWING WITH ARNOLD

## 'Jurassic Park' chills viewers with its realism

by James W. Arnold

The dinosaurs get another shot at us in "Jurassic Park," which is this summer's cinematic competition for rollercoaster rides and thrills and chills at Six Flags and Disneyland.

Actually, the dinos have battled humankind only in movies, since science believes they were extinct long before people arrived on the scene to whet their appetites. That technicality

overcome, in Steven Spielberg's new work, by a mad billionaire and his DNA genetic scientists and engineers.

"Jurassic," of course, is based on the best-seller by Michael Crichton, who has made a fortune writing novels movies about great cutting-edge science ideas that work only 99 percent of the time.

The jolly tycoon (Richard Attenborough) is less evil than in the book. He's put the reborn dinos in a utopian theme park on an island off Costa Rica. He needs experts to observe and endorse it to calm the (believable) fears of his lawyers and insurance people. Thus "Jurassic" is a sci-fi horror story about a theme park tour that goes terribly wrong, as in the prototype Crichton tale "Westworld" (1973).

Any doubts audiences may have about the improbability of the fictional miracle are removed early by Spielberg's movie miracle of recreating half a dozen prehistoric species and unleashing them credibly

on the screen. They move and graze, as in a vast zoo (actually a lush location in Kauai), with flawless grace. They also are totally convincing sources of terror as "Jurassic" soon becomes a \$70 million monster movie (though less bloody than the novel).

Spielberg and his special effects geniuses have indeed broken a new barrier. These may be the world's most expensive wind-up toys, but they look real. Formerly, all the ingenuity of moviemakers, from "King Kong" (animation) and "One Million B.C." (magnified lizards) to the primitive spectacle of the "Godzilla" movies, couldn't pull it off.

Is "Jurassic" going to be a blockbuster? Well, if illusion is what you want, you can't wait to see these monsters on television. Dinosaurs are awesome because they're big, and 25-inches won't do it.

On the other hand, the trademark Spielberg combination of awe and heart is lacking. Beauty and wonder aren't totally absent, but less a factor than fright and mayhem, actual and potential. The mystique and magic of "Close Encounters" or "E.T." are missing, and there is no monster, like the great Kong, to love and identify with.

"Jurassic" is a teen-age thriller like "Jaws." Every kid not currently in the high Himalayas will want to see this film. The best parental guide is to recall the action and suspense-violence of "Jaws," "Gremlin" and "Raiders of the Lost Ark." An older child who could handle those can cope with the beastly monsters. Most horrifically, the five-ton Tyrannosaurus Rex.

The science seems up-to-date, with theories about the dinos being warm-blooded and more related to birds than reptiles. One of the more astonishing scenes puts the viewer amid a stampede of ostrich-like creatures (gallinimus).

While the visual illusions are magnificent, and at least marginally educational, "Jurassic" is a pop horror tale with all the stock characters and situations. Sam Neill and Laura Dern are the fascinated paleontologists, Alan Grant and Ellie Sattler. Jeff Goldblum, as Ian Malcolm, the genius mathematician, is the wise-cracking skeptic who has all the good



'JURASSIC PARK'—A menacing Tyrannosaurus rex stares down at actor Sam Neill, who plays a paleontologist, as he protects a teen-age girl, actress Ariana Richards, in "Jurassic Park." The U.S. Catholic Conference calls the new Steven Spielberg release "the mother of all monster movies" and classifies the film A-II for adults and adolescents. (CNS photo from Universal Pictures)

lines about the dangerous lack of reverence for nature and its power.

Ellie is a feminist, of course, and competent to engineer her own escape from an "Alien"-like encounter with a dino in an underground tunnel. Also aboard are Tim and Lex (Joseph Mazzello and Ariana Richards), teens for the kids to identify with, especially in the big scene when the T-Rex is trying to extract them from a Ford Explorer during a tropical rainstorm. They're also around for workaholic Grant to bond with, since he thinks he hates kids.

Most of the horrors are wreaked on the less admirable characters, including fat man villain Wayne Knight, as the greedy relative who hopes to peddle dino embryos on the side, and "blood-sucking lawyer" Martin Ferrero, who's just in it for the big profits. Some others may

mourn for the poor goat who's staked out as an hors d'oeuvre for the T-Rex.

Many of the park employees just disappear from the movie when things break down, presumably lost on the cutting-room floor. Good actors Samuel L. Jackson and Bob Peck are allowed the dignity of getting chewed up off-screen.

Spielberg stages the effective finale, with a surprise if improbable climactic hero, in the park's visitors center. It's a room that looks like the lobby of a Hilton with a thatched roof, dominated by a huge dino skeleton that slowly crumbles into a manual swing set while the dinos pursue their human prey.

(Not for philosophers but thrill-seekers; graphic violence, OK for pre-adolescents and adults.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film classifications

Chin of Dingo	A-I
Dennis the Menace	A-I
Ishtar	A-II
Shogun in Seattle	A-II

Legend: A-I—general audiences; A-II—adults and adolescents; A-III—adults, with restrictions; O—only for adults.

## 'Compassion in Exile' profiles Tibetan Dalai Lama

by Gerni Pare  
Catholic News Service

One of the world's most intriguing religious leaders is profiled in "Compassion in Exile: The Story of the 14th Dalai Lama," airing on his 59th birthday, Tuesday, July 6, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Two-year-old Tenzin Gyatso was proclaimed the reincarnation of the previous Dalai Lama after Tibetan elders saw his home in a vision and the toddler instantly recognized them and the prayer beads his predecessor wore as his own.

Raised in the scholarly and contemplative rigors of Tibetan Buddhism, the young Dalai Lama was unexpectedly thrust into world politics at age 16. The newly formed People's Republic of China invaded Tibet in 1950 and its people urged him to become head of state.

Following nine years under Chinese occupation and a fruitless meeting with Chairman Mao, the Dalai Lama went into exile to a village at the foothills of the Himalayas in northern India. Here he continues his secular role and his spiritual mission, teaching Buddhism to the continuing stream of refugees seeking freedom from the ban on practicing their religion in their own homeland.

As produced, written and directed by Mickey Lemle, "Compassion in Exile" is a thoroughly interesting portrait of a simple, joyful man who bears no hatred toward the Chinese, has won the Nobel Peace Prize, and enjoys repairing watches.

Interviews with him reveal his horror at human rights violations against Tibetans and how he sees the restricted

births policy as a kind of "final solution" by the Chinese to systematically crush the language, culture and religion of Tibet.

A U.S. government representative, meanwhile, denies any knowledge of atrocities committed by the Chinese during their 40 years of occupation.

Philip Glass' serene music score fittingly accompanies the Dalai Lama's thoughtful, provoking comments, ranging from matters most grave to how he sometimes dreams of his previous lives.

Lemle interweaves conversations with family members, current refugees, and historic archival footage to get a sense of his faraway world.

The Dalai Lama's English sometimes requires concentration, but the effort is worth it to gain insight into this unpretentious leader who, given his druthers, would spend the rest of his days as a simple, cloistered monk.

Not all may agree with the politics expressed in this broadcast live from the West Lawn of the U.S. Capitol, "P.O.V." (for "Point of View") documentary on PBS, but few will be able to switch it off either. However, scenes of beatings and descriptions of rape are not for children.

### TV Programs of Note

Sunday, July 4, 8-9:30 p.m. (PBS) "A Capitol Fourth." E.G. Marshall hosts the 14th annual Fourth of July concert broadcast live from the West Lawn of the U.S. Capitol, featuring fireworks, the National Symphony Orchestra, Johnny Cash, June Carter Cash, Peter Nero, Rita Moreno, and the Singing Sergeants of the U.S. Air Force.

Sunday, July 4, 8-9:30 p.m. (CBS) "Mrs. Lambert Remembers Love." This rebroadcast of a drama tells the story of an orphaned 9-year-old (Ryan Todd) who wants to stay with his sickly grandma (Ellen Burstyn) and is helped

by a kindly neighbor (Walter Matthau) when faced with going to a foster home.

Sunday, July 4, 10:30-11 p.m. (PBS) "Wildflowers with Helen Hayes." The late actress hosts a colorful special documenting the environmental, economic, and aesthetic value of wildflowers and calls for their preservation.

Monday, July 5, 8-9 p.m. (PBS) "Clive James' Fame in the 20th Century." Part four of this eight-part series covers military figures of the 1940s such as Patton, MacArthur, Churchill, de Gaulle, Rommel, and Montgomery and celebrities Judy Garland, Noel Coward, Glenn Miller, Errol Flynn, Clark Gable, Humphrey Bogart and Rita Hayworth.

Monday, July 5, 9-10 p.m. (PBS) "Wynonna Judd." A "Center Stage" program features Wynonna, now a solo act after a career shared with her mother, as she sings her new songs as well as those recorded with her mom.

Thursday, July 8, 8-9 p.m. (PBS) "What's a Heaven For?" The final "Space Age" program looks at the human need to explore, looks backward to visionaries who first dreamed of breaking free of Earth's gravity, and then forwards to explorers who foresee a new age of space.

Thursday, July 8, 10:30-11 p.m. (PBS) "Father's Day." An "Alive TV" program tells the story of producer Mark Pellington's father, a former Baltimore Colts linebacker, who now suffers from Alzheimer's disease.

Friday, July 9, 9-10 p.m. (PBS) "John Williams Gala Celebration." An "Evening at Pops" tribute to composer Williams, who retires as Boston Pops conductor at the end of the season, features soul queen Aretha Franklin and opera diva Jessye Norman in guest appearances.

(Check local listings to verify program dates and times. Gerni Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)



## QUESTION CORNER

## Eucharistic minister can't defend God

by Fr. John Dietzen

**Q**In preparing to become a eucharistic minister in my parish, I understood we should not minister Communion to someone who is not a practicing Catholic. A member of my family, who is no longer Catholic, accepted holy Communion at weddings, funerals, baptisms or another special Mass.

I feel honored to be a eucharistic minister. I am also torn between minding my own business and honoring the sacredness of this sacrament. What do you suggest? (Missouri)



**A**First, except for rare and extremely serious situations, the moment when people approach for Communion is not the time to discuss and decide about such matters.

For one thing, unless you enjoy a close and continuing contact with this relative, there is no way you can know for sure his state of soul or his spiritual relationship to the church at that specific time. How can you be sure that he has not returned to the practice of his faith, at least minimally, since you last talked with him?

You are certainly right that we need to respect and reverence our Lord's presence in the Eucharist, and we need to use reasonable care that others have an appropriate attitude about that presence.

## FAMILY TALK

## Talk with teen-agers on plans for vacation

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** Our teen-age son who is 16 has refused to go on vacation with us. He's always gone before, and I think we had a good time.

Now he has a multitude of excuses. He has a job, wants to be with his friends, says it's boring with his parents, etc. He clearly does not want to go.

I want to have a nice family vacation. Should we force him to come along? (Pennsylvania)

**Answer:** If you want to have a nice family vacation, don't force him to come along. Teens have many ways to make a vacation miserable if they are so inclined. A teen who does not want to be there may be so inclined.

One approach is to tempt rather than force him. Make the vacation more attractive for him. A good way to do this is to allow him to bring an agemate friend.

He will not feel "forced" to endure the company of his parents. He can be together with his friend while you and your spouse do something of interest to you. He will have someone his age to talk with during the travel time.

Another possible way to get him interested would be to encourage him to participate in the planning. What would he like to do? Where would he like to go? You might compromise. Do some things you would like and some things he likes.

Would you be willing to go on vacation to the place of "his" choice? If not, that might give you some pause for reflection about his willingness to go with you.

If he still does not wish to come along, I would not force him. You may all end up unhappy.

Rather, I would find a family (preferably with one of his friends) he can stay with while you are gone. Or you might have another adult or family member live in your house. He is surely too young to leave home alone.

Perhaps you can reciprocate with the family that keeps your son while you are gone. They may be having the same problem getting their teens(s) to go with them on vacation. Each of you can watch the other's teens so the adults can enjoy some time away.

I can already hear a reader asking out loud: "Why are you letting a 16-year-old have his own way? Children should obey their parents."

I agree, but this is not a world made of "shoulds." I know lots of things that "should be," but they don't turn out that way.

Teens should go along and enjoy vacations, but the reality is that often they don't, and they can spoil things.

Further, I don't think this is a matter for obedience. A vacation is a nice thing, and we need not force our teens. If we can get them to come willingly, that's fine. If not, I see it as a beginning, and a reasonable way for young people to make adult choices.

A good way for parents to encourage decision-making and independence is to allow our teens to make such choices for themselves.

Either with or without your son, I hope you have a relaxing and fun vacation.

(Address questions on family living and child care to be answered in print to the Kennys, 219 West Harrison St., Bensenville, IN 47078.)

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On the other hand, we need to watch ourselves that we don't get into feeling that we need to "defend" God in matters like this. If on occasion someone receives Communion whom we feel should not, God is the one to judge that person, and God can do it very well.

In no way do I imply that we should ignore a problem when it occurs. Normally, the more appropriate time to address it is later, not at the Communion table itself.

Whenever something out of the ordinary occurs while you are ministering the Eucharist, talk to your parish priest after Mass and explain the situation.

He will either deal with it himself or suggest an appropriate and thoughtful way for you to handle it.

**Q**I was very interested in your column about Anglicans receiving Communion in our church.

Our daughter was married by a Catholic priest in New Zealand to an Anglican. They were comfortable with the ceremony and felt we have so much in common.

Another daughter is married to a Jewish boy, a great man, husband and father.

Another daughter is married to an Indian Hindu.

Another daughter married an Episcopalian whose grandfather was an Episcopal minister.

Another daughter married a Catholic.

One son married a girl who has converted to our faith; the other son's wife is Lutheran.

What do you think of that? Our children and 18 grandchildren make up a great family for us all. (Illinois)

**A**I usually don't answer rhetorical questions, but couldn't resist passing your story along. Your family must be a lot of fun to live with. You're a whole ecumenical movement all by yourselves.

I don't know how all this works out. Your 18 grandchildren must have a lot of wondering to work through.

But your family sounds whole and happy, and that is a blessing. Your family gatherings must be enthralling experiences.

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

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# The Active List

The Critterion 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 Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

## July 2

St. Michael Church, Greenfield, will celebrate a Christmas Mass at 7:30 p.m. Class begins at 6:30 p.m. For more information, call 317-571-1200.

## July 3

The Young Widowed Group will meet at Symphony on the Prairie, 1300 Allisonville Road, at 7:30 p.m. Two tables by the stage.



are reserved. For more information, call 17-862-3433.

St. Nicholas Church, Sunman, will host a SACRED meeting beginning at 8 a.m. with a Charismatic Mass, followed by the Fatima Rosary and meeting.

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.

## July 4

St. Maurice Parish Festival, 1963 N. St. John St., Greensburg, Chicken and roast beef dinner, raffle and games. 10 a.m. to 7 p.m. No admission. Sister Yvonne Conrad, 812-663-4754.

## July 5

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

## July 6

St. Louis, Batesville, will hold natural family planning class at the school, room B-15 from 9 a.m. to 12 p.m. For reservations, call 317-934-3338 or 317-934-4054.

## July 7

Fatima Retreat House, 5353 E. 56th St., will present a "Teacher's Retreat," with Providence Sister Mary Catherine Keen. The focus of this retreat is for parish administrators of religious education. For more information, call 317-845-7681.

## July 8

Benediction of the Blessed Sacrament in honor of the Precious blood will be held at the Divine Mercy Chapel (next to Ritter High School) at 7:30 p.m. Confessions at 6:45 p.m. For more information, call 317-926-1963.

## July 9

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

Devotion to Jesus and the Blessed Mother will be offered from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-356-4531.

Nativity Parish, Indianapolis, will host a seminar on preparing a will. For time location information, call the parish office.

## Washington Park



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## July 9

Fatima Retreat House, 5353 E. 56th St., will present "In Blessing We Walk," with Providence Sister Mary Catherine Keen. The focus of this retreat is for parish administrators of religious education. For more information, call 317-845-7681.

## July 10

St. Jude Singles will play volleyball tonight at 6:30 p.m. All Catholic, adult singles (21 years-old & up) are invited. Contact Dan for information and location at 317-888-2979.

## July 10-11

Chatard High School, 5885 N. Crittenton Ave., will hold its annual garage sale Thursday and Friday from 8 a.m. to 6 p.m. and Saturday 8 a.m. to 12 p.m. Call 317-848-2084 for questions concerning donation drop-off or pick-up.

## July 11

High Spirit P.R. Festival, 7243 E. 10th St., Indianapolis, will have a Car Show, rides, entertainment, games, 6 p.m. to 11 p.m. on Fri. and Sat. 1 p.m. to 11 p.m. on Sun. No admission. Dick Hess, 317-353-0474.

## July 10

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.

## July 11

St. Christopher School, 5335 W. 10th St., will present a 5 mile "Fund" Run and a 2.5 mile "Fund" Walk at 9 a.m. in the parking lot. An ice cream social will follow in the school cafeteria. All funds raised will be used to purchase the IBM Writing to Write Program. For more information or to register, call 317-241-6314.

## July 11

St. Joseph Parish Picnic, at the Harrison County Fairgrounds, Corydon. Chicken dinner, hand-made quilts, booths, 11 a.m. to 4 p.m. No admission. Eddie Hoehn, 812-968-3242.

## July 11

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. For more information, call the parish office.

## July 11

Mary, Queen of Peace Parish, 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, 1005 W. Main St. \$4.50 for adults, \$2.50 for kids ages 6-12, kids 5 and under eat free. For information, call 317-539-6367.

## July 11

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

## Bingos:

MONDAY: Our Lady of

Loures, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malcolmy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C. Council #138, Johnson Co., 7 p.m.; St. Plus X Knights of Columbus Council #433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council #37, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

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, 7:30 p.m. SATURDAY: K of C Council #37, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

## Women drop sex abuse lawsuit against bishop

DAVENPORT, Iowa (CNS)—Two Minnesota women have dropped their suit charging that Bishop Gerald F. O'Keefe of Davenport had sexually abused them 30 years ago.

The suit was dropped two weeks before the bishop's attorney was scheduled to question the women for the first time. In a June 25 statement, Bishop O'Keefe said the personal histories of both women show them to be "very sick," with "long histories of dishonest and criminal behavior."

Bishop O'Keefe also sharply criticized the women's lawyer, Jeffrey R. Anderson, who said at the time he filed the suit in April 1992 that he had been involved in more than 100 clerical sex abuse cases.

"I am appalled at the conduct of their attorney," Bishop O'Keefe said without using Anderson's name. "This attorney knew very well that there were many reasons to doubt the women's stories." Both women have been hospitalized many times for mental illness.

But "without even giving me the courtesy of a telephone call, this attorney sued me, attacked my reputation, and called into question everything that I have done in my 50 years as a priest."

Bishop O'Keefe said the women had accused him "of doing things that were literally impossible in locations that did not exist and at times that I was most likely not even in the United States."

Bishop O'Keefe said the suit's abandonment "is a mixed blessing for me. I am obviously relieved that the litigation has ended. At the same time, I am disappointed that I will not have the opportunity to prove in court that the allegations are false."

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# Panelists give views on nation's hunger problem

by Patricia Zapor  
Catholic News Service

WASHINGTON—More than 80 panelists offered their perspectives on what the nation's hunger problems are and what it might take to relieve them now and for the future at a forum sponsored by the U.S. Department of Agriculture.

The June 17 forum represented the largest federally sponsored symposium on hunger since a 1969 White House conference that spawned such programs as the nationwide food stamp system and Women, Infants and Children nutrition clinics.

Among the panelists were members of the Cabinet and Congress, recipients of food stamps, directors of charitable organizations, clergy, an entertainer-turned-advocate and a restaurateur who discussed problems of sharing dining room leftovers with the homeless.

Religious institutions are responsible for much of the ongoing work in relieving hunger, reported the Rev. David Beckman, president of Bread for the World, a Christian citizens' anti-hunger advocacy group. Nationwide, 100,000 private agencies distribute food to the needy and 350,000 religious groups are involved, he said.

"Our religious teachers may disagree on many things," said Beckman, a Lutheran pastor. "But they all require us to be responsible to society."

Sen. Patrick Leahy, D-Vt., chairman of the Senate

Agriculture, Nutrition and Forestry Committee, said hunger problems are as blatant as the daily lines at soup kitchens and as subtle as parents who don't eat in order to feed their children.

Others referred to a "hunger of the spirit" that afflicts people who have given up hope of being able to properly care for themselves and their families without government assistance.

"The worst hazard is the mind-set of 'us vs. them,'" seen in people who think that if they are able to feed themselves, everyone should be able to do so by working hard enough, said David T. Ellwood, assistant secretary for planning and evaluation for the U.S. Department of Health and Human Services.

Statistics discussed at the forum show that:

►Five million people in families with at least one full-time worker are considered poor.

►Children under age 2 who have inadequate nutrition are in danger of developmental deficiencies that may never be overcome.

►Half the schoolteachers interviewed in a 1990 study reported some students were poorly nourished.

►Five million children under age 12 go hungry sometime each month.

►The Department of Agriculture spends 53 percent of its \$62 billion budget primarily on nutrition services, while 28 percent goes to agriculture programs.

►Only one of three households eligible for food stamps

receives them. About 90 percent of those eligible are elderly or working poor who don't have time to apply.

►In 1910, 41 percent of the cost of food went back to farmers. In 1993, 9 percent is returned to growers. Marketing and packaging accounted for 44 percent of food costs in 1910, compared to 65 percent today.

Opening the forum, Agriculture Secretary Mike Espy said the impetus for focusing on hunger as his first major project came from Rep. Tony P. Hall's much-publicized last spring. Hall, D-Ohio, protested Congress' failure to reauthorize funding for the House Select Committee on Hunger as it sought ways to cut budgets. The committee had a widespread reputation for bringing attention to hunger problems around the world.

Former Agriculture Secretary John R. Block was among the few speakers to disagree with the picture of hunger in America painted by others. Facts about food assistance programs and claims of hunger are at odds, he said.

"Hunger has become a synonym for poverty," Block said. "America has no food distribution problem, but we have many poverty-related problems."

Hunger activist and comedian Dick Gregory questioned the priorities of a nation where murderers are fed, clothed and sheltered while children go hungry.

"I hope we're here today to talk about wiping out hunger," he said. "Because God has already taken care of providing the food, we're just standing in the way of people getting it."

## Food vs. warfare

VATICAN CITY—CNS—"Humanitarian intervention" is a moral concept struggling to survive in hostile environments. Currently, it is being buried under innocent bodies in Bosnia and Somalia.

The original idea, as launched by Pope John Paul II, was to use international armed forces to protect civilians in war zones and to keep open essential supply lines of food and medicines. The test case was Somalia, where millions of people were withering from hunger as rival warlords raided international aid. Many church leaders hoped this limited use of force would succeed and provide a precedent for the more complex war in the former Yugoslav republics. But six months after U.S. and U.N. troops were sent to Somalia, soldiers had to kill civilians to enforce a peace their commanders felt necessary to assure humanitarian operations. This is not the way "humanitarian intervention" was supposed to work.

The very population which was awaiting peace and food aid now finds itself in the middle of an offensive using missiles and every type of bombardment," said an editorial in the Vatican newspaper, *L'Osservatore Romano*.

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# Youth News/Views

## Teen-age artists share winning T-shirt design

by Mary Ann Wyand

Outstanding designs made the judging difficult, so members of the archdiocesan World Youth Day committee decided to incorporate three entries into the official World Youth Day T-shirt for the Archdiocese of Indianapolis.

Designs by student artists Stacy Schierholz, Sara Rathman and Suzanne Milligan were combined by Sandy and Eric Hurst, the owners of Hurst Impressions in Plainfield, into the official T-shirt logo.

"The archdiocesan World Youth Day committee was very pleased with the quality of the entries," Virlee Weaver, a youth ministry coordinator at St. Luke Parish in Indianapolis, explained. "We put all of the entries on a board and took a vote about different entries. There were three designs that we particularly liked, so we decided to combine all three and let three kids win the contest."

Weaver and T-shirt contest co-chairperson Mary Gault, the youth ministry coordinator at St. Pius X Parish in Indianapolis, are coordinating the sale of the white T-shirts with a bright blue and green design.

"T-shirts can be ordered through parish World Youth Day coordinators or individual orders can be sent to Mary Gault at St. Pius," Weaver said. "The price is \$5, and checks are to be made payable to Hurst Impressions, July 15 is the due date on shirt orders."

The shirts are available in small, medium, large, extra-large, and extra-extra-large sizes, she said. All orders must be mailed to St. Pius X Parish, 7200 Sarto Drive, Indianapolis, Ind., 46240, and must

be picked up at that Indianapolis North Deanery parish.

"The T-shirt is also going to be used for the National Catholic Youth Conference at Philadelphia in November," Weaver said. "Orders will be taken in the fall for that event."

The design features a map of the United States with the State of Indiana and the Archdiocese of Indianapolis prominently displayed between the World Youth Day logo, which is situated in the vicinity of Denver, and the National Catholic Youth Conference logo, shown at Philadelphia.

Brebeuf Preparatory School junior Sara Rathman, a member of St. Luke Parish in Indianapolis, also created the winning design for the Jesuit school's new flag.

Indiana State University sophomore Suzanne Milligan, a member of Sacred Heart Church at Clinton, contributed one of the winning designs and said she is looking forward to wearing the T-shirt at World Youth Day.

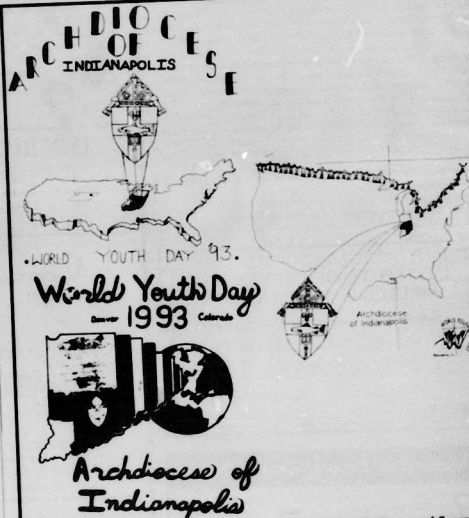
And Lawrence North High School freshman Stacy Schierholz, who attends the Soldiers Memorial Chapel at Fort Benjamin Harrison in Indianapolis, was excited about making a contribution to World Youth Day with her T-shirt design.

"I entered the contest because I wanted to participate," she said. "I really didn't think that I would win. I just thought that I would help out. I was surprised when I got the call that I had won and my design was picked for the shirt."

Stacy, who has been babysitting to earn money for the trip to Denver, said World Youth Day '93 is "a once-in-a-lifetime chance to see the pope."



**ARCHDIOCESAN T-SHIRT**—World Youth Day pilgrims from the Archdiocese of Indianapolis will wear T-shirts featuring this regional design during the Aug. 11-15 event in Denver. Sandy and Eric Hurst of Hurst Impressions in Plainfield combined features from three designs into this archdiocesan logo for World Youth Day.



**WINNING DESIGNS**—Student artists Stacy Schierholz, Sara Rathman and Suzanne Milligan created the winning designs for the archdiocesan World Youth Day T-shirt. Their designs were incorporated into one logo. Stacy's entry is at the top left, Sara's entry is in the middle, and Suzanne's entry is at the bottom left.

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## World Youth Day '93 committee offers fund-raising merchandise

by Catholic News Service

Parishes and dioceses can earn money to send young people to World Youth Day '93 in Denver or for other worthy causes by selling official World Youth Day merchandise.

Murray DeLine, the representative to parishes for Famous Artists Merchandising Exchange, master merchandiser for the Aug. 11-15 gathering, said parishes "can easily exceed traditional fund-raising efforts" by purchasing the souvenirs at discounted prices and selling them at retail prices.

"The retail profits belong to the church and can be used to assist the youth in

coming to Denver or be used for other meaningful projects," he said.

The nearly 30 companies licensed by the merchandising group, known as FAME, offer items ranging from \$1 deals to gold coins featuring Pope John Paul II for \$1,000. Also available are T-shirts, sweat-shirts, jewelry, porcelain plates, crystal, hats, pins, posters, afghans and other products.

A portion of proceeds from the sale of World Youth Day merchandise will go to offset the cost of putting on the event.

Representatives of parishes interested in selling World Youth Day merchandise should contact Lance Larkin at FAME's Denver office at 303-375-1797 or fax 303-375-9059.



# Young Adult Scene

## Marian hosts National Youth Sports Program

by Elizabeth Bruns

For the 21st year, Marian College is hosting the National Youth Sports Program (NYSPP). The free sports-training and enrichment program is for youth ages 10-16. Each year, enrollment is open to all youngsters in the community whose parents meet Department of Health and Human Services poverty guidelines.

The program at Marian began on June 28 and runs weekday mornings through July 30. Each youngster receives a physical examination prior to their participation in NYSPP, transportation to and from Marian College, and breakfast and lunch daily.

Some of the program objectives as explained in NYSPP's guideline manual are:

► To expand opportunities for youth from low-income families to benefit from sports-skills instruction, engage in sports competition and improve their physical fitness.

► To help young people acquire good health practices, to help them become better citizens and to acquaint them with career and educational opportunities by utilizing the personnel and facilities of institutions of higher education.

► To enable the institutions and their personnel to participate more fully in community life and in the solution of community problems.

► To serve disadvantaged areas in the major metropolitan centers of the United States and other areas of need, within the limits of program resources.

David Williams, a mental health counselor at Charter Hospital, serves as the activity director for NYSPP at Marian this year. He explains that the program is in its 25th year on the national level. "It started as an off-shoot of the President's Council

on Physical Fitness (started by former President Lyndon B. Johnson).

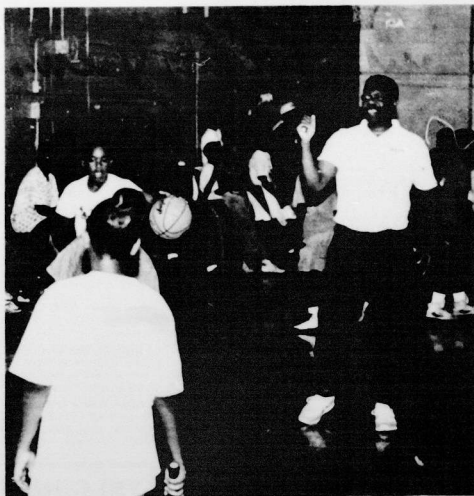
"They (the council) wanted to do something that would enhance the lives of the less fortunate and at the same time provide an outlet for self-improvement," said Williams. "You have the sports activities to attract the kids and the cultural enrichment, education, and drug education components to teach the kids."

Participants work with coaches and instructors (who are hired from the Indianapolis community school systems) in activities such as swimming, basketball, volleyball, softball, badminton, flag football and tennis. In addition community leaders provide enrichment activities, sharing information on alcohol and drug abuse prevention, nutrition and personal health, career and job opportunities and education.

The volunteers, coaches and leaders for NYSPP are trained to give the participants praise and support and to build their team's self-esteem not only through the athletic components of the program but the educational segments, also. They are also instructed to display good character to the kids and to be aware that children are prone to imitate those who direct their play lives.

At the closure of the program, the children have an opportunity to win a new bicycle through a participation and attendance incentive program. "The kids can get their names put into the hat for the drawing by being one of the participants of the week," who are nominated by the group leaders, by having perfect attendance or by showing good sportsmanship," said Williams. "This way, a kid who does a real positive job and shows a good attitude can build on chances to win a major prize."

USA Today supports NYSPP by publishing a comic book-type publication designed



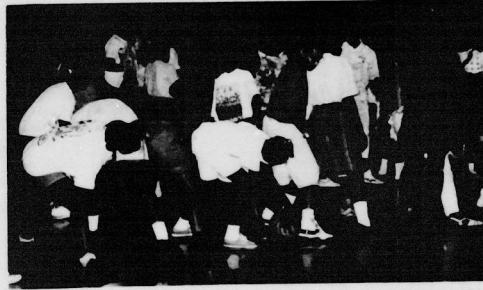
**FRIENDS**—David Williams (right) plays a game of badminton with his new friends at the National Youth Sports Program held at Marian College. The program will run from June 28-July 30. Williams is the activity director for this year's event. (Photo by Elizabeth Bruns)

specifically for NYSPP. The name of the booklet is "Let's Talk Today's Issues." It focuses on topics of concern for children ages 10-16 such as parents, peer pressure, drugs and alcohol, violence, etc.

USA Today also provides 50 copies of newspapers twice a week for the program to use in conjunction with the booklet. "It really hits home with the kids," said

Williams. "It provokes them to open up and talk about their feelings on things happening in their lives."

Franciscan Sister Norma Rocklage, vice president of planning and mission effectiveness for Marian College is serving as project administrator for the program. This year, there are about 300 children enrolled in the program.



**RACE**—Participants of the National Youth Sports Program are shown here competing against another group in a drill set up by their group leader. The program runs through July 30. (Photo by Elizabeth Bruns)

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# † May They Rest in Peace

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

† **ARTMEIER, Louis Frank**, 89, St. Mary, Greensburg, June 23. Husband of Mary L. father of Charles G., Geraldine M. Brown, Richard, Gwynedine E. Mathews, David A., Mary C. Vail, Martha L. Wilhoit and Don E. brother of Norbert and Irene Helmsch, grandfather of 17, great-grandfather of 18.

† **BAUGHMAN, Loretta Irene**, 61, St. Mary, Greensburg, June 23. Wife of Kenneth, mother of James M., Kenneth Jr. and Mitzie Baumer, sister of Verlyn Blanford, Russell Blanford, Bernard Blanford, Francis, Margaret Lingner, Lorraine Rose, Sister Mary Alberta and Ema

Wamsley, grandmother of nine, great-grandmother of three.

† **BUNDRANT, Mary A.**, 74, St. Mary, Rushville, June 19. Step-mother of Stephen Bundrant, sister of Aletius Cissel and Melba Cissel.

† **CASTOR, Anna E.**, 98, St. Matthew, Indianapolis, June 21. Mother of Joseph F. III and Cecile McAniff.

† **COCO, Norma Huatt**, 80, Little Flower, Indianapolis, May 28. Wife of Ludwig A. Cocco.

† **CRAVETS, Rose Simpson**, 86, St. Michael, Indianapolis, June 27.

† **GEIS, Roman F.**, 70, St. Michael, Brookville, June 13. Son of Herbert W. and Mary, brother of Lorinda Holton and Gwyneth Hignite.

† **EHRENSPERGER, Edith**, 100, St. Rose of Lima, Franklin, May 27. Sister of M. Clotilda Stupp.

† **FRANKLIN, Demetre Elizabeth**, 61, St. Andrew, Indi-

anapolis, June 21. Wife of Ernest L. mother of Terence, step-mother of Ernestine Singleton, sister of George Whitmore, grandmother of one, step-grandmother of two.

† **GALLAGHER, Robert**, 42, St. Joseph, Rockville, June 19. Husband of Lois, father of Michelle Fields and Karen Gallagher, son of Marjorie, brother of Charles, Richard and Mary Jarvis, grandfather of two.

† **HERTOG, Catherine**, 70, St. Mary, New Albany, June 23. Mother of Eric D., Paul, Lois and Frances Wells, sister of Henry Benningfield, Mildred O'Conner, Virginia Gilligan, Alice Messex, Frances Olivia and Joetta Trusky, grandmother of eight.

† **HODAPP, Dolores A.**, 61, St. Mary, Greensburg, June 19. Sister of Ralph Hodapp, Alvina Kress and Marie Hermes.

† **HUFF, Gladine E. Ackerman**, 78, St. Martin of Tours, Martinville, June 26. Mother of David W., sister of Ruth

Osborn, Marjorie Sullivan and Raymond Ackerman, grandmother of one, great-grandmother of two.

† **JOHNSON, Llewellyn R.**, "Dick," 74, Our Lady of Perpetual Help, New Albany, June 15. Husband of Dorothy M., father of Lucia C. Applegate, Llewellyn III and Michael C., brother of Edward C., grandfather of five.

† **KLINE, Martin J.**, 92, Holy Guardian Angels, Cedar Grove, June 7. Brother of John Kline and Marie Pfeiler, grandfather of three, great-grandfather of three.

† **KNECHT, Andy**, 89, St. Michael, Brookville, June 4. Husband of Margaret, father of Anthony, Patricia Ertel and Marjorie, son of Joseph and Josephine, brother of Albert Clifford, Clayton, Charles Raymond, Margaret Hileary and Marcella Knecht, grandfather of eight, great-grandfather of one.

† **LAKER, Carl**, 85, Holy

Family, June 16. Uncle of several nieces and nephews.

† **MANOLOVICH, Ann S.**, 72, St. Pius X, Indianapolis, June 19. Mother of Diane M. Gray and Stephany A. Neurath, sister of Steve Zulka, Marge Seider, Mary Madia and Helen Zulka, grandmother of three.

† **MATTINGLY, John W.**, 73, Little Flower, Indianapolis, May 28. Husband of Rose Marie, father of Richard Lee, brother of Harold, Ralph, Robert, Kenneth, Hael Morganette, Louise Asbury, Veronica Zertas, Mary Catherine Dunham and Pauline Mershon.

† **MOORE, Raymond S.**, 60, St. Rose of Lima, Franklin, June 5. Husband of Catherine H., father of Raymond S., Sean C., Jennifer A. and Carolyn E., brother of Richard, Edward, Irene Yates and Julie Ann Diamond, grandfather of two.

† **MYERS, Frank J.**, 65, Christ the King, Indianapolis, June 18. Husband of Marguerite, father of Nancy Myers and Patricia Walsh, brother of Arthur, Howard, Julius Rodenbeck, Joan Norrm, Harriet Kager and Janet Ackerman, grandfather of three.

† **PETERS, Irene**, 76, Our Lady of Perpetual Help, New Albany, June 21. Wife of Edward, mother of William I. (Peter), Martha A. and Mary A. Sullivan, sister of Raymond Book, Paul Book, Sister Orlando Book, Betty Popp, Lorita

Müller, Ann Heohler and Alma Wells, grandmother of five.

† **PRICE, Lucy B. Cooper**, 61, St. Simon, Indianapolis, June 27. Wife of Chester Sr., mother of Chester Jr., Douglas, Martin and Cynthia, sister of Virginia White, Donald Cooper and Frank Cooper, grandmother of one.

† **RENFORTH, Elizabeth Torline**, 82, Little Flower, Indianapolis, June 12. Wife of Dwyer H., mother of Patricia Burnett, Mary E. Winters, Margaret E. Lund and James D., grandmother of 11, great-grandmother of three.

† **SUTTMAN, Matilda C.**, 91, St. Pius X, Indianapolis, June 15. Mother of Joan Klug and Robert L., grandmother of 12, great-grandmother of 12.

† **SYESTER, George W.**, 61, St. Charles, Indianapolis, June 15. Husband of Florence A., father of Kenneth, James, William, Rebecca Syester Ellis, Douglas Syester, Charles Kirkland, brother of Charles Worsham, grandfather of ten.

† **WALLACE, Frank C.**, 69, St. Mark, Indianapolis, June 28. Husband of Naomi L., father of Pansy Ann, brother of Charles R.

† **WESSELER, Garrett Michael**, stillborn, St. Mary, Greensburg, June 18. Son of Eric F. and Melinda Wesseler, grandson of Orlando and Sheryl Fontanez, and Francis Wesseler.

## Franciscan Sr. Alfreda Scheidler dies on June 24 at age 89

A Memorial Mass was celebrated on June 28 at the Motherhouse in Oldenburg, Ind., for Franciscan Sister Alfreda Scheidler. Sister Alfreda died June 24. She was 89 years old. Born in Milwaukee, Ind., Sister Alfreda entered the Oldenburg Franciscan Community in 1929 and professed her final vows in 1935. Sister Alfreda taught primary grades in the Archdiocese of Indianapolis at St. Joseph, Shelbyville, St. Vincent and Paul, Bedford, St. Little Flower, Indianapolis, St. Mary, New Albany, St. Paul, New Alsea, Sacred Heart, Clinton, St. Michael, Brookville, St. Anthony of Padua, Morris, and St. Joseph, St. Leon. Sister also taught in Ohio. She retired to the Motherhouse in 1982. Sister Alfreda is survived by nieces and one nephew. Memorials may be made to Sisters of St. Francis, Oldenburg, Ind.

## William Stewart, father of Rev. Jonathan,

John W. "Bill" Stewart, parishoner of St. Lawrence, Indianapolis died on June 24 at the age of 54. Stewart was the father of Father Jonathan Stewart, associate pastor of St. Lawrence, Indianapolis. Stewart had been an industrial sales consultant two years for H.E. Danby Co. Previously, he worked for Hydronic & Steam Equipment Co. He was a graduate of the University of Illinois. Memorial contributions may be made to the United Catholic Appeal or to the Impact America Project at the Moore Foundation, 900 Building, Keystone at the Crossing. Stewart is survived by his wife, Ada Lovell Stewart; his sons, Chad Petty Officer David W. (USN) and Father Jonathan L., his mother, Kathryn Nifong Stewart, and four grandchildren.

## Providence Sr. Mary Elizabeth Klemm, 80, dies on June 22

Providence Sister Mary Elizabeth Klemm died in Terre Haute on June 22 at the age of 80. The Mass of Christian Burial was celebrated for her on June 25 in the Church of the Immaculate Conception. Sister Mary Elizabeth Klemm was born in Milton, Ind. She entered the Congregation of the Sisters of Providence in 1920. Sister Mary Elizabeth has no immediate survivors.

## Franciscan Sr. Jean Clare Theobald dies on June 23

A Memorial Mass was celebrated on June 25 at the Motherhouse in Oldenburg, Ind., for Franciscan Sister Jean Clare Theobald. Sister Jean Clare died June 23 at the age of 70. Born in Ripley Co., Ind., Sister Jean Clare entered the Oldenburg Franciscan Community in 1940 and professed her final vows in 1946. Sister Jean Clare taught primary grades at St. Gabriel, Connerville, St. Anthony and St. Agnes, Evansville, and St. Mary, Rushville. She also taught in Ohio and Missouri. Sister retired to the Motherhouse in 1990. Sister Jean Clare is survived by six siblings: Reuben, James, Chester, Arthur, Florence Tscholch and Mabel Puff. Memorials may be made to Sisters of St. Francis, Oldenburg, Ind.

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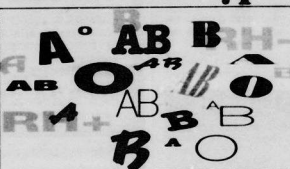
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# Catholics, Orthodox agree to end proselytizing

by John Thavis  
Catholic News Service

VATICAN CITY—In an important step forward in Catholic-Orthodox relations, theologians from both churches have approved a document that states that it is unacceptable to seek conversions from among each others' faithful.

The document is aimed at defusing a major area of pastoral tension, the issue of proselytizing. The document was approved during a June meeting in Lebanon.

The document, which sets principles and guidelines regarding the status and pastoral activity of Eastern-rite Catholic churches, was worked out "in a frank and brotherly spirit," said a joint communique by participants.

The Vatican's top ecumenical official hailed the meeting as productive and encouraging for Catholic-Orthodox relations overall.

"I think what we've done is a very positive contribution to getting our dialogue back on track," Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, told Catholic News Service June 25.

The text of the document, which was not made public, was adopted during the seventh plenary session of the International Commission for Theological Dialogue, held in Balamand, Lebanon, June 17-24. It was to be submitted to authorities of the Catholic and Orthodox churches for final approval and application.

According to the communique, the document sets forth principles regarding the existence and pastoral activity of the Eastern-rite churches and lists "practical rules" for stimulating local Catholic-Orthodox cooperation.

In recent years, the fall of communism and the flourishing of Eastern-rite churches in Eastern Europe has led to sharp disagreements between Eastern-rite Catholics and the Orthodox over property and evangelization activities.

These questions have become "the touchstone of the quality of the relations between the Catholic and the Orthodox churches," the communique said.

Recalling that "the history of divisions has deeply

wounded" both churches, it pledged a "common search for a full agreement in faith" through cooperative methods.

It is not a question of seeking the conversion of persons from one church to the other. This latter type of missionary activity, which has been called "uniatism," cannot be accepted either as a model to follow or as a model for the unity which is being sought by our churches," the communique said.

"Uniatism" refers to the process by which groups of Orthodox united with Rome while preserving their Orthodox heritage. The new document makes clear that while this is "no longer the method" of pursuing Catholic-Orthodox relations, the Eastern-rite churches that came into existence in this way have a clear right to exist and operate, said Cardinal Cassidy, co-president of the dialogue.

The document was a revision of a previous text adopted in 1991 by the same dialogue commission, and Cardinal Cassidy said he thought the new text was "much better." He said the participants worked in a conscious effort to overcome the recent tensions and difficulties that have afflicted Catholic-Orthodox dialogue.

The meeting was planned for a year ago but was postponed after many Orthodox churches declined to send delegates.

Participants at the Lebanon meeting included 24 Catholics and representatives of nine Orthodox churches. Press reports said four Orthodox churches did not send delegates: those of Serbia, Greece, Bulgaria and Jerusalem.

The communique said the meeting, held in an Orthodox seminary, included visits with local Orthodox leaders and was marked by cordial hospitality shown by the local Greek Orthodox patriarchate.

Cardinal Cassidy, in a Vatican Radio interview, said the absence of delegates from several Orthodox churches showed that "tensions and difficulties in our relations" still exist.

The absence of several delegates could be taken as "a gesture of protest," he said.

The cardinal said the absence of the Georgian Orthodox delegate, however, was due to his inability to leave Georgia because of the "quasi-civil war" there.

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# Vatican panel dealing with pedophile priests

by Jay McNally  
Catholic News Service

DETROIT—A special commission named by Pope John Paul II has suggested changes in church law to address the problem of detrocking priests guilty of molesting children, according to Archbishop Adam F. Maida of Detroit.

Archbishop Maida is the National Conference of Catholic Bishops' lone representative on the commission named by Pope John Paul II. It finished its work in June and submitted its suggestions to the pontiff for review. No details on the suggestions were released.

The archbishop did say consideration has been given to creating a special court to handle cases of sex abuse.

The six-member commission was established by the Vatican secretary of state May 31, and met in Rome for four days in June, working "all day and all night," according to Archbishop Maida.

In order to finish the commission's work in Rome, Archbishop Maida canceled several scheduled events he was to preside over. The commission's recommendations were discussed by the archbishop and fellow U.S. bishops during a closed session at their June 17-19 meeting in New Orleans.

"We had to identify what the problems are in the United States and establish a need for changes in universal church law and make suggestions to the Holy See," Archbishop Maida told *The Michigan Catholic*, Detroit archdiocesan newspaper, in an interview published in the paper's June 25 edition.

The archbishop said the suggestions address aspects of canon law that have made it nearly "a useless act" for a bishop to try to remove a priest guilty of child molestation.

While some guilty priests agree to resign from the active ministry or to petition to be laicized, some flatly refuse to cooperate, the archbishop said.

"In some cases a bishop could work with a priest and he

could undergo a degree of rehabilitation and return to some form of limited ministry," he said. But in other cases, when rehabilitation does not work, where there is tremendous scandal caused but the priest is obstinate, the bishop is stymied, he added.

"As long as (a priest) is not laicized, the church has responsibility for you—where you live, what you do, your health, your welfare, the whole gamut," Archbishop Maida said.

He said bishops are hindered by provisions of canon law that provide for a five-year statute of limitations, define a minor as a person 16 years of age or under, and leave questions about whether the priest was acting of his own free will at the time of the offense.

He discussed those provisions in more detail:

►A five-year statute of limitations. "In many cases allegations go back 10 or 20 years," he said, so the church cannot discipline a priest for old offenses.

►Determining whether the priest was acting of his free will and with full knowledge at the time of the offense. "Under church law, before the church can inflict laicization, a priest has to have committed these crimes with a free will and full knowledge. But it is hard to define what the circumstances and situations were when some of those things happened."

He noted that, according to some experts, "a true pedophile is considered to be sick and not psychologically a person, has to have committed these crimes with a free will and full knowledge. But it is hard to define what the circumstances and situations were when some of those things happened, one can offer impunity as a defense."

►The definition of a minor. Church law provides for penalties up to dismissal from the priesthood if a cleric sexually molests someone under 16, but there is no recourse for an offense against persons 17 or 18 years old.

About possibly creating a special court to handle cases of sex abuse, he said. "There was a concern about the complicated and complex nature of some of these cases."

"Bishops might consider special courts. Every diocese has its own tribunal already, but current canon law provides for the establishment of specialized courts, or interdiocesan courts."

In addition to Archbishop Maida, the commission included two U.S. canon lawyers—Msgr. John A. Alessandri, chancellor of the Diocese of Rockville Centre, N.Y., and Father John V. Dolcimore, a professor at the University of St. Mary of the Lake-Mundelein Seminary in Illinois.

Representing the Vatican were Archbishop Julian Herranz Casado, secretary of the Pontifical Council for the Interpretation of Legislative Texts, and canon lawyers Msgr. Raymond L. Burke and Father Velasco De Paolis. Msgr. Burke, a priest of the Diocese of LaCrosse, Wis., is "defender of the bond" at the Supreme Tribunal of the Apostolic Signature, the church's supreme court, and Father De Paolis is judicial vicar for the Ecclesiastical Tribunal of Vatican City State.

In Rome, Archbishop Herranz told *Catholic News Service* that the June meeting was "an important first step" toward resolving a question of great pastoral importance. He said it was decided that the commission should meet immediately for a period of intense work rather than wait until the end of the summer, when most Vatican officials return to their posts.

He said there may be further meetings of the commission, but that none have been scheduled.

Archbishop Maida was nominated to the commission because of his expertise in canon law. He spent a decade helping to write the revised Code of Canon Law adopted by Pope John Paul II in 1983.

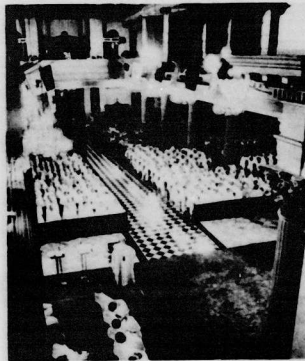
The pope announced formation of the commission in a letter to the U.S. bishops dated June 11. "The Gospel word 'woe' has a special meaning," when applied to sins with children, the pope said in the letter.

He quoted Jesus' words in Matthew's Gospel: "For him who gives scandal (to children) it would be better to have a great millstone hung around his neck and to be drowned in the depths of the sea."

"How severe are Christ's words . . . how great must be that evil," the pope wrote.

"I fully share your sorrow and your concern, especially your concern for the victims so seriously hurt by these misdeeds," he added.

Archbishop William H. Keeler of Baltimore, president of the NCCB, said, "We are indeed strengthened by knowing that the Holy Father has taken to his own heart our concern for both the victims of abuse by priests and the priests who abuse. We join in his call to prayer, and we will indeed use the means at our disposal to reverse this scandal."



BISHOPS' MASS—New Orleans's St. Louis Cathedral is filled as the nation's bishops attend a Mass celebrating the 200th anniversary of the New Orleans Diocese. The consecrated liturgy ended the U.S. bishops' June 17-19 spring meeting. (CNS Photo by Frank Methe, Clarion Herald)

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