

Strategic plan draft is in this issue

by John F. Fink

restatement of the Mission Statement, statement of values and goals, and detailed action plans for each goal.

There is also space for Catholics in the archdiocese to write comments and suggestions and send them to Dan Conway, archdiocesan director of planning.

There are no changes in the Mission

Statement, values and goals from those proposed earlier.

The action plans with each goal were prepared by task forces that reported to the core planning committee. The core committee then met June 21 and 22 to finalize the plans. A few revisions were made later.

The final revisions from the task force are due on August 1. The core planning committee is then scheduled to have its final meeting, August 17, to consider the task forces' final revisions and comments sent to Dan Conway. The presentation of the completed plan is now scheduled for September 8.

THE CRITERION

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Flood of compassion follows water's destruction

By Catholic News Service

WASHINGTON—As the Mississippi River and its tributaries continued to flow over their banks, flooding Midwestern cities and towns, Catholic churches became places of refuge.

Local parishioners have been doing everything from filling sandbags to providing food and shelter.

When floodwaters of the Mississippi broke through the levee of sandbags in the town of Keithsburg, Ill., the 750 inhabitants were forced to move to higher ground, and the hall of St. Mary's Mission Church in town became a command post for National Guard Troops.

The hall also has a multipurpose use: storage for the belongings of parishioners whose homes are underwater and temporary space for Sunday services for the Keithsburg Christian Church, now surrounded by water several feet deep.

Father Kenneth Przybyla, pastor of the Keithsburg mission, said residents were doing their best to cope with the situation. "People have been very generous trying to help out. Despite all this help, it's still a big mess," he told the *Catholic Post*, newspaper of the Diocese of Peoria, Ill.

When sandbagging at Keithsburg became pointless, volunteers turned their efforts to sandbagging further north in New Boston, Ill., site of another mission church, St. Therese of the Little Flower.

Severe storms have pelted a large area of the Midwest since April, and flooding began in late June. On July 10, President Clinton formally declared Iowa, Illinois and Missouri major disaster areas, clearing the way for federal relief of \$1.2 billion (Other states and funding have been added since). At least 20 people have died, and losses of farmers' crops alone will top \$1 billion. With damage to homes and businesses added in, the tally is over \$2 billion. The American Red Cross esti-

mated that more than 7,600 homes had been damaged or destroyed by flooding in Minnesota, Wisconsin, South Dakota, Nebraska, Iowa.

Problems continued even as the Mississippi's water levels fell slightly from La Crosse, Wis., down to north of St. Louis, in part because the river had broken and spilled over so many levees that the water spread out. In Missouri, the Mississippi had covered so much land that it lapped at the back side of a levee built to control the Missouri River. The rivers normally converge about 20 miles to the east, just above St. Louis.

West of the Mississippi in Des Moines, heavy rains July 11 sent the Raccoon River on a rampage that contaminated drinking water for 250,000 people and cut off power to a big part of the city.

Near the flooded Iowa River, farmers lost livestock as well as cropland to the surging water.

"One of my parishioners got his breeding hogs out, but he couldn't save the rest," said Father Bernard Weir, pastor of St. Joseph's parish in Columbus Junction, Iowa. He took two people into the rectory when they were evacuated from the town hotel.

"It's going to be a challenge for the next year or so" for the rural area, Father Weir told the *Catholic Messenger*, Davenport's diocesan newspaper. "A lot of people won't have insurance and it will be hard to recover from those losses," he added.

Back on the Mississippi St. Anthony's Church in downtown Davenport, a block above the city's high water mark, has had soup and sandwiches. Parishioners have also provided boxes of food for people forced out of their homes.

Father Conroy St. Anthony's pastor, hosts an ecumenical prayer service July 11. Ministers from several denominations and about 100 people from the area attended the service to pray for strength and relief from rains.

(see FLOOD on page 24)



FLOOD WATERS RISE—Father James DeBisschop, assistant pastor of St. Mary Mission Church in Keithsburg, Ill., looks out at the town's main street as he watches the rising waters of the Mississippi River. Communities throughout the Midwest are trying to cope with record flooding. (CNS photo by Anthony Inverso, The Catholic Post)

Catholic Charities disaster fund localizes service

(CNS)—To help flood victims, Catholic Charities USA appealed for donations on behalf of local Catholic Charities agencies in the states affected by the flooding.

Looking Inside

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Donations should be sent to Catholic Charities USA, Midwest Flood Relief Processing Center, 13331 Pennsylvania Ave., Hagerstown, MD, 21742. Checks should be made payable to Catholic Charities USA Disaster Response.

(Chris Cullinan, St. Rose of Lima member who attends Earlham College, is coordinating an Aug. 1 parish collection for the Catholic Charities disaster fund. Other parishes, including St. Andrew the Apostle in Indianapolis, are collecting money to help flood victims.)

Catholic Charities donations will be funneled through the local agencies in Minnesota, Wisconsin, Iowa, Illinois, Missouri and South Dakota to help individuals and families who have lost their property and suffered economic hardship, especially farm families who have lost their crops.

Jane Gallagher, Catholic Charities USA Disaster Response director, said in a statement that the financial assistance will help address specific needs, but that the agency wants to provide recovery assistance over the long haul.

"Many people in the affected areas are facing a horrendous uncertainty about their future," she said. "We want to help ease them back into some sense of stability by providing them with material goods to

rebuild their homes, financial assistance to meet their living needs, and counseling support to ease their fears and anxieties about what has happened to them."

The Catholic Charities USA Disaster Response Office works with the U.S. Catholic Conference to respond to disasters.

In St. Louis, Catholic Charities spokeswoman Karen Wallensack said the local disaster relief team, led by Catholic Charities and the Society of St. Vincent de Paul, has visited areas affected by the flooding. But the main work will come, she said, when the floodwaters recede and people begin to return to their homes.

"We're eager to get a corps of volunteers who will be ready to go," she told the *St. Louis Review*, the archdiocesan newspaper. Even though Wallensack had seen images of the flood on TV, she said she "had no concept of it" until she saw it up close.

"The people there are really going to need our support, prayer and compassion. Just knowing that the church is concerned has already made a difference in their morale," she said.

(Contributing to this story was Joseph Kenny in St. Louis.)

No paper next week

The Criterion does not publish an issue the last week in July. Therefore, there will be no paper next week. The newspaper's office will be closed the week of July 26. The next issue will be dated Aug. 6.

THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Morality cannot be left to a majority vote

by Archbishop Daniel M. Buechlein, OSB

Some of my friends are nervous about my taking on the challenge of commenting on the encyclical letter "Humanae Vitae." They are afraid I will embarrass myself. Other folks raise the old accusation about the incompetence of a celibate male addressing sex-related issues.



Talk-show hosts, whom I consider anti-clerical, love to make fun of "old" celibate bishops (and priests) whom they want to cynically caricature as pre-occupied with "what happens between the sheets." Or else they want to hint that all celibate people are somehow maladjusted, especially with recent publicity about pedophilia.

Some progressive thinkers question the right and the competence of non-married persons to address sexual matters. It is a tired argument and, if the right to teach anything was based on empirical experience alone, there are a lot of things that could never be taught and would never be taught by anyone.

In any complicated debate, undermining the opponent's authority is an effective strategy, but it doesn't

always work. I am authorized and obligated as an archbishop to teach the doctrine of the church "when convenient and inconvenient, in season and out," as Scripture says. Actually I raise the point here to make a further point: A major issue over the church's teaching about artificial contraception like that of abortion and euthanasia (and a celibate and male priesthood) is the questioning of authority in the church. In fact, isn't the issue of church authority the common denominator of most of the controversies of our day?

No human person has a corner on the truth and I know I don't. Only God does. If the truth which we call eternal is to find some limited human expression it must come by way of the eternal Word made flesh. Jesus Christ is the revelation of God in our midst and he established the human bases for a church which, by divine plan, is led by the Spirit of Truth through all the ages.

According to the Catholic view of divine mystery, the only way the teaching and action (revelation) of Jesus Christ could be handed on whole and entire from generation to generation must be by the guidance of the Holy Spirit. It makes sense that, unless it is to risk getting lost somewhere over the centuries, the guidance of the Holy Spirit could only negotiate its way through human history with the establishment of some divinely instituted human structure.

No individual human person has a corner on the gifts of the Spirit in the church. But, according to plan, Peter, with the Twelve, was made responsible for the leadership of the church. And when the chips are down appointed by the gift of the Spirit in sacramental ordination, Peter and the Twelve and their duly designated successors make the

judgment call. There is a complicated theology of Christ and the Holy Spirit, along with a complicated theology of church and of the sacraments, that underlies the Catholic teaching about authority and structure in the Catholic Church.

In other words, the hierarchical structure of the church is not based on an arbitrary sociology of governance and administration that was culturally rooted in first century Palestine or fourth century Rome. Accustomed as we are to democracy, we U.S. citizens may wish that Christ had founded a more democratic church. We like a majority vote. Public opinion polls are served with our breakfast. Yet, would any of us want to say at those polls should we determine what is true for the human family? For better or for worse the church doesn't operate that way. It never did and it never will.

I submit that if the church had functioned by majority vote pure and simple, it would have ceased existing as the authentic sacrament of Jesus Christ a long time ago. Yes, human authority can always be abused. There is a need for collaboration and communication and consensus-building about matters of faith and doctrine. Still, that cannot depend on a majority vote, much less on opinion polls. This is especially true in a society that has become dramatically secular and materialistic in its values.

And so, whether or not in the large picture artificial means of controlling birth is considered morally acceptable, or whether or not abortion or euthanasia is considered morally acceptable, morality will be left to a democratic majority vote. Look what is happening in denominations where that is the case.

More to come.

EDITORIAL COMMENTARY

Should pro-lifers support or oppose Ginsburg?

by John F. Fink, Editor, The Criterion

What position should pro-lifers take regarding President Clinton's nominee for the Supreme Court, Judge Ruth Bader Ginsburg? Should we oppose the nomination or support it?

It's fascinating that Kate Michelman of the National Abortion Rights Action League was unopposed with the nomination. She doesn't think Ginsburg is sufficiently pro-abortion. Why? Because she questioned the constitutional arguments made by Supreme Court justices when they legalized abortion in 1973 with the Roe vs. Wade case.

As recently as last year Ginsburg voiced her opinion that the states should have been given more discretion on the matter of abortion and bemoaned the division that the abortion issue has caused for 20 years. But this doesn't mean that Ginsburg is pro-life. Far from it. Indeed, President Clinton made it very clear that his litmus test for Supreme Court positions is that the person must be pro-choice on abortions.

Ginsburg does support abortion "rights," as she might or might not make clear during her confirmation hearings. It's just that, apparently, she would prefer to let the states legalize abortion. It was also encouraging to hear her say, on the day of her appointment, that she would be guided by the maxim of Chief Justice William

Rehnquist to judge each case on the constitutional questions involved, and not to play to "the hometown crowd."

Judge Ginsburg is getting support from some surprising corners, considering her pro-choice proclivities. Pro-life senators Orrin Hatch and Dennis DeConcini have praised her for what seems to be her judicial trademark—an attempt to unite hostile factions. The Wall Street Journal said that hers is "a voice of scrupulous honesty, freedom from cant, and strong moral commitment."

Judge Robert Bork was probably correct

when he said that Ginsburg is "about as good as we'll get" from the Clinton administration considering the fact that the nominee must be pro-choice.

It has been speculated that Ginsburg could join Justices David Souter, Anthony Kennedy and Sandra Day O'Connor in their views that the states may impose some limited restrictions on abortion but not outlaw abortion altogether. (Chief Justice Rehnquist and Justices Antonin Scalia and Clarence Thomas would reverse Roe vs. Wade altogether, as would Justice Byron White, whom Ginsburg will replace.)

Catholics must tell legislators concern for unborn

M. Desmond Ryan, Executive Director, Indiana Catholic Conference

The Freedom of Choice Act (FOCA) now before Congress is an attempt to legislate Roe v. Wade because of the fear of some that the decision may be overturned.

Laws in the United States allow for the choice of abortion and certain modest restrictions aimed at protecting human life. Indiana law has consistently affirmed reasonable restrictions on abortion, recognizing the important decision of the mother and the life involved. In fact, "childbirth is preferred, encouraged, and supported over abortion," according to an Indiana public policy statement.

However, FOCA would eliminate such restrictions by allowing abortion on demand throughout a woman's pregnancy for virtually any reason. The ambiguity of FOCA, which would allow abortion for undefined "health" reasons, places Indiana and other state

laws in jeopardy. FOCA disregards recent U.S. Supreme Court rulings which have upheld certain protections for the unborn. Such a law, which affects basic human justice, should not be examined lightly.

Despite the last twenty years of legalized abortion, the vast majority of Americans (89 percent) overwhelmingly oppose abortion on demand. FOCA ignores citizens' serious moral concerns about the destruction of unborn lives.

It is imperative that Catholics let their senators and representatives know of their opposition to any legislation that would weaken current protections for the unborn.

Irene Ryan, secretary to two archbishops, dies June 18

Irene Dautel Ryan, secretary to Archbishops Edward T. O'Meara and George J. Biskup, died on Sunday, July 18 at the age of 75.

A funeral Mass was held on Wednesday, July 21 at Holy Spirit Church, of which she was a member.

Irene Ryan discussed her work in the chancery office for the 1986 supplement of The Criterion marking Archbishop O'Meara's 40th anniversary as a priest. She was secretary at Holy Spirit for five years before she began her 22 years as secretary for the two archbishops. Of Archbishop O'Meara she said, "The archdiocese has been truly blessed by having this great statesman, this humble and holy man of God, as its chief pastor. I thank God every day for being given the opportunity to serve as his secretary."

Mrs. Ryan retired in 1990. She is survived by her husband Donald E. Ryan, sons, John P. and Edward J. Ryan, sisters, Thelma Arbuckle, Edna Arnold and Mary Lou Brown; brother, Dr. George Dautel; and six grandchildren.



Irene Ryan

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Advertisement for The Criterion newspaper, including a cartoon and subscription information: P.O. BOX 1717 INDIANAPOLIS, IN 46206

Churches, schools to receive *The Criterion* guide

by Margaret Nelson

Beth Luking is parish administrator of religious education at St. Gabriel in Connerville. She wants everyone to know the good news about the St. Gabriel faith community. Peg Hall is proud of the faith community in the Tell City Deanery.

The Criterion staff wants to learn about every parish over the archdiocese. But it is limited by personnel and resources.

So *The Criterion* has developed a new Publication Guide, which will be mailed to all parishes and schools in the archdiocese over the next few weeks.

The packet will guide parish leaders, like Luking, in their efforts to let members of the archdiocese know what is happening—even through the secular media.

"The Publication Guide would be a real asset to a local parish," said Luking, after looking at the first proofs. "It is helpful, not only showing how to submit things to *The Criterion*, but also to small

papers. The examples are simple to follow. The packet gives a lot of ideas."

Luking said, "I wasn't aware of how to submit items to radio and television. We need to explore these new areas."

"I feel comfortable sending items to *The Criterion*, but a lot of people don't know how to submit and article. I think *The Criterion* really does want to be archdiocesan. This shows people, 'I can do this.' They want their stuff in."

"We send things to seven or eight different papers in the area. Sometimes it runs; sometimes it doesn't. Sometimes it's not timely," she said.

"One other thing is that when you send the guide out, it says, 'We do want new things,'" Luking said.

"I know about my parish. I'm just aware that if I hadn't written in high school and college, I wouldn't be one of the ones who sends things," Beth Luking said.

Peg Hall sends stories, as well as notices of parish activities in the Tell City Deanery. After seeing the publications guide, she said, "It looks like it has some really useful information. The most important thing it does is encourage people to send their news."

"It is good that you mention the different categories, like Check It Out and Active List, so that people can direct their mail to the right place," she said.

Hall suggested that something be included so that people in the deanery who have story ideas will know to contact her.

She also wondered if it could be made clearer that people do not have to pay to place announcements or stories in the editorial part of the paper, like Check It Out or Active List. But parishes or organizations can purchase ads at reduced prices to give additional publicity to their special events.

"The guide will give people more of a sense that they know what they're doing when they want to send something. It encourages them to go ahead and send the information," Hall said.

The media packets are being sent to

public relations or development directors. They include a cover letter for the parish, organization or school. An eight-page "Publication Guide" brochure explains in detail how to send information or art to *The Criterion*.

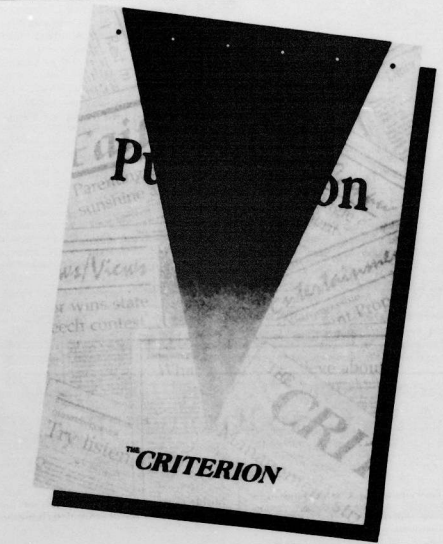
There are instructions and examples of press releases and fact sheets for other newspapers, as well as *The Criterion*. And sample public service announcements for radio or television stations are included.

Most parishes have Active List and obituary forms, but these have been updated for the kit. Organizations are asked to duplicate the forms before filling them out.

Names of staff members, along with the information that should be directed to each one, are printed on a business card in the packet. And because of Hall's suggestion, names of correspondents in the deaneries will be included, as well.



CRITIQUE—Beth Luking, St. Gabriel, Connerville, religious educator.



MANUAL—The Criterion "Publication Guide" will help parishes, schools and agencies inform the media, including their archdiocesan newspaper, about ministries, people and events they are involved in.



LIVIN' EASY—Leetha and Arnisha Winters talk with Franciscan Father Robert Sieg after a weekday noon Mass they attended with their grandfather, John Winters, at SS. Peter and Paul Cathedral. (Photo by Margaret Nelson)



ABC OFFICERS—To be installed Aug. 24 at St. Mary, New Albany, are new officers of the Archdiocesan Board of Education (from left): Diana Leising, secretary, from the Connerville Deanery; Al "Chip" Hoop, vice president, Indianapolis North Deanery; and Kathy Brennan, president, New Albany Deanery. With them is executive director of the Office of Catholic Education, Daniel Eisener. (Photo by Margaret Nelson)

Holy Cross to sponsor adult series on human sexuality

"Human Sexuality: Wonderful Gift and Awesome Responsibility" is the theme of an adult education series being sponsored by the Indianapolis Holy Cross Parish board of total religious education.

The four-part series is based on the U.S. bishops' 1990 document "Human Sexuality: A Catholic Perspective for Education and Lifelong Learning."

Each Thursday meeting will be held at Holy Cross Church, beginning at 7 and lasting until 9:15 p.m.

The first presentation, on August 12, will feature Paulist Father Richard Sparks, an editor of Paulist Press who holds a doctorate in moral theology. He teaches, writes, and serves as a consultant on sexuality and biomedical ethics issues. Father Sparks will discuss "An Overview of the Document."

On Sept. 2, Valerie Dillon will present "Human Sexuality and Married Life." Dillon served as director of the archdiocesan Office of Family Life for nine years and is former editor of *The Criterion*. She and her husband Ray celebrate their 40th wedding anniversary this year, and are parents of four grown daughters.

Bob Meaney, coordinator of catechetical ministry formation for the Office of Catholic Education, is a single religious educator. On Sept. 9, he will discuss "Human Sexuality and Single Life."

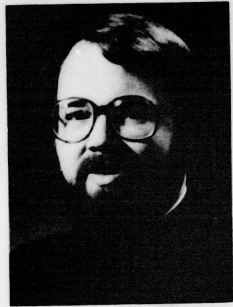
Maggie Fabst, director of holistic health services for the Sisters of Providence at St. Mary of the Woods, will give the Sept. 16 presentation: "Human Sexuality and the Person with a Homosexual Orientation." She and her husband Bob Fabst live in Terre Haute. She has counseled people of homosexual orientation in her work as a psychologist.

One of the planners said that the sponsors of the adult series hoped to focus on parents looking at the issues of sexuality strictly as adults for themselves. It is believed that the teaching of the children will be improved if the parents are "comfortable with their own sexuality."

It was also considered a way to begin studying some of the U.S. bishops' documents.

Those wishing to purchase a copy of the human sexuality document at \$9 per copy, may call Holy Cross Church.

There is no cost for the four programs, but a free-will offering will be taken to help defray expenses.



Father Richard C. Sparks, CSP

FROM THE EDITOR

Catholics should understand Islam better

by John F. Fink

A few weeks ago I mentioned a survey, commissioned by the American Muslim Council, that showed that only 23 percent of Americans have a favorable attitude toward Muslims. This undoubtedly is because many of the people who do distastefully things seem to be Muslims. Saddam Hussein is a Muslim, as was the Ayatollah Khomeini. Muslims were involved in the World Trade Center bombing and in the thwarted plans to bomb other places in New York.



On the other hand, Muslims have been victims of the "ethnic cleansing" in Bosnia-Herzegovina and many believe that the United States and European countries would have been far more willing to intervene there if the victims had been Christians. Ever since the seventh century Christians and Muslims have battled.

But we must not blame Islam for the excesses of some people who profess that religion any more than we should blame Christianity for people like Adolf Hitler or King Henry VIII or, for that matter, Tomas de Torquemada (grand inquisitor of the Spanish Inquisition) or Pope Alexander VI. Islam is no more to be blamed for terrorist acts committed by Muslims than Christianity is to be blamed for the terrorism of the Irish Republican Army.

We should follow the lead of Pope John Paul II who has reached out to the Muslims all over the world—in Africa, the Middle East, Asia and other places.

WHEN PROPERLY PRACTICED Islam is a very peaceful religion. In fact, the world Islam itself means peace and submission, or to achieve peace by submitting to the will of God. A Muslim is one who submits to the will of

God. Those faithful to the religion do this by declaring that "there is no God except Allah and Muhammad is the messenger of God." (Allah is the Arabic word for "one God.")

Muhammad was the founder of Islam. Muslims believe that he received revelations from the angel Gabriel over a period of 23 years beginning when he was 40 in the year 610. After his death these revelations were compiled in a book called the Quran (or Koran), which Muslims consider to be the final word of God.

Along with Christianity and Judaism, Islam is one of the three great religions that trace their origins back to the patriarch Abraham. Muslims accept all of the ancient Jewish prophets, as do Christians. Where we differ, though, is that we Christians believe that Jesus was divine while the Muslims believe he was one of the prophets. The Quran says that Jesus was born miraculously to a virgin and that God performed many miracles through him to establish him as a prophet. Devout Muslims also believe that Jesus did not die but was raised into heaven and will come back again to the world. They also have a strong devotion to Mary, Jesus' mother.

ISLAM HAS WHAT ARE called its five pillars: 1. the belief in one God and that Muhammad is his messenger; 2. prayers which are prescribed five times a day; 3. fasting from food and sexual activity, particularly during the month of Ramadan when fasting is done from sun-up to sun-down; 4. a religious tax or charity to aid the poor; and 5. the hajj, which is the pilgrimage to Mecca between the eighth and 13th days of the 12th month of the Muslim year, once in a lifetime if at all possible.

Muslims' views about morality, on most issues, are identical (or nearly identical) with those of Catholics. For example, they believe that abortion is murder and is not permitted except to save the mother's life. Similarly, they oppose euthanasia but do not believe in heroic measures to artificially prolong the life of a terminally ill patient.

They regard premarital, extramarital and homosexual acts as sinful.

True Muslims have a high regard for life. A verse in the Quran says, "Anyone who saves one life, it is as if he has saved the whole of mankind and anyone who has killed another person (except in cases of murder or mischief on earth) it is as if he has killed the whole of mankind." Because of this emphasis on saving a life, Muslims believe in organ transplantation provided consent is obtained from the donor (or his or her family in the case of a fatality.)

Muslims' belief in a heaven and a hell is also similar to that of Christians. They believe that those who do good on earth will be rewarded with a life of permanent happiness in the company of good people in heaven and that those who do evil will be punished in hell.

IF ISLAM IS SUCH a peaceable religion, why have there been battles between Muslims and Christians (and between Muslims and Jews) for so much of history? Muslims have a right to ask such the same question: If Christianity preaches peace, why have Christians fought so many wars throughout history?

In the hundred years after Muhammad's death, Arab nations whose people practiced Islam spread across north Africa and into Spain. But the Muslims have always been far more tolerant toward Christians in the lands they occupy than have Christians toward non-Christians in the lands they conquer (such as the New World). This was particularly true during the centuries when Muslims ruled Spain.

Islam's expansion in the world has not always been accompanied by arms. Today there are substantial Muslim populations in India, Indonesia, China and many parts of Africa that the pope has visited. It is the fastest growing religion here in the United States where it has six million followers and will surpass Judaism early in the next century. It is a religion Catholics should understand better and learn to live peacefully with.

THE HUMAN SIDE

Msgr. Geno Baroni's approach to the multicultural explosion

by Fr. Eugene Henrick

Some 339 languages are spoken in the United States. In Los Angeles alone, seven languages cost \$1 million.

The United States is in the midst of a multicultural explosion.

This is also a multicultural moment for the church. How well the church responds will greatly influence the strength and vitality of the church community.

On paper the church's approach to multiculturalism can match the best thinking in the world. The church believes each culture is the bearer of gifts and that the better we recognize those gifts the better we will be at living together harmoniously.



The church believes every person deserves respect and that we ought to possess a sense of awe in the presence of every individual, no matter what his or her culture.

But when something is not in order, the church is concerned. And here I'm talking about the disorder that develops in human relations when individuals do not receive their due—when their dignity is not recognized in accord with God's word.

To be armed with sound principles is one thing; to put them into everyday practice is another. As the multicultural explosion expands, how can the church contribute to bridging the gap between principles and practice?

Revisiting the past for the inspiration it offers may be one way to jump-start a multicultural movement.

Recently I read "Geno: The Life and Mission of Geno Baroni" (Paulist Press). Msgr. Baroni, who died in 1984, lived in

Washington, D.C., and became an assistant secretary at the Department of Housing and Urban Affairs. A specialist in urban ethnic affairs, Msgr. Baroni believed in neighborhood pride.

If people take pride in their neighborhood, it becomes a true community, and where there is true community everyone wins regardless of race, creed or color. Msgr. Baroni worked hard to provide housing for the poor and often went after local governments that neglected them. Like Christ who applied justice to his own class out of town, like others, he had moments of depression and self-doubt.

Yet he had a spirit and vision that turned bystanders into participants in society, and he left us ideas that are as valid now as they were then.

During his life Msgr. Baroni was influenced by people like Msgr. George Higgins, known for his work in the field of labor, Catherine de Hueck Doherty, known

for housing the poor, and Father J. Brian Hehir, one of the authors of the U.S. bishops' pastoral letter on peace.

Reading Msgr. Baroni's story we come to realize that a person's accomplishments are not his alone. Behind every inspiring person is a network of inspiring persons. Not many of us will ever have the privilege of personally entering the circles Msgr. Baroni was accustomed to working with the people of neighborhood streets as he did. We can, however, receive inspiration from the story of his life.

Others from our recent past can inspire us equally well. For a challenge of day, Father John Cronin and Father John A. Ryan, for example, cannot but draw us further into the circle of those who championed human dignity.

These figures from our history offer needed inspiration along with practical insights. It's time to revisit our history as we prepare for a new era.

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THE BOTTOM LINE

The weekend when I was convinced the gremlins were after me

by Antoinette Bosco

The last year or so I've been trying to slow down a bit. I'm tired of working long hours every day, always having long lists of things to do, never finding enough time to get everything done. It always seems that something unexpected comes up to prevent me from slowing down.

One weekend recently I became convinced that gremlins were after me. First there was a surprise visit from my daughter, her husband and baby. That was fine—except that I had a wedding to go to. I greeted them with honest joy, got food ready for them and then finally left for the wedding.

Upon entering the church, however, the realization dawned that the wedding gift was still at home.

I decided to enjoy the wedding. But one minute after greeting the bride and groom outside the church, I ran to my car, scooped

home to grab the gift and returned for the reception. It was what the books call a stress reaction, but eventually calm returned.

When I got home after the wedding, my daughter had already invited more relatives. I switched gears and became the cooking mother. Everything was going well until the dishwasher, stacked with the dirty mess, decided not to work.

The next day I was having guests over for brunch. As I began preparing the meal, my daughter called to me from the living room. She had been vacuuming, and something went wrong.

There was the smell of smoke; the vacuum cleaner had gone kaput.

I went back into the kitchen, opened the freezer to take out some vegetables—and guess what? The frozen vegetables were all! Everything in the freezer was unfrozen.

By now I was beginning to wonder if some strange cloud had enveloped the house. But there wasn't time to contemplate this.

Everything from the freezer got put into a pan and cooked into something or other. I could have thrown out the food, but my

daughter and her husband love "Care" packages. And I felt like a good mother. Preparing them meals for the week.

When everyone left and I had the place cleaned up, I decided to forget about my non-functioning refrigerator, dishwasher and vacuum cleaner.

I went to my computer to write my column. But when the computer began to act up, I decided to throw in the towel. I put on a CD of Liszt's "Etudes," sat down, closed my eyes, and listened. In no time, I went from a human dose to a human being. In that moment, I felt close to God.

Thinking about the crazy day, it struck me that it was kind of like a silly movie in which the appliances take over and control someone.

But what a great lesson it had become. In being forced to spend time doing things I wouldn't have chosen to do, I vowed never to forget that time is the substance of life.

Time surely shouldn't be wasted in rushing around, becoming so engaged in doing things that we come to believe our value is based on our productivity—what we produce.

After a half-hour of music, meditation and prayer, I went back to the computer.

Guess what? The gremlin was gone, and the computer was working perfectly. There's probably an explanation, but I won't look for it. I'm just happy this series of events catapulted me into taking that half-hour of very fruitful rest.

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To the Editor

Is there uniformity in church today?

I attend daily Mass at different local parishes, simply because my home parish does not always offer a 7 a.m. Mass through the week. At one parish, the entire congregation kneels during the eucharistic prayer, and again at the prayer before Communion. Parishioners also hold hands during the Lord's Prayer.

At other parishes, no one kneels except after receiving Communion, and members do not hold hands during the Lord's Prayer. In some churches, kneelers do not exist at all.

At one parish, the attitude within the church before Mass, or at anytime I have been there, is one of great quiet and calm. It is very peaceful, and it appears the members have great respect for the quiet. When there is no Mass, the people seem to respect the altar, and you rarely see anyone near it.

At another, trying to pray before Mass can be frustrating because so many people walk into the church talking, out loud, or see a friend across the aisle and go over to talk to them seemingly without concern for anyone else there. When Mass is not in progress, the altar area is frequently used for group meetings, even though the church has numerous empty rooms for meetings, and it is not unusual to see people milling around the altar talking or laughing.

The current St. Joseph's Missal indicates we are to kneel at specific points in

Mass, yet one priest says the church has changed that, and that now the proper conduct is to stand for all prayers. As far as the altar goes, I was of the understanding that the altar is sacred, even when Mass is not in progress, and that the area around it was always to be treated with dignity and respect.

Members of each parish I have spoken to seem to think their way is correct and in keeping with the church's teachings. So what is proper? What is "right"? Is there any uniformity in the Catholic Church today in these matters, or is each parish left to determine its own code of conduct?

Jon R. Myers

Indianapolis

Catholic group for homosexuals

In the April 23rd issue of *The Criterion* a question in Father John Dietzen's "Question Corner" concerned a Catholic group for homosexuals called Courage. The one who asked the question was a member of this group and suggested that many could be helped as he has been helped if they knew about Courage.

Father Dietzen's answer gave the history of the organization, said that its main purpose was to help homosexuals to live chaste lives in accord with the Catholic Church's teachings, said that Cardinal John O'Connor is a strong supporter, and told

where people could write for more information. This information is important to all Christians who do not condemn the person but who do condemn th- sin. As believers in God's law we should speak out against the propaganda that is infiltrating our schools, radio, television, newspapers, and any other form of communication. God does not accept homosexuality as an alternate lifestyle. God does not recognize the marriage of two gays or two lesbians. These are, however, values that are being passed on to our children. How can we just sit back and let this happen?

Mrs. Bernadine Purcell

Clarksville

One more letter on proper attire

I am responding to the letters recently published concerning the proper attire for attending Mass on Sundays, Holy days, etc. My husband and I are both 30 years old and we have two small sons, ages 3 and 1. We both were raised in traditional Roman Catholic households and attended Catholic schools. As I grew up, attended college and left home, many faith decisions arose and now, as I look back, I realize that I can honestly say I am a Roman Catholic by choice—easily delineated by specific decisions I made as a young adult—as opposed to blindly accepting a faith in which I was raised.

This being my background, I feel I should voice my thought on proper attire and conduct at the celebration of the Eucharist.

Just as one would "dress" for dinner to dine at a nice restaurant or with friends for a dinner party, I feel one should "dress" to go to God's house for his sacred meal.

It's that simple. We each were taught



respect as children and manners as young adults. If you were invited to dine at the White House, what would be your attire?

The privilege to take part in so great a feast is not something we should regard lightly. As great the privilege, so too should be our respect and care in which we ready ourselves to partake.

I don't advocate suits and ties or even a dress if that's not your style. But look at all the men who dress in suits for work and the dresses we buy to attend weddings. Isn't God worth the same effort and regard?

Yes, we should be comfortable in God's house—our house. But the event itself—the Eucharist—should command our proper respect, and in our society, our dress and comportment need to be included in this respect.

Joanne L. Dole

Holton

Point of View

Why does church lose its members?

by Jerome W. Schneider

In the July 2 *Criterion* Editor John F. Fink's column asked the question, "Why does the church lose its members?" I submit that the root cause is evident. It is the liberal, progressive, "I'm OK, you're OK" interpretation of Vatican II's proponents, having communalized sin and minimized individual responsibility before God, now routinely describe the Eucharist as a "communal meal" instead of being the true body and blood of Jesus Christ.

These false prophets would have us believe in a "social church" that is little more than "all the People of God" and distinctly not the visible, institutional, apostolic hierarchy charged with leading the faithful not only in matters of faith and morals but also in secular administration—not, in short, the authoritative church which, according to orthodox teaching, was founded by Christ.

To quote the Prefect of the Congregation for the Doctrine of the Faith, Cardinal Joseph Ratzinger, "The church is supernatural, not only sociological, and the phrase 'People of God' in Scripture and in Vatican II is a reference to Old Testament Israel whereas the church receives her New Testament character more distinctively in the concept of Body of Christ."

The prefect goes on to say that the church "is much more than the simple sum of her members," adding that she is "not a party, a club or an association" and that "her structure is not democratic but sacramental and consequently hierarchical, retaining authority and obedience."

The aforementioned misinterpreters of the council also convey the impression that the church now holds that one religion is as good as another, entirely ignoring Vatican II's clear statement that "whosoever knows Christ was made necessary by God through Jesus Christ, would refuse to enter

her or remain in her could not be saved" (Dogmatic Constitution on the Church, No. 14).

True, the church also teaches that "those also can attain to everlasting salvation... who do not know the Gospel of Christ or his church, yet sincerely seek God... and by deeds do his will... through conscience" (No. 16), but it is not to deny that the Catholic Church is the church of Christ and the apostles.

The liberal progressives misconstrue ecumenism as a ploy of never mentioning any teaching of the magisterium which, because it is distinctively Catholic, might cause friction with non-Catholics. According to this view, an ecumenical Catholic is one who thinks that the differences between Catholicism and other faiths are not worth mentioning. This sort of ecumenism is simply the desertion of the Catholic faith.

The danger of socializing the church is that individuals are thereby encouraged to project their sins onto the community. It then becomes "we sin" and not "I have sinned." But in fact I will not face my sin in a group but alone—face to face, one on one. Pleading "but we all did it" won't serve me then. Social action, which is so vigorously stressed by the progressives, is part of this mission of Christ's church, but the primary mission Christ is to save individuals from sin.

The Catholic Church is not an association of free thinkers. Roman Catholics, to remain in good standing, are bound to submit their minds and wills to its authority. The safeguard we in the pews have against the "progressive" contradictions of Vatican II by dissident theologians, priests and nuns is the magisterium, that part of the "People of God" which serves as a clearnough for ideas.

The faithful are crying for a return to orthodoxy, for the "old-time religion" where sin is clearly labeled sin, where Mass is attended for the joy of receiving the true body and blood of Christ, where respect for and obedience to the Holy Father are matters of course. They have not been taught this for some time, and that is why the church loses its members.

What they don't say about RU-486

by Amy T. Miller

What would you think if I said that the problem with women is that they can get pregnant? If I suggested that in order to be equal, women must be just like men—and that they should chemically alter the natural rhythm and functions of their bodies to achieve sameness? Would you stand and applaud me as a champion of the female half of the species?

Well, that's the line we are being fed by pharmaceutical companies and their allies in the self-styled "feminist movement," who are literally trying to shove RU-486 down our throats.

RU-486 is perhaps better known as the "French abortion pill." It is not a contraceptive, as it doesn't prevent conception. Rather it is a potent chemical which inhibits the hormone needed to maintain the nutrient lining of the uterus. The effect is to starve the unborn baby even as late as the eighth week of pregnancy.

The men who designed this high-tech torture will tell you that this is "better living through chemistry" because it allows women to end their pregnancies through a safer and easier non-surgical abortion. Set aside for the moment the reality that women typically prefer being offered more positive solutions to the problems they face rather than the devastation of abortion.

What the RU-486 pushers often conveniently forget to highlight is that this method of chemical abortion is virtually always a two-part process. A prostaglandin, another powerful synthetic hormone designed to induce contractions of the uterus strong enough to expel the unborn child, must also be administered. And when was the last time you heard one of the drug's proponents openly announce that prolonged severe bleeding, nausea, vomiting, pain and death by heart attack are among the other known effects of this deadly duo?

If all the misleading propaganda by those profiting financially from RU-486 hasn't insulated your intelligence enough, then listen to their friends in the feminist leadership. The most adamantly pro-abortion among them will tell you in politically correct jargon that this abortion method

empowers women because it is more private. If you let them, they'll lead you to believe that eventually this may even allow us the "right" to abort our babies in the sanctity of our own homes. No need to be under the control of all those physicians.

Of course, if you press them they'll have to tell you how the procedure really works.

In France, where it originated, the process typically involves four office visits and can take over two weeks. Women are required to receive counseling about options and wait one week before going forward with the abortion. Also, each pill has to be registered with the government. When the procedure results in incomplete abortion, as is sometimes the case, the woman must then submit to a surgical abortion.

As the Bishops' Committee for Pro-Life Activities said recently in a letter of protest to Hoechst A.G., the parent company responsible for the manufacturing of RU-486, the United States is not "a plausible candidate for limited or regulated use of RU-486. The same extreme legal doctrines that have prompted... broad public opposition have also made it difficult or impossible to regulate abortion even to protect women's lives. Waiting periods, informed consent provisions, and other regulations that would be deemed minimally necessary in France or Germany are all under legal attack by our country's proabortion movement."

The bishops point out what the "feminist leadership" tries to hide, namely that RU-486 "has already killed one woman and endangered several others in France, where it was used under relatively strict medical supervision, introducing such a drug into the unregulated American abortion industry would be the height of irresponsibility, even from the standpoint of women's health alone."

So the next time you get a dose of "RU-486 speak" don't swallow it. This is not a "safe, new, abortion method" tantamount to taking an aspirin. Rather, it is the latest chemical exploitation of women—yet another misguided way to alienate women from their children and from their community.

(Amy T. Miller is assistant director for program development of the bishops' Secretariat for Pro-Life Activities.)

CORNUCOPIA

The world as it is today

by Cynthia Dewes

We're really in for it now. A recent news report on the radio informs us that educators somewhere in this hyperactive country plan to train kids for "the world as it is today." They didn't define exactly what that means, but we suspect that the sound byte mentality is at work.

As if this isn't ominous enough, the educators proposed to do this ostensibly desirable thing by de-emphasizing curricula containing the studies of history and the English language. Instead, they favored



more relevant areas of learning which were not spelled out either (that is, if spelling could still be considered an educational option). It's a sure bet the "school of what's happenin' now" wouldn't be considering items of study like the ethics of modern scientific technology, or moral analyses of world politics, or cosmic projections for the future of humanity. I mean, knowledge gained in ignorance of our shared past definitely had its limits. Ditto trying to express heavy-duty ideas without the use of written mother-tongue.

Also, if emphasis on English is to be minimized, perhaps these educators contemplate communication by voice computer, by instant transmission through light, or even psychic, waves. Maybe their presentations would be entertaining closed-circuit TV commercials or docudramas or

sitcoms dealing with issues of public health, social justice, speculation on current affairs, and lessons in political correctness.

Now, suppose we subscribe to this educational idea, whatever it actually means. Will the old-fashioned "hard stuff" disappear entirely in favor of learning about Creative Discourse, or Celebrity Politics, or Problems We Developed After Hearing About Them on Donahue or Geraldo? Without history and language, will the need for memory wither, making cumulative knowledge a thing of the (uh) past.

The fact that something we study is not easy to understand does not make it an unsuitable thing to learn. Nor does study of abstract ideas leave us unprepared for daily living. On the contrary, learning to think, to observe, to analyze, to empathize, to draw conclusions from evidence—these are

check-it-out...

The 1928 class of Our Lady of Lourdes Grade School will hold its 65-year class reunion on July 31 at the Marriott, 7202 E. 21st St. with a luncheon at 1 p.m. and a social hour. For more information, call 317-357-3492.

Jon Stemkoski's Celebrant Singers, an internationally known Christian music ministry, will present a community-wide concert on August 12 at 7:30 p.m. at St. Lawrence Church, 4950 N. Shadeland Ave. The concert is free of charge and a free-will offering will be taken. Concert attendees will hear contemporary Christian music, praise and worship and a personal witness and ministry. The group features 10 singers and a 12-piece orchestra. Celebrant Singers have travelled

throughout all 50 states and 52 foreign countries. They have ministered to more than four million people in live concerts and countless others via broadcast media. For more information about the concert, call St. Lawrence's parish office.

The Bishop Chatarad High School class of 1968 will hold its 25th reunion on July 31 from 7:30 p.m. to 12 a.m. at the Ritz Charles in Carmel. The class of 1983 will hold its 10th reunion on August 14 from 6:30 p.m. to 12 a.m. at the Indianapolis Zoo Pavilion. For more information, call the Bishop Chatarad Alumni office at 317-251-1451.

Haitian President Jean-Bertrand Aristide will speak at the 1993 Pax Christi USA National Assembly, August 6-8 at St. Mary's College in South Bend, Ind. The theme of this year's assembly, "The

theme of this year's assembly, "The Dream of a Prophet: The Beloved Community," reflects the 30th anniversary of Dr. Martin Luther King, Jr.'s "I Have a Dream," speech. Aristide is scheduled to address the assembly on August 6 at 7 p.m. For more information, call the Pax Christi USA at 814-453-4955.

Holy Cross Church, 125 Oriental St., will present an adult religious education series based on the U.S. Bishops' 1990 document, "Human Sexuality: A Catholic Perspective for Education and Lifelong Learning," on four evenings from 7-9:15 p.m. The first seminar held on August 12, will feature Faustler Richard Sparks giving an overview of the document. On Sept. 2, Valerie Dillon will address the subject of human sexuality and married life. The third session will be held on Sept. 9 with Bob Meaney lecturing on human sexuality and single life. The final seminar will be held Sept. 16 with Maggie Pabst, a psychologist in Terre Haute, addressing human sexuality and the person with a homosexual orientation. The cost is free and a free-will offering will be taken to help defray costs. For more information, call the Holy Cross parish office.

living skills of the highest and most necessary order. One of the major responsibilities of a family, whatever its composition, is the sharing and transmitting of knowledge to its offspring. Knowledge not only of how life is, but how it was, and how it can and should be. Even now, in "the world as it is today."

wips...



Paul J. and Leona M. Kaperak will celebrate their 50th wedding anniversary on July 25. A Mass will be held at St. Ann Church in Terre Haute at 11 a.m. Family and friends are invited to attend a reception at the Turner Community Center, Denning Park on July 25 from 1:30-3:00 p.m. in Terre Haute. Paul and the former Leona Barron were married at Sacred Heart Church in Salina, Kansas. They are the parents of Paula Singer and Patty Talen. They have five grandchildren.

Father Mike O'Mara was one of the recipients of the 1993 Jim Byrne Award for outstanding neighborhood and community involvement. The award was given by Eastside Community Investments, Inc.

Franciscan Father Conan Mitchell celebrated 50 years of religious life with a Mass at his hometown parish in Ashland, Wisconsin on June 27. Southside Indianapolis residents may remember Father Conan from his many years at Sacred Heart Church where he served as assistant pastor from 1948-1954 and returned as pastor from 1960-1968. He now serves as a senior associate in Ashland, Wisconsin.

Monsignor Raymond T. Bosler tells it like it was, is and should be.



Mgr. Bosler with Archbishop Paul C. Schulte during Vatican Council II.

New Wine Bursting Old Skins

Memories Of An Old Priest Longing For A New Church

Mgr. Raymond Bosler, founding editor of the Criterion, shares thoughtful and informative memories about the Church before Vatican II, the Church as he sees it today, and the church he hopes will evolve in the future.

A captivating memoir by a man who has known both the "old" and the "new" Church and who was an expert witness to the excitement of Vatican II.

Mgr. Raymond Bosler may be "an old priest longing for a new church," but his memoir vibrates with the vitality of youth on every page. With clarity and wit he describes the Church as he knew it before Vatican II, the Church as he sees it today, and the Church he hopes will be filled with "new wine."

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Italian prisoners of war honor 50-year anniversary of chapel

The fourth annual Italian POW "Chapel in the Meadows" Mass and pitch-in picnic will be held on August 8 at 11 a.m. at Camp Atterbury near Edinburgh.

The Mass and pitch-in picnic commemorate the 50th anniversary since the building of the chapel in 1943 by the Italian prisoners of war incarcerated at Camp Atterbury. The Italians, most of whom had been captured in North Africa, built their tiny church near the guard tower overlooking the barracks. Father Maurice F. Imhoff, the prisoners' chaplain, dedicated the chapel to the Blessed Virgin Mary. In October that same year, the internment camp was visited by the Archbishop Ameleto Cagnani, apostolic delegate of the Vatican in Washington, D.C.

Col. Jorg Stachel, post commander at

Camp Atterbury from 1986 to 1992, deserves much of the credit for working and preserving the history of Atterbury by restoring the chapel and creating the outdoor memorial park that honors the many veteran soldiers who trained there on their way to battle.

This year, one of the honored guests will be Libero Puccini, former Italian POW who was imprisoned at Camp Atterbury in 1943. While there, Puccini helped carve the name of the camp on a large stone that is used to mark the entrance to the post.

Camp Atterbury is located 30 miles south of Indianapolis. Take I-65 south to the Edinburgh exit, then go west on Route 252 to Atterbury entrance. Follow the POW Chapel signs. For more information, call Sol Petrucci at 317-849-9731.



CHAPEL IN THE MEADOWS—Sol Petrucci, Libero Puccini and Col. Jorg Stachel at the Camp Atterbury Italian Prisoner of War Chapel. The 4th Annual Mass and Picnic, sponsored by the Italian Heritage Society of Indiana, will be held at 11 a.m. on August 8.

The Woods hosts national Providence retreat

by Mary Ann Wyand

"For in every season, the winters of sorrow and struggle, the summers of joy and peace, providence will rise before the sun."

That belief, along with many affirmations of God's loving care in the world, were central themes of the first National Retreat on Providence for Sisters of Providence and their alumnae July 16-18 at St. Mary of the Woods.

During the weekend retreat, Providence sisters and alumnae from 45 of the religious order's schools throughout the United States gathered to discuss "Providence: Finding Meaning in the Chaos." Providence Sister Barbara Doherty, president of St. Mary of the Woods College, led the assembly in reflections on "Providence: Chaos and Meaning," "Providence and Planet Earth," and "Love Summons the People of Providence."

During liturgies and sharing sessions, retreatants sang "Lord, be with us, with your love, be with us, all our hope is in you." The musical refrain, written by Christopher Walker, was used as a prayer, a petition, and an offering of praise.

"I thought about how our foundress (Venerable Mother Theodore Guerin) would be smiling to see her Sisters of Providence spending a weekend in prayer and dialogue on the topic of providence with the alumnae of the schools," Sister Nancy Nolan, general superior of the Providence order, explained after the retreat. "As we were going through the weekend, I was reminded of the motto she chose for her schools—*Virgus Cum Scientia*, which means 'virtue and knowledge united.'"

The National Retreat on Providence was "a watershed event in our history," Sister Nancy said, "and has deepened our awareness of how providing opportunities for spiritual sharing among women of faith is a part of our mission."

As the retreat presented, Sister Barbara blended humor with hard talk in her care and non-care relate in the world, how people of providence need to interact with

the environment and how a loving attitude can help change life circumstances for the better.

"Providence is a word that is wonderfully rich in meaning," she said. "Providence is that name of God which brings the motions of human existence into meaning."

Sometimes, Sister Barbara said, the motions of order and chaos, care and non-care, submission or participation in change, and hindsight, foresight and oblivion cause people to feel frightened because they don't know how to find any meaning in these situations.

"How does providence give us meaning?" she asked. "God reveals meaning to us by things that happen, through events and people in our lives. Something clicks into place, we begin to feel a kind of meaning, and there is healing. Our insights of ourselves, our insights about life, our insights about God, evolve and as day passes day we begin to see meaning where we didn't see meaning before." People don't like to associate providence with events that feel like non-care, she explained. However, it is important to recognize that experiences of non-care are as much providence as the experiences of being cared for in our lives.

In difficult times, Sister Barbara said, "it's better somehow just to be present and to keep providing than to try and speak about it." The most wonderful model of this caring and non-caring is the way the Lord's father and mother cared for Jesus in the moment of the Crucifixion. We know that God cares because we know people who care. The caring of God has a human face. All of us can participate in providence by caring about persons, situations or events.

There are times in our lives when we must surrender to providence, she said. "Surrender and submission to providence are gigantic and mighty human acts. It is as hard to surrender as it is to participate in change. But there are circumstances in our lives when we must say 'Yes.'"

At other times, Sister Barbara explained, "we don't know how to put any of us pieces together or as much anything means. The only thing to do is wait. We must wait for the revelation of Jesus, wait until we see it again and we find meaning. If providence can be correctly labeled as 'that name of God which brings the motions of human existence into meaning,' then people of providence are persons in whose lives there appears to be meaning."

The theology of providence gives people a language to speak of human experience, she said, particularly its painful side.

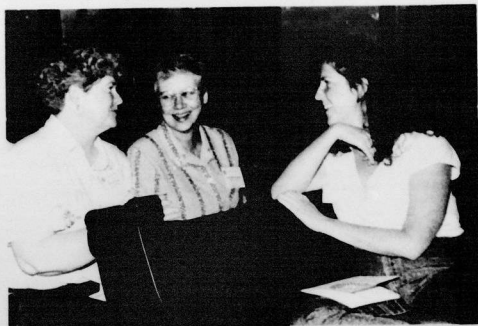
"Both order and chaos, both care and non-care, both submission and participation in change, both hindsight and foresight and oblivion and darkness, all of that is really the providence of God," Sister Barbara said. "This kind of thinking about providence tells us how to live. It teaches us how to pray. It teaches us how to act. Instead of just living life with one thing or another coming at us, we learn to look to pray, to reflect, on 'What are these pieces of providence that are a part of all of our lives?'"

This language of providence helps people make choices and decisions, she said, inspires courage and freedom, and enables acceptance to change.

To be care for the earth, she said, people of providence must utilize the cardinal virtues of prudence, justice,

fortitude, and temperance in order to preserve the fragile environment.

"As people of providence, we have been called to bring about change in the way humans think about the earth and how we care for it," Sister Barbara said. "We are a part of this earth. We are partners."



TIME FOR REFLECTION—Providence Sisters Jan Craven from Yorba Linda, Calif., (left) and Katherine Manley of St. Mary of the Woods talk with Providence alumnae Elizabeth Nilles of Cold Spring, Ky., during the first National Retreat on Providence held July 16-18 at The Woods. Sisters and alumnae of 45 of their schools met to discuss providence in the world. (Photos by Mary Ann Wyand)

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Providence Sister Barbara Doherty

Denver museum has Vatican art

by Mary Ann Wyand

When Pope John Paul II arrives in Denver next month for World Youth Day, priceless artwork from the Vatican already will be on display for public viewing in a special exhibit at the Colorado History Museum.

"Vatican Treasures: 2,000 Years of Art and Culture in the Vatican and Italy" will include 250 great works of art from Michelangelo, Rubens, Bernini, Remi, and other renowned artists.

Located on Civic Center at 13th Avenue and Broadway Street in downtown Denver, the Colorado History Museum will host the world premiere and only North American venue for the collection.

Until Aug. 31, museum visitors will be able to view the only authorized copy of "The Pietà" as well as tapestries, paintings, and sculpture from the Vatican and 40 Italian cities.

Peter Paul Rubens' "The Last Supper,"

G. B. Piranesi's "View of St. Peter's Square," Guido Reni's "St. Girolamo and the Angel," and Albrecht Durer's "Veronica with Peter and Paul" are featured along with other priceless works of religious art.

The exhibit coincides with the pope's visit to Denver for the World Youth Day celebration scheduled Aug. 11-15.

Tickets for "Vatican Treasures" are available now at all Ticketmaster outlets. To charge tickets by telephone, call 303-290-0101 or 719-520-9090.

Museum hours are 9 a.m. until 10 p.m. seven days a week. Ticket prices are \$8.50 for adults, \$7.50 for children 12 and under, and \$5.50 for seniors 65 and older.

United Airlines is the official carrier of "Vatican Treasures" and also is the major sponsor of the exhibition. Other sponsors include the Colorado Historical Society and *Fondazione Giustiniani, Chiesa, Società and Fondazione Giustiniani, Chiesa, Speranza* (the Youth), Church, Hope Foundation). Audio tours of the special exhibition will be presented by Antenna.

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Franciscan nuns have 21 jubilarians

The Sisters of St. Francis, Oldenburg, are celebrating jubilees with 21 sisters who have served in the Archdiocese of Indianapolis. An anniversary celebration, including Mass, dinner and entertainment will take place on July 26 at the motherhouse in Oldenburg.

Sister Dorothy Marie Bockhorst is celebrating 75 years of religious life. Sister taught at St. Mary, St. Mark in Indianapolis; Holy Name, Beech Grove; St. Ann, Hamburg; St. Paul, New Albany; St. Joseph, St. Leon; St. Mary and St. Agnes, Evansville; St. Mary, Lanesville; St. Martin, Yorkville; St. Lawrence, Lawrenceburg; Our Lady of Perpetual Help, New Albany; St. Michael, Charleston; St. Vincent, Bedford. Sister is currently in retirement ministry at the motherhouse.

Ten sisters are celebrating 60 years of religious life. Sisters Clarissa Dillhoff, Gerard Dreiling, Margaret Finkbinder, Margaret Finkbinder, Marie Therese Mette, Frances O'Connell, Mary Raymond Schriml, Mary Carol Schroeder, Julitta Steckler, Laurene Ward, and Josetta Weidner. The first four are currently in retirement ministry at the motherhouse.

Sister Clarissa Dillhoff taught kindergarten for 12 years at Holy Trinity, Indianapolis; primary grades at St. Paul, New Albany; and was House Mother at St. Vincent Orphanage, Vincennes.

Sister Gerard Dreiling provided domestic service for the Sisters at St. Andrew, Richmond, and St. Mary, New Albany. She taught primary grades at Immaculate Conception, Millhousesen.

Sister Margaret Finkbinder, a native of Indianapolis, taught at St. Mary, New Albany; St. Vincent, Bedford; St. Mary, Greensburg; Our Lady of Lourdes, Holy

Trinity and St. Bernadette, Indianapolis; Holy Name, Beech Grove; St. Louis, Batesville.

Sister Marie Therese Mette taught at Our Lady of Lourdes, Little Flower, St. Mary, St. Monica and St. Michael, Indianapolis. She also taught at St. Michael, Brookville; Oldenburg, Elementary, Oldenburg; St. Paul, New Albany; and was librarian at Marian College for three years.

Sister Frances O'Connell, a native of Indianapolis, taught at St. Gabriel, Connersville; St. Mary, Greensburg; St. Michael, Brookville; Sacred Heart, Clinton; and Holy Name, Beech Grove. Sister also taught in Indianapolis at Little Flower, St. Francis de Sales, Our Lady of Lourdes, Holy Trinity, St. Lawrence, St. Christopher and Secunia High School. Sister is currently at the motherhouse as receptionist and switchboard operator.

Sister Mary Raymond Schriml taught at St. Anthony; St. Joseph, Evansville; Our Lady of Lourdes, Indianapolis; St. Gabriel, Connersville; St. Vincent de Paul, Bedford; St. Mary, Greensburg and St. Lawrence, Lawrenceburg. Sister is currently in retirement ministry at the motherhouse.

Sister Mary Carol Schroeder taught at St. Mary Academy and at Marian College in Indianapolis where Sister was department chair and professor of history for 30 years. Currently, Sister is a history lecturer, giving seminars in Church History at the motherhouse and in the surrounding areas.

Sister Julitta Steckler, a native of Haubstadt, taught at Sacred Heart, Clinton; St. Mary, Greensburg; in Indianapolis at St. Mark, St. Francis de Sales and St. Lawrence. She also taught at St. Wendel and St. Anthony in Evansville, and at St. Joseph, Princeton and Oldenburg, Elemen-

tary School, Oldenburg. She is currently a volunteer at OZANAM Shelter for the Homeless in Evansville.

Sister Laurene Ward taught at Holy Trinity and Our Lady of Lourdes in Indianapolis; St. Anthony, Evansville; St. Vincent, Shelbyville, and St. Anthony, Morris. Sister is currently in retirement ministry at the motherhouse.

Sister Josetta Weidner taught at St. Louis, Batesville; Holy Trinity and Our Lady of Lourdes in Indianapolis; St. Mary, North Vernon; St. Joseph, Shelbyville; Rex Mundi, Evansville; and was DRE and helped with the senior citizens at St. Anthony, Morris. Sister is currently helping teach CCD to handicapped children in the Oldenburg/Batesville area.

Eight are celebrating 50 years of religious life: Sisters Carol Ann Angermeyer, Georganne Brown, Patricia Campbell, Ruth Marie Chandler, Marcella Coors, Mary Frank, Carmita Moran, and Mary Margaret Hollingsworth.

Sister Carol Ann Angermeyer, a native of Evansville taught at Holy Trinity and St. Mark, Indianapolis; Immaculate Conception Academy and Holy Family, Oldenburg; St. Mary, North Vernon; St. Andrew, Richmond; St. Joseph, Evansville; St. Mary, Aurora; and St. John the Baptist, Dover. Sister is currently in domestic service.

Sister Georganne Brown taught at St. Mary, Aurora; Holy Name, Beech Grove; St. Anthony, Evansville; St. Lawrence, Lawrenceburg; Holy Family and Immaculate Conception Academy, Oldenburg, and Little Flower, St. Mark, Secunia High School in Indianapolis. Sister is currently a

member of a diocesan adult team in Steubenville, Ohio. Sister Patricia Campbell taught at Holy Rosary, St. Lawrence and Secunia High School in Indianapolis. Sister is currently in retreat and workshop ministry.

Sister Ruth Marie Chandler taught at St. Mary, Aurora; St. Louis, Batesville; St. Joseph, Princeton; St. Bernadette, Indianapolis and Oldenburg, Elementary, Oldenburg. Sister is currently religious coordinator and library assistant at Prety Eagle Catholic School at St. Xavier, Mount. Sister Marcella Coors taught at Our Lady of Lourdes, Indianapolis; St. Mary, Greensburg; and St. Gabriel, Connersville. Sister is currently involved in a wholesale living program.

Sister Mary Frank taught at Holy Trinity, St. Bernadette and Ritter High School, Indianapolis. Sister is currently involved in retreat work at Pinecroft House of Peace in Cincinnati, Ohio.

Sister Carmita Moran, a native of Rushville, taught at St. Michael, Charleston; St. Mary, North Vernon; St. Mary, Rushville and St. Joseph, Shelbyville. Sister is currently engaged in motherhouse ministry.

Sister Margaret Mary Hollingsworth taught at St. Andrew and Holy Family, Richmond; St. Mark, Our Lady of Lourdes and St. Mary in Indianapolis; St. Vincent, Bedford; Holy Family, Richmond; St. Joseph and Rex Mundi, Evansville. Sister is currently engaged in motherhouse ministry.

Sister Anita Brelage, a native of Batesville, is celebrating 25 years of religious life. Sister Anita taught at St. Joseph, Princeton; Holy Name, Beech Grove. Sister is currently farm administrator of Michaela Farm at the motherhouse.

Sister Bernice Stenger, a native of Batesville, is celebrating 25 years of religious life. Sister Bernice taught at St. Louis, Batesville; St. Lawrence, Indianapolis. Sister is currently counselor at the consultation center in Cincinnati, Ohio.

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JUBILIARIANS—Oldenburg Franciscans Sister Dorothy Marie Bockhorst (from top, right) is marking 75 years. Sisters Clarissa Dillhoff, Gerard Dreiling, Margaret Finkbinder, Marie Therese Mette, Frances O'Connell, Mary Raymond Schriml, Mary Carol Schroeder, Julitta Steckler, Laurene Ward, and Josetta Weidner are celebrating their 60-year jubilees. Sister Carol Ann Angermeyer, Georganne Brown (not pictured), Patricia Campbell, Ruth Marie Chandler, Marcella Coors, Mary Frank, Carmita Moran and Margaret Mary Hollingsworth are marking 50 years. And Sisters Anita Brelage and Bernice Stenger have been with the order 25 years.

Vatican U.N. mission spreads message of the Catholic Church

By Tracy Early
Catholic News Service

GENEVA—Away from the spotlight of United Nations headquarters in New York, the Vatican maintains a little-known mission in Geneva that carries the message of the church to important elements of the U.N. system.

The Vatican has permanent observer status at the United Nations, and Archbishop Paul E. Tabet, a Maronite born in Lebanon and former nunco in Nigeria, currently holds the post of permanent observer in Geneva.

"We're not here to give anybody lessons," he said in an interview at the mission. "But we say what the church has taught us about the values that made our civilization."

"We try to elevate the debate. All the people here want to promote justice and peace, but sometimes they get caught in the swamp of politics."

Formerly housed in Geneva apartments, the mission now operates from a new residence in the adjacent village of Chambesy, an area that has some other missions, including that of the United States.

Archbishop Tabet has the assistance of Msgr. Christophe Pierre, a French priest in the diplomatic service who is counselor, and another French priest not in the Vatican's diplomatic corps, Father Felix Hutter. Four nuns from a Mexican order serve as housekeepers.

U.N. agencies based in Geneva include the Commission on Human Rights, High Commissioner for Refugees, International Labor Organization, World Health Organization and some others of lesser immediate concern to the Vatican.

The Vatican mission concentrates on humanitarian affairs, and particularly follows agencies and meetings on such topics as human rights and refugee questions.

Archbishop Tabet said he would like to see the church in the United States following U.N. activity in Geneva more closely.

"The United States is playing a role here," he said. "And the Catholic Church in the United States has something to say about these things."

"The developing countries feel the Western countries make the suit for them,

and then tell them to wear it," Archbishop Tabet said. "The Western countries need to hear what the developing countries have to say, and the church in the United States could help its government listen more."

Pope John Paul II has repeatedly spoken about the kind of issues dealt with in Geneva and defended the right of the poor to a better life, the nunco said.

Archbishop Tabet said U.N. activity in Geneva stayed a little "behind the curtain," while the main show was in New York. But he said making the church's viewpoint known in Geneva was important because actions in New York often mean just giving final approval to what had been worked out in Geneva.

"They are people who believe in God, and they always expect to hear from the Holy See a word on human rights and human values," he said.

The U.N. Economic and Social Council, called ECOSCO, has been meeting this summer in Geneva. At the beginning, Cardinal Roger Etchegaray, president of the Pontifical Council for Justice and Peace and the Pontifical Council "Cor Unum," came from Rome to address the meeting.

ECOSCO was to be followed by a meeting of the Sub-Commission on Prevention of Discrimination and Protection of Minorities, a unit of the Commission on Human Rights. The subcommission has a working group on indigenous people meeting at the same time, an especially significant meeting because this year has been designated the Year of the Indigenous People.

The Vatican mission not only makes statements from time to time and expresses church views to individual diplomats, but gives major attention to providing reports to keep the Vatican informed.


As in New York, the mission has the assistance of a team of lay and clergy volunteers who attend meetings and write reports.

Msgr. Pierre, the counselor, describes the U.N. world of Geneva as a "laboratory of ideas," and views the New York headquarters as a place where the political dimension takes precedence.

"The commissions and other groups here are elaborating ideas and studying and discussing them," he said. "We have to catch these ideas, and see in which direction they are going."



HOMEBOUND—Mother Teresa greets a well-wisher in Bombay July 11 following her discharge from a local hospital where she was admitted two days earlier for exhaustion. (CNS photo from Reuters)



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Ambassador Flynn discusses Somalia with Vatican officials

By John Thavis
Catholic News Service

VATICAN CITY—The new U.S. ambassador to the Holy See, Raymond Flynn, discussed the crisis in Somalia and other world problems during his first meeting with top Vatican officials.

"My first comment to the cardinal was a message from the president that he's looking forward to meeting with the Holy Father on the issue of the youth in the world," Flynn told the cardinal. President Clinton is scheduled to meet Pope John Paul II in Denver during World Youth Day activities in August.

In discussing Somalia, Flynn said he stressed the humanitarian purpose of U.S. and U.N. activities there.

"I spoke to the president (before coming to Rome) and he wanted me to very clearly affirm that our aim is two-fold: to bring food and to bring peace," Flynn said. He said he thanked Cardinal Sodano for the pope's early support of Operation Restore Hope in Somalia.

In recent weeks, however, the Vatican newspaper and the papal press spokesman have been critical of U.S. and U.N. military actions in Somalia and have questioned whether the original humanitarian aim of the intervention had been forgotten.

Flynn said his message for the Vatican was that the United States was acting out of moral responsibility and that its "only interest" was to bring peace and relieve hunger in Somalia.

"You have warlords who aren't interested in helping their own people, so

they're going to fight the efforts of people of good will to bring some sort of economic relief and some sort of humanitarian aid," he added.

After meeting with the Vatican secretary of state, Cardinal Angelo Sodano, Flynn held talks with his assistant, Archbishop Giovanni Battista Re. The Vatican, in a statement on the meetings, said the new U.S. ambassador had "expressed the desire of the United States to cooperate with the Holy See on the great issues of the present time."

Increased U.S.-Vatican cooperation was a recurrent theme in Flynn's remarks after he arrived in Rome July 15 to take up his diplomatic post. He described the U.S. government and the Vatican as "two voices of enormous influence in the world."

"I think there's a tremendous opportunity to build bridges between the president and the Holy Father. There might be differences of opinion on some issues, but I think you're going to see there's really common ground on issues of social and economic justice," he said.

He said that Clinton, as a governor, would sometimes quote from the pope's social documents. Flynn said the president had "tremendous respect" for the church's work in areas of hunger, homelessness, AIDS and other health problems.

During his first four days in Rome, Flynn toured Italian Boys Town facilities and attended Mass with his wife and four daughters at Santa Susanna, the church of the American community in Rome.

(Contributing to this story was Cindy Woodson in Rome.)

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ENGAGE YOUR TELEVISION—It certainly is out of balance when Catholics give only an hour or two a week to church and prayer and up to 50 times as much attention to television. (CNS illustration by Caole Lowry)

ACQUIRING MEDIA SAVVY

Engage the TV set, don't stare blankly at it

by Jim Breig
Catholic News Service

Whenever most people make a major purchase of a car or a refrigerator, they will weigh its value against the drain on family resources, consider competing products, read appropriate literature on the subject, talk to others who already made the same purchase, think about it some more and finally make a decision.

It's too bad that most of us don't go to all that trouble when we "buy into" the programs piped into our homes via television. For hours each day, families stare at the tube; but rarely with the equivalent of the process leading to a major purchasing decision.

If we are going to be wise viewers as well as wise consumers, then we have to take several steps before we press the remote control's "on" button.

Step 1: Before considering whether to turn on the television, decide if you want a television at all. If it seems like blasphemy even to have one in your home, you should give the idea more thought. Many families have found that banning the tube gives them more time to talk and read without distraction.

Step 2: If you decide to have a television set, determine how many hours a day you plan to spend watching it. In any given week, most Americans do only one thing more than they watch television—sleep. That's wildly disproportionate. It certainly is out of balance when Catholics give only an hour or two a week to church and prayer and up to 50 times as much time worshipping before the one-eyed god of television.

Limiting viewing for ourselves and our families forces us to select the best television has to offer, to reject the remainder and to spend time on things that bring families closer together.

Step 3: Carefully choose what you watch. Most people watch what they imbibe in terms of food, but too few are on a TV diet. Instead, they graze through the cable channels looking for something good; if they don't find it, they watch anyway. When we limit what we watch, we expand time for other things.

Step 4: If you're a parent, don't turn your television into a baby sitter. While there are worthwhile programs for children of all ages, they are seldom strung together end-to-end. That means that if you abandon your child to the tube, he or she will eventually come across something which is frightening, harmful, disturbing, offensive or just plain brain-rotting.

Step 5: Watch television with your children as much as possible. Inevitably, they will have questions about what they see, and you should be there to provide the answers. Commercial breaks are an excellent time to hit the mute button and to discuss what is happening on the show you're watching, be it a show with sexual situations and/or violence or a show about news or the community.

Step 6: Educate yourself about television. Television program listings give you information and descriptions of what's on in advance so that you can select the best and avoid the rest.

Other sources include: Catholic News Service (3211 Fourth St. N.E., Washington, D.C. 20017), which offers the weekly publication "TV & Movie Guide"; Viewers for Quality Television (P.O. Box 195, Fairfax Station, VA 22039), which promotes better network programs; the Center for Media and Values (1962 S. Shenandoah St., Los Angeles, CA 90034), which offers newsletters and education materials for parents, schools and church organizations; and Morality in Media (475 Riverside Drive, New York, NY 10115), an interfaith effort which battles pornography in the media.

Step 7: Talk back to the tube. It can be embarrassing to be caught chatting with your console, but it's worse to be a passive viewer who absorbs sitcoms the way a sponge sucks up a spill. When you see something stupid or that angers you, speak up and share it with family and friends. But, more important, get off your couch, find better programming or turn off the set.

Step 8: Bring your faith with you when you settle down for an evening of television. Select shows that will uplift your spirit and reject those that will, in even a small way, dehumanize or desensitize you to excessive sex, violence, stereotyping and promotion of materialism. Apply your beliefs to the screen. And if they don't match with those on the screen, say so to those around you—just before you stop watching.

Step 9: Start all over again with Step 1. Becoming an informed viewer is a constantly evolving process as shows—and you—change. Such an evolution will put you more in control of your time and more in sync with your values.

(Jim Breig is editor of The Evangelist in Albany, N.Y., and a syndicated TV columnist.)

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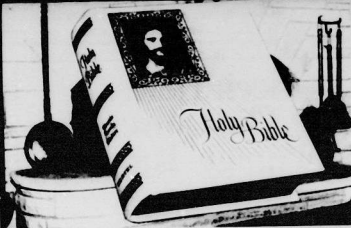
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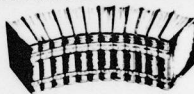
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AN INVITATION FROM ARCHBISHOP BUECHLEIN

Dear Friends,

As an Archdiocese we are ready to move to a new phase in our strategic planning process. Attached to this letter you will find a DRAFT of our strategic plan, and once again we seek your comments and suggestions.

The objectives and action plans which are an integral part of this plan were developed through a process involving over 80 people on five task forces. Their work was reviewed and refined at a two day meeting of the Core Planning Committee last month. The attached plan does not include everything that will be happening in our Archdiocese during the next three years. However, it does provide directions, priorities, and areas of emphasis for carrying out the mission and ministries of our Archdiocesan Church.

Please use the space provided for your suggestions and return them to Mr. Dan Conway, our new Director of Planning, by August 9. I assure you that your comments will be read and considered. In August the Core Planning Committee will meet for review and refinement of the objectives and action steps. The final version of the plan will be published in September.

I thank all of you who have participated in this process. Hundreds of people have attended the regional forums and mailed in responses to the previous draft. That kind of participation is very important. I now look forward to moving the plan forward into decision making and into the every day life of the Archdiocese.

As Archbishop, you and all the people of Central and Southern Indiana are remembered in my daily prayers. May our loving God bless you abundantly.

Sincerely yours in Christ,

+ Daniel M. Buechlein

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

ARCHDIOCESE OF INDIANAPOLIS

MISSION STATEMENT

We the Church in Central and Southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by:

Worshipping God in word and sacrament
Learning, teaching and sharing our faith
Serving human needs

We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

VALUES

Prayer and spiritual growth
Lifelong learning and sharing our faith
Parish and family, the individual and community
Compassion and respect for human life and all creation
Justice and consistent moral standards
Pro-active leadership and shared responsibility
Vital presence in urban, suburban
and rural neighborhoods
Stewardship

Draft: July, 1993

Archdiocese

GO

Foster spiritual and sacramental life

Teach and share Catholic beliefs, traditions and values

Provide for and lead the people of

OBJECTIVES AND

Promote Good Liturgical And Sacramental Celebrations

- Include family units in parish Sunday worship and sacramental preparation
- Develop a more comprehensive formation program for liturgical ministers
- Assess the liturgical needs of parishes as part of a planning process
- Review and revise the proposed archdiocesan liturgical and sacramental policies
- Develop and distribute six bulletin inserts for the liturgical education of the assemblies with complementary articles in *The Criterion*
- Reorganize the Archdiocesan Liturgical Commission

Provide Opportunities and Resources for Individual and Communal Spiritual Growth

- Promote and coordinate retreat and renewal services
- Expand the mission of Fatima Retreat House
- Publicize opportunities, facilities and resources for spiritual renewal

Nurture Parish Spiritual Life and Renewal

- Encourage increased participation in parish retreats and renewal programs
- Provide models for spiritual growth opportunities for part-time and volunteer parish ministers
- Provide and encourage use of prayer forms based on the Liturgy of the Hours
- Provide guidelines to help parishes make informed decisions in choosing non-liturgical forms of communal prayer

Support Those Pastoral Ministers Whose Primary Role is to Provide Spiritual Leadership

- Provide a clear description of the scope and meaning of spiritual leadership
- Evaluate programs for spiritual and personal growth needs of priests, parish life coordinators, and pastoral associates
- Support an annual retreat and professional enrichment for all full-time pastoral ministers
- Address the need for ongoing formation in liturgical and spiritual leadership for priests

Promote Evangelization

- Publicize and implement the U.S. bishops' document: "Go and Make Disciples"
- Meet with (five) parish evangelization teams to formulate ways for interaction with all the ministries of the parishes
- Assess the structure and impact of the Office of Evangelization
- Coordinate and implement the documents: "Go and Make Disciples," "Stewardship: A Disciple's Response," and the "New Catechism of the Catholic Church"

Establish and Measure Desired Outcomes for Excellence in Catholic Education/Formation in Schools and Religious Education

- Ensure that standards of excellence in Catholic education and catechesis are established
- Implement plan to articulate student outcomes that demonstrate standards of excellence
- Establish desired outcomes for all levels of academic subjects and religious formation
- Develop a leadership training program
- Develop annual improvement plans for schools and religious education programs
- Devise assessment tools to measure the desired outcomes

Foster Excellence in Catholic School Education

- Develop a satellite strategic plan for the Archdiocesan Catholic school system
- Perform an institutional analysis and development audit of the six interparochial high schools
- Encourage endowments at parishes and schools and expand planned giving
- Incorporate new technology where and when appropriate

Foster Excellence in Parish Programs of Religious Education (K-12) and Adult Education

- Develop a satellite Archdiocesan strategic plan
- Continue development of parish adult catechetical leaders and RCIA teams

Recruit and Develop Outstanding Educators

- Market the need
- "Call forth" potential administrators from within
- Establish a model job description and evaluation process

Implement the Catechism of the Catholic Church in the Archdiocese of Indianapolis

- Develop a four year implementation plan
- Conduct an introductory workshop for parish and educational leaders
- Assist agency leaders in using the catechism

Determine the Best Use and Coordination of Video and Print Material in Archdiocesan, Deanery, and Parish Resource Centers

- Analyze present use of resource centers at all levels
- Implement a plan to address better use and distribution of educational materials

Establish and Implement Archdiocesan, Deanery

- Clarify the planning processes
- Provide assistance in needs assessment

Strengthen Local Parish Co Unique Resources Suburban, in

- Establish a satellite planning process
- Promote interparochial sharing structures, including implementation
- Increase awareness and availability

Nourish the Family as the

- Coordinate the vision and efforts parishes to recognize The Year
- Implement the U.S. Catholic Perspective in Church and Society
- Strengthen the program and content
- Study and revise the 1991 Youth
- Increase professional service to
- Provide archdiocesan leadership
- Develop processes of assessment in meeting the needs of singles
- Implement a program of inservice meeting the needs of the elderly

Promote and Coordinate Religious, and Lay Leaders

- Evaluate current awareness and initiatives with new strategies
- Evaluate the awareness and religious life, incorporating success
- Develop an awareness and strategies for high school
- Communicate opportunities to grants to be used in the development
- Create methods which promote opportunities
- Develop and provide models for
- Re-examine and define the issues

Develop and Coordinate Formation, Training, Ministry, both P.

- Set standards for inservice content
- Develop and implement a professional ministry staff with opportunities, spiritual formation
- Develop and implement a lay ministry volunteers which include service, spiritual growth or collaborative ministry skills
- Facilitate the development of groups for ministers
- Establish and maintain a volunteer

Clarify and Simplify the Level Ability Between and Within Levels of Parish, Deanery

- Review the principles of consensus archdiocese to clarify terminology
- Conduct inservice training for all
- Define the roles and responsibilities
- Develop a system of inservice training
- Design and implement an evaluation system of the Archdiocese
- Develop a recruitment and appointment bodies

of Indianapolis

ALS

the pastoral
needs of
the Archdiocese

Work for peace and social
justice through service
and advocacy

Promote generous sharing and
responsible use of all
human and material resources

ACTION STEPS

Coordinated Processes for Pastoral and Parish Planning

- Use in the Archdiocese assessment and planning
- Communities Recognizing the Needs of Urban, Suburban and Rural Areas
- Processes for center city ministry
- Through strengthening deanery and the deanery pastoral planning
- Ministry of archdiocesan services
- Basic Unit of the Church
- Lists of all archdiocesan agencies and the Family
- Conference's handbook, "A Family in Christ"
- Ministry of enrichment for married couples
- Ministry Task Force Report
- Leaders of youth ministry
- For campus ministry
- And enrichment to assist parishes and single parents
- In-service training to support parishes in
- Recruitment of Clergy, Lay Ministers in All Areas of Ministry, and Volunteer
- Discernment programs, incorporate for diocesan priesthood
- Promotion programs for vocations to successful initiatives with new strategies
- Government program for lay ministry and college students
- Funding for scholarships and development of lay leadership
- Note an awareness of ministry

a yearly "Volunteer Sunday"

Effective and Accessible Pastoral and Ongoing Support for Lay Leaders in All Areas of Ministry and Volunteer

- Including education requirements
- Continuing education program for which includes professional growth and theological foundations
- Ministry formation program for all responding to the baptismal call
- Opportunities, and development of professional and personal support
- Clergy talent pool
- Lists of Authority and Accountability - All Pastoral and Managerial Ministries, and Archdiocese
- Relative, collaborative bodies in the Archdiocese, roles, and responsibilities
- Members of consultative bodies
- Committees of the deanery structures
- Including
- Evaluation process for the governance
- Appointment policy for all consultative

Develop an Archdiocesan "Satellite Plan" for Catholic Charities

- Identify and appoint membership to a planning task force
- Prioritize the critical organizational issues identified in the "Summary Findings: Catholic Charities Study"
- Develop a vision statement and strategic plan

Work for Peace and Social Justice Through Service and Advocacy

- Identify pro-life issues which call for special attention
- Develop a shared plan to promote action

Increase Awareness of Social Justice Issues Within the Archdiocese of Indianapolis

- Develop a collaborative relationship with the Indiana Catholic Conference and its advisory group
- Share with local, state, and national organizations
- Annual archdiocesan presentation on peace and justice issues
- Model a high standard of social justice through development of a process to review employment policies and practices used by the archdiocese

Serve as a Resource to Parishes Which are Involved in Social Justice Activities

- Establish representatives from parishes to hold regularly scheduled meetings
- Develop a social justice network within each parish
- Evaluate the effectiveness of existing mechanisms for social justice activities
- Promote social justice activity at the parish level

Develop a Comprehensive, Spiritually-Based Approach To Stewardship

- Define a shared vision of stewardship based on the mystical body of Christ as expressed in the bishops' pastoral, "Stewardship: A Disciple's Response"
- Develop a process to infuse stewardship in all aspects and an audit of the Archdiocese
- Incorporate stewardship responsibilities with pastoral planning guidelines
- Implement/adopt a uniform archdiocesan stewardship process highlighted by "1995 - The Year of Stewardship"
- Publish an annual stewardship report for the Archdiocese

Ensure Fiscal Accountability

- Produce a comprehensive manual which standardizes archdiocesan financial policies and procedures
- Complete the first cycle of the three year archdiocesan internal audit program
- Formalize professional training and support to parish and other institutional finance councils
- Market centralized purchasing to all archdiocesan institutions through targeted promotions
- Develop a job description and guidelines for the position of business manager that may be utilized by all Archdiocesan entities

Develop Comprehensive Facility Plans

- Establish a multi-phase, institutionally-based capital reserve
- Dispose of unnecessary property and facilities
- Develop guidelines for comprehensive facility audits
- Examine the feasibility of adding architectural/engineering expertise within the Archdiocese
- Develop a plan to open a Catholic cemetery within northern Marion County

Promote Stewardship of Human Resources

- Produce a comprehensive manual which standardizes archdiocesan human resource policies and procedures
- Devise a process for enrolling all employees on Archdiocesan central payroll
- Provide supervisors with the tools necessary to effectively evaluate personnel
- Develop a process that emphasizes selection of employees who are the most qualified individuals with special attention given to internal candidates

Develop A Comprehensive Approach To Planning, Communications And Development

- Communicate the Archdiocesan Strategic Plan
- Develop an information network plan that will deploy common hardware/software throughout the Archdiocese
- Develop coordinated archdiocesan fundraising programs
- Build the necessary infrastructure for an archdiocesan capital campaign

Respond to Changing Needs Through Parish Staffing Plans

- Develop a three year calendar and communicate archdiocesan strategy to meet parish staffing needs in view of recommendations contained in the Future Parish Staffing Report
- Study the necessity of establishing a new parish in north east Marion County

Please use the spaces below to list any suggestions or comments you may have about the draft plan which is summarized on the inside pages of this publication. Thank You! Return this form by August 9, 1993 to: Office of Planning, Archbishop O'Meara Catholic Center, P.O. Box 1410, Indianapolis, Indiana 46206-1410

Goal 1: Foster spiritual and sacramental life

Goal 2: Teach and share Catholic beliefs, traditions and values

Goal 3: Provide for the pastoral and leadership needs of the people of the Archdiocese

Goal 4: Work for peace and social justice through service and advocacy

Goal 5: Promote generous sharing and responsible use of all human and material resources

SEVENTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 25, 1993

1 Kings 3:5, 7-12 — Romans 8:28-30 — Matthew 13:44-52

by Fr. Owen F. Campion

The first scriptural reading for this weekend's worship is from the First Book of Kings.

The two Books of Kings were once a single unit of writing. Over the centuries, with many translations and versions appearing, the book was divided into two.

As the name implies, the Books of Kings celebrate the kings who ruled God's people. And on occasion, they criticized them. The criterion for worthiness in governing, in the eye of these holy books, is whether or not the king was faithful to God. If he was not faithful, despite the military, political, and economic successes of his reign, he was a bad king.

The reading for this weekend extols Solomon, regarded as the greatest of the kings of Israel. In this reading, Solomon, David's son and heir, prays to God, expressing his sense of inadequacy at being called to rule the nation. In return, God reassures Solomon, promising him the support and guidance he will need to reign.

There are three messages in the reading. The first is that Solomon asked God for help, and God granted him all that he asked. The second is that although Solomon was seen as the best of the kings, he still had his limitations. He needed God. The third is that Solomon, recognized for his great wisdom, was intelligent enough to realize his limitations and humble enough to approach God for God's mercy and help.

St. Paul's Epistle to the Romans provides this weekend's second reading.

The Roman Empire was a society very much involved with distinctions about class. There were many slaves, and some of the slaves converted to Christianity. Paul mentions some of them. There was a noble agent, and probably some of the nobility accepted Christianity early in the Christian era. It is believed, in fact, that Linus, Peter's successor as Bishop of Rome, was of noble origins. There were the financially secure, such as Lydia, whose business skills made her wealthy. However, the majority of Christians across the Empire were neither wealthy, noble, nor privileged. Perhaps Paul had them and their status in mind as he wrote this epistle.

This reading reminds listeners that those who love the Lord are destined for great and holy things. It fits within the general sweep of Pauline writings, with their challenge and encouragement for Christians who struggle to pursue the Gospel's example in a world often un-

friendly to Jesus and all that Jesus represents.

This question of predestination has bewitched theologians for centuries. It was a major source of conflict at the time of the Reformation.

The Church has always opposed the idea of predestination if that idea is taken to be belief in a situation in which individual persons have no control whatsoever over their spiritual condition or eternal future. God created us all for union with God. We validate God's intent for ourselves individually, or we repudiate it, by our response to temptation. If we refuse to sin, we verify God's intent. We associate ourselves with God's plan. If we sin, we reject God. Still, faith comes to us as a gift from God. To some this gift comes, to others it does not come. No one who seeks God, however, is denied him.

St. Matthew's Gospel is the source of the Gospel reading. It is a collection of several sayings, or stories, by the Lord. Each is the mold of a familiar technique of teaching, employed by Jesus. There is a story, and the lesson is within the story.

Possessing the kingdom of God, or the awareness of God and a commitment to life genuinely in God, may be compared to a priceless treasure uncovered beneath the earth or in the sea. Each Christian is such a treasure. There are, however, those who do not make their lives brilliant in the sight of God.

Reflection

This weekend the church brings us lessons from the Scriptures that often have touched the heart of understanding, or misunderstanding, Christianity and the relationship between God and an individual person.

God offers life and true joy. Each human is free, and to each human to whom God has given the gift of eternal life and joy, there is the option of refusing the gift.

The readings remind us that we have been offered the gift. The church speaks to us as its own. We are believers, brothers and sisters of the Lord, baptized, confirmed in faith. Nevertheless, even while we are among those offered a glimpse of God, we are not beneath God's trampling feet. We are neither God's victims nor God's God, or we can close our hearts. The choice belongs to us.

The church reminds us that none of us is secure and perfect in ourselves. We need God. The wisest of Israel's kings, Solomon, recognized this fact. The church calls us similarly to face facts. It urges us to respond positively to the gift offered us by God, the gift of faith and grace. It tells also, in its story about Solomon, that every life faces its tests and trials, but limited through we God lavishly will strengthen and guide. God ask us with respect.



Daily Readings

<p>Monday, July 26 Joachim and Ann, parents of Mary Exodus 32:15-24, 30-34 Psalms 106:19-23 Matthew 13:31-35</p> <p>Tuesday, July 27 Seasonal weekday Exodus 33:7-11, 34:5-9, 28 Psalms 103:6-13 Matthew 13:36-43</p> <p>Wednesday, July 28 Seasonal weekday Exodus 34:29-35 Psalms 99:5-7, 9 Matthew 13:44-46</p>	<p>Thursday, July 29 Martha Exodus 40:16-21, 34-38 Psalms 84:3-6, 8, 11 John 11:19-27</p> <p>Friday, July 30 Peter Chrysologus, bishop and doctor Leviticus 23:1, 4-11, 15-16, 27, 34-37 Psalms 81:3-6, 10-11 Matthew 13:54-58</p> <p>Saturday, July 31 Ignatius of Loyola, priest Leviticus 25:1, 8-17 Psalms 67, 2-3, 5, 7-8 Matthew 14:1-12</p>
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THE POPE TEACHES

Celibacy is special consecration

by Pope John Paul II
Remarks at audience July 17

Continuing our catechesis on priestly spirituality, we now turn to the life of celibacy, in which the church sees a sign of the priest's special consecration to Christ as a minister of the Gospel.

The New Testament shows that the Apostles, in response to the Lord's call, "left everything and followed him" (cf. Luke 5:11). For the Twelve, and for those who have come after them down the centuries, dedication to the apostolic ministry has often involved leaving behind not only material goods but also the people dearest to them, "for the sake of Christ and for the Gospel" (cf. Mark 10:29, comp. Luke 18:29).

The church's commitment to the ideal of priestly celibacy reflects her conviction that the voluntary renunciation of marriage "for

the sake of the Kingdom of Heaven" (cf. Matthew 19:12) is a particularly appropriate sign of the priest's special consecration to Christ and to the mission of his church. It is also the source of greater freedom in serving God and his people and a sign of the work to come (cf. *Predicatorum Ordinis*, 16).

The Second Vatican Council, reaffirming the value of the discipline of priestly celibacy, invited priests to pray constantly for the grace of fidelity and to avail themselves of all the proven natural and supernatural means for strengthening and preserving this divine gift.

The council also urged all the faithful to esteem this gift of God's grace and to beg the Lord to bestow it generously upon his church (cf. *ibid.*). Let us pray that more and more followers of Christ will receive the grace to understand this special calling (cf. Matthew 19:11) and to live it generously!

SAINT OF THE WEEK

Ignatius founded Society of Jesus

by John F. Fink

The 16th century had both its highs and its lows for the Catholic Church. It was the century during which the Protestant Reformation severely damaged the church. Yet it was also the century that boasts (if centuries could boast) the greatest number of saints.

One of the greatest of the saints was St. Ignatius of Loyola, whose feast is next Saturday, July 31. Seventeen years after Martin Luther wrote his 95 theses and protested the selling of indulgences, Ignatius founded the Society of Jesus, the Jesuits, which was to play a prominent role in the Counter-Reformation and the rest of the history of the church.

Ignatius was born in 1491 in the castle of Loyola at Azpetia in Spain. He was the youngest of 11 children of Don Beltran, head of one of the most ancient and noble families in the country. Ignatius was trained for a military career, but that came to an abrupt end in 1521 when a canon ball shattered his leg. It was to cause him to limp for the rest of his life.

While recuperating from his injuries, he began reading books about Jesus and the lives of saints, because there were no romance books available. The books changed his life. He resolved to reform his life. He went on pilgrimage to the shrine of Our Lady of Montserrat, near Barcelona. He stayed in the small town of Manresa, near the shrine, for a year, sometimes with the Dominicans, sometimes in a pauper's life. He resolved to reform his life. He began to write what was to become his masterpiece, the "Spiritual Exercises."

He went to Palestine in 1523 but, because of the hostility of the Muslims, could not stay. Returning to Spain, he spent the next 11 years studying in various European universities. At the age of 43 he graduated as a master of arts in Paris.

During this time a small group of men gathered around Ignatius, performing the

spiritual exercises with him. Finally, in 1534, six of them (including Francis Xavier) and Ignatius took vows of poverty and chastity and to go to preach the Gospel in Palestine if possible. If that was not possible, they vowed to offer themselves to the pope to be employed in the service of God as he chose. They took these vows in a chapel on Montmartre in Paris.

In 1537 Ignatius and his companions (now numbering 10) went to Rome and were received by Pope Paul III. He granted them an indulgence so that they could be ordained priests. They then went to Venice while they tried to get to Palestine.

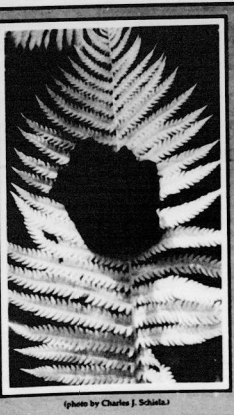
Eventually deciding that it would be impossible for them to go to Palestine, it was resolved that Ignatius and two others of the company should return to Rome to offer the services of the company to the pope. It was proposed that they form a religious order, and the Society of Jesus was approved by Paul III.

Ignatius spent the rest of his years in Rome as the first general of the society. While his companions were sent on missions by the pope, Ignatius consolidated the new venture. But he also found time to found homes for orphans, catechumens and penitents. In 1550 Francis Borgia (feast day Oct. 10) gave a considerable amount of money for the building of the Roman College for the Jesuits. Ignatius meant for it to be a model for all of the society's future educational institutions.

Ignatius' great "Spiritual Exercises," begun at Manresa in 1522, was finally published in Rome in 1548. It is still used by the Jesuits today.

During the 15 years that Ignatius directed the Jesuits, the order grew from 10 members to 1,000, in nine countries and provinces of Europe, in India and Brazil.

Ignatius died on July 31, 1556. He was canonized in 1622 and Pope Pius XI declared him the patron of spiritual exercises and retreats.



(photo by Charles J. Scholze)

MY JOURNEY TO GOD About Roses

A rose is a rose is a rose.
Gertrude said.
Some roses are living,
some roses are dead.

Call me a senior
when my hair turns gray,
call me a child when
I'm wild at play,
call me a baby with
a cute button nose
or a fetus I'd love you,
a rose is a rose.

When you kill all the pupae,
more butterflies,
kill every fetus
and humanity dies.

Though name games are argued,
the life cycle shows
always, a rose is a rose.

by Sandra Marek Behringer
(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)

Entertainment

VIEWING WITH ARNOLD

'Sleepless in Seattle' tugs on the heartstrings

by James W. Arnold

Everybody realizes that children's movies in recent years have been designed more and more to interest adults—or at least keep them from falling into a catatonic state. "Sleepless in Seattle" is a women's picture with something for men.

It's a three-hanky romance, but allows some sarcastic male repartee as vinegary counterpoint. It also has a kind of smart lady, comic detachment from the really deep pits of sentiment. (You have to give one hanky back.) Well, at least until the end, when presumably everybody's hooked, and it's too late to complain.

Writer-director Nora Ephron is a formerly witty New York journalist who has survived a famous divorce (from Watergate journalist Carl Bernstein) to become a witty Hollywood screenwriter (most recently, "When Harry Met Sally"). She nails the tone of "Sleepless" in the classic love songs used behind the titles at the start and finish. "As Time Goes By" and "Make Someone Happy" are sung in the raspy croak of the late comedian Jimmy Durante.

Like many '90s movies, "Sleepless" focuses on a stressed single parent with a small child. Sam Baldwin (Tom Hanks) is a newly widowed and deeply mourning architect who moves from Chicago to Seattle with 8-year-old Jonah (Ross Malinger). He's depressed for so long that the boy is moved to phone a radio call-in

psychologist on Christmas Eve to wish for a "new wife" for his dad.

After Sam reluctantly describes his feelings for the deceased Maggie, who was "perfect" and "made everything beautiful," the program gets calls from 2,000 women. Among the touched and intrigued is Annie Reed (Meg Ryan), a Baltimore reporter. She's just become engaged to Walter (Bill Pullman). He's affluent and nice—you watch, guys, he does all the right stuff, especially at Tiffany's—but his lack of excitement is symbolized by an endless array of allergies.

Annie is a second generation romantic who has always felt that love involves not just convenience and coincidence but destiny and "magic." (Like nearly every woman in the film, her favorite movie is "An Affair to Remember," the 1957 charmer in which attracted shipboard strangers Cary Grant and Deborah Kerr agree to meet on New Year's Eve on the Empire State Building observation deck.)

Ephron enriches the humor and the insight by suggesting both the importance of call-in radio in today's national media culture and the influence, often subconscious, of pop songs (romantic odies like "Stardust" and "Bye Bye Blackbird" are constantly enhancing the soundtrack mood) and of course, movies. Thus, Sam, who's been out of the dating scene for 15 years, has been terrified (like most men) by "Fatal Attraction." Even Jonah tells his dad he's learned about sex from movies (a friend has cable).

And Annie's girlfriend (Rosie O'Donnell) tells her, "You don't want to be in love, you want to be 'in love in a movie.' Anyway, Annie feels emotionally drawn to this lonely widower in Seattle. From a



'SLEEPLESS IN SEATTLE'—Actor Tom Hanks as Sam, a grief-stricken widower, reluctantly talks on a radio call-in show when his 8-year-old son, played by Ross Malinger, calls to wish for his dad in "Sleepless in Seattle." The U.S. Catholic Conference classifies the romantic comedy A-III for adults. (CNS photo from TriStar Pictures)

woman's perspective. "Sleepless" is about refusing to settle for the conventional and practical, and instead taking a chance on "magic."

Golly, it takes nearly two hours and much contrivance, but it does work out—the characters finally do meet in a moment the audience awaits with childlike hope, on the Empire State observation deck on Valentine's Day. (The filmmakers reconstructed the deck in a hangar in Seattle, providing a little magic of their own.)

Let's not be cynical about such endings (even if they're stolen full-blown from old movies). It's worth recalling that the idea of the world as a mystical place, in which everything has meaning and where "magic" is commonplace, is a particularly Catholic way of looking at things. The belief in "good news" and a long-shot happy ending separates us from despair.

Male or female, you like these benign characters and you're bound to feel good, if slightly manipulated. Given so much current hostility between the sexes, sharing a warm experience may be of some benefit to the national, as well as personal, psyche.

Ephron enjoys herself with funny bits about male-female differences from her charmingly biased perspective, and many ring true. "It's different with guys," she

has said. "That's one of the things the movie's about."

Ross Reiner is a co-worker who offers Sam wry advice on recent changes in the dating game. Barbara Garrick, as a decorator Sam finally essays the courage to call for a date, not only accepts but arranges all the details. Sam and a pal, after listening in amazement to a female friend tearfully recount the "Affair to Remember" plot, delightfully improvise their own memory (with mock tears) of that moving male-bonding film "The Dirty Dozen."

(Romantic comedy with capital R, adult material sensitively handled; satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Among Friends	O
Free Willy	A-II
Un Coeur en Hiver	A-III
Weekend at Bernie's II	A-III
Legend: A-I—general patronage; A-II—'s said adolescents; A-III—adults; A-IV—adult, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.	

'Diving for Pirate Gold' takes viewers underwater

by Gerri Pare
Catholic News Service

The swashbuckling pirates of yore have nothing on their present-day successors when it comes to plundering sunken ships in "Diving for Pirate Gold," to be rebroadcast on Tuesday, July 27, from 8 p.m. until 9 p.m. on PBS.

The "Nova" program follows modern treasure hunters, whom some consider a new breed of pirates because they use sonar sounders, magnetometers, metal detectors, and "mailboxes" that sandblast the ocean floor to locate and plumb the watery remains of shipwrecks.

Humanitas awards honor quality TV shows

by Catholic News Service

PACIFIC PALISADES, Calif.—Episodes of "Roseanne" and "Til Fly Away" were among the winners of 1993 Humanitas prizes for humanizing achievement in television writing. A total of \$95,000 was given to writers of the winning shows.

The Human Family Institute in Pacific Palisades released the Humanitas winners' list on July 7. Paulist Father Ellwood Kieser, president, said in an announcement that a new \$25,000 prize for feature films will be awarded for the first time next year.

"Til Fly Away" won a \$15,000 prize in the hour category for an episode titled "Comfort and Joy." The NBC show, canceled after two seasons, will be rerun on PBS, which will also air a concluding two-hour episode.

Judges cited "Til Fly Away" for its "heartwarming, dramatization of the courage it takes to defy the unjust structures of society and for its touching portrayal of the moral stamina it takes to put love where there is no love and hope where there is despair."

"Roseanne" won a \$10,000 prize in the half-hour category for the episode "Terms of Estrangement Part II," which showed "a hilarious depiction of the strains that develop in a family as its various members struggle to be faithful to themselves."

The largest Humanitas award, \$25,000, went to the

High-tech salvage work is an expensive, high-risk proposition but the payoff can be enormous. Over 17 years silver Mel Fisher has brought up \$200 million worth of gold, silver and jewelry from the wreck of a Spanish galleon he discovered off the Florida Keys.

The program plunges underwater for several expeditions—and discoveries—of centuries-old booty. Ethics comes into play when archaeologists question if historical wrecks should be preserved intact for future generations while salvors feel entitled to profit from their endeavors.

One segment profiles Barry Clifford's efforts off Cape Cod to discover the rumored mother lode from the wreck of a pirate ship, "The Whydah," which crashed ashore during

a murderous northeast in 1717. Though gold and silver have eluded him, 100,000 valuable artifacts have surfaced and big business has entered the arena, planning to display them in a theme park-private museum in Tampa.

An irreplaceable gleam in the eye of one resolute diver says more than his words can explain why he explores wrecks. The lure of treasure, the history behind it, and the derring-do of it brings him back every time.

Shots of divers making discoveries after sandblasting are exciting, but the point about sandblasting harming the ocean environment is very well-taken. Written, produced and directed by Larry Engel, the program best succeeds at asking why archaeologists, treasure hunters, and corporations can't better cooperate to accommodate varying goals.

Historically, the show is also a reminder of an era when European ships brought home plunder from the mines of Peru and Mexico—only to return to the New World with a heinous "cargo" of slaves from Africa.

TV Programs of Note

Monday, July 26, 9-11 p.m. (PBS) "A Separate Creation" and "Seas Under Capricorn." The first in a three-part rerun of episodes from "The Nature of Australia: A Portrait of the Island Continent" explores how Australia has become the kingdom of marsupials, populated by kangaroos, Tasmanian devils and possums. The second hour looks at the rich marine life around Australia's shores, focusing on the Great Barrier Reef.

Tuesday, July 27, 9-11 p.m. (PBS) "The Making of the Bush" and "The Sunburnt Country." Part two of three from "The Nature of Australia: A Portrait of the Island Continent" examines Australia's forests, ranging from misty and mysterious rain forests to crackling dry eucalyptus glades and their wildlife. The second hour looks at Australia's arid outback, which is teeming with life.

Wednesday, July 28, 9-11 p.m. (PBS) "Land of Food and Fire" and "The End of Isolation." The final portion of "The Nature of Australia: A Portrait of the Island Continent" travels to Australia's rugged northeast where one season soaks and the next scorches. The final hour examines Australia's original aboriginal way of life, the coming of the Europeans, and the hope of a future where man can once again live in harmony with the land.

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

Hallmark Hall of Fame presentation "Miss Rose White" which was broadcast on NBC.

Judges cited the show for a "penetrating portrayal of the power of ego-transcending love, for its exploration of what it means to be faithful to one's heritage, and for its assertion that it is necessary to face the hurts of the past and reach beyond to understand and accept those who have inflicted them."

A second \$25,000 award, in the PBS cable category, went to the TNT cable channel movie "Cooperstown," called a "whimsical and charming treatment" of a retired baseball player "who struggles to validate his life and discovers the primacy of relationships over achievements."

The CBS Scholbook Special presentation "Big Boys Don't Cry" won \$10,000 in the children's live-action category because it made "a clarion call to each of us to do everything we can to protect the innocent," judges said.

The Family Channel cable channel's "The Legend of Prince Valiant" won a \$10,000 prize in the children's animation category for an episode titled "The Flute." Judges said it had a "highly pleasurable for parents to accept their children for who they are."

The documentary "Sneak Silent Exposing and Ending Child Abuse," hosted by Oprah Winfrey and aired the same weekend on ABC, CBS, NBC and PBS, also won a Humanitas prize "for its forthright presentation of the harsh realities of child abuse in our society," according to the judges.

QUESTION CORNER

Talk with priest about interfaith rite

by Fr. John Dietzen

Q I am a 26-year-old Catholic. My boyfriend is a 27-year-old Jewish man.

We have lately been speaking of marriage. I understand it is possible for a Catholic to marry a Jewish person in the church, and that this can be done within Mass.

My problem is that he is a Mason. I don't know much about the Masons but have heard that a Catholic cannot marry a man who belongs to this organization.

We are getting serious, but I don't want to continue a relationship that may create a problem for me with the church.

I spoke to a priest in my parish but have not received an answer. What do you suggest? (New York)



A First, perhaps I can clear up two misunderstandings you seem to have.

In order for a Mass to be celebrated at an interfaith marriage, one requirement is that the non-Catholic partner must be a baptized Christian. The reason for this is that normally only a Christian would understand and believe in

the religious significance of the Lord's Supper and therefore be able to appreciate and participate as a believer in our celebration of the Eucharist.

Catholics are prohibited by church law from joining the Masons, but there is no obstacle to a Catholic marrying someone who is a member. You and your fiancé have no problem from that direction at least.

If you plan to marry in the Catholic Church, both of you will eventually need to pursue your preparations with a priest or other parish minister.

I suggest that you do that quickly, so you will understand clearly what is involved in the decisions you will be making.

Q I am writing about your article on multiple Mass intentions. What about Father's Day, Mother's Day, All Souls, and so on?

Because I'm 75 years old, perhaps I didn't understand this very well.

On special days in the past I would list 10 or more names for Masses, with one donation or offering for all. Is this still permissible? (California)

A What you are doing is perfectly fine. If you wish to ask that a Mass be offered for your intentions, those intentions may include anyone and anything you wish.

You may remember that formerly, on special days such as All Souls, many people would make a Mass offering for their deceased relatives or friends.

These offerings were sometimes grouped together, and one or two Masses would be offered for all the intentions jointly.

This practice is what is now unlawful according to church law. Canon law states, "It is lawful for any priest who celebrates or concelebrates Mass to receive an offering to apply the Mass according to a definite intention" (Canon 945).

Later it says, "Separate Masses are to be applied for the intention for which an individual offering, even if small, has been made and accepted" (Canon 948).

You need not worry about what you have done or are doing. If you have any questions some time later, ask your parish priest to explain the regulations concerning Mass intentions.

(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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FAMILY TALK

Senior wants advice on how to age with grace

by Dr. James and Mary Kenny

Dear Dr. Kenny: I read your recent column on preparing for the changes that come with older years.

I'm in my early 60s, but have already noticed some of my friends beginning to panic at signs of memory loss and shakiness. Please give some more ideas on coping with growing older. (New Jersey)

Answer: After a brief survey among some of my older friends, we identified seven major factors associated with growing older. I will list each factor, followed by a few coping plans.

> **Memory loss:** You find yourself forgetting names, appointments, even why you started to go into a certain room.

> **Coping plan:** Keep a small notebook with you to write down all scheduled times, dates and plans.

Ask friends to remind you about important matters. Learn to use memory hints like rhymes and associating the item with other objects.

> **Use different senses** (sight, sound, taste, feel, smell) to help you recall.

> **Money problems:** You are on a fixed income with few chances for extra money.

> **Coping plan:** Get rid of any costly habits like eating out often and buying every new gadget.

Shop yard sales and discount food stores.

Learn to enjoy nature. It's free.

Visit your local library for large-print books.

> **Loneliness:** Increasingly your friends are dying or becoming housebound.

> **Coping plan:** Join activity or church groups that meet regularly and do things. Examples include the weekly video-watching club, a bridge club, Bible study, a travel club, etc.

> **Fear of death:** This is hard because we all fear the unknown, and we usually don't like to give up what we have.

> **Coping plan:** Talk about death with a close friend. Identify with nature, be seasons and the ongoing rhythm of life. You are a real "y" of that rhythm.

> **Physical ailments:** More and more things start to go wrong with your body. Shakiness and loss of strength are common.

> **Coping plan:** Get regular exercise.

Follow recommended diet guidelines.

Stay in touch with your physician.

> **Fear of disorder:** You want everything in its place and feel uncomfortable when things are out of order.

> **Coping plan:** "Let go and let God."

No matter what you may think, the universe is probably unfolding as it should. Try to be at peace with things as they are.

> **No future:** You look ahead and see fewer tomorrows, with little sense in setting any long-term goals or making plan for the future.

> **Coping plan:** Set short-term goals, things you look forward to or plan to accomplish within the immediate future.

See yourself as part of larger groups—family, community, church, world—and look forward to marvelous dreams of progress for humankind.

May you age with grace.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., Bensenville, IL 47978.)

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The Active List

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

July 23-24

Good Shepherd Parish Festival, 1155 E. Cameron, Indianapolis. Games, rides, food, 6 p.m. to 11 p.m. No admission. Mary Schwering, 317-764-6215.

July 25-26

St. Philip Neri Annual Festival, 550 N. Rural, Indianapolis. Monte Carlo, rides, dancing, disc jockey Bernie Eagan, 5 p.m. to 12 a.m. on Fri., 12 p.m. to 12 a.m. on Sat. \$2 for dancing. Geneva Clark, 317-356-1398.

July 25-26

St. Martin Annual Picnic, 8044 Yorkledge Rd., Guilford. Games, raffles, beer garden, music, 4 p.m. to 11 p.m. on Sat., 9:30 a.m. to 6 p.m. on Sun. No admission. Phil Darling, 812-487-2096.

July 25

St. Augustine Parish Picnic, Leopold. Bingo, quilts, country store, 11 a.m. to 7 p.m. No admission. Gaylord Wittmer, 812-845-5963.

A "Missionary Send Off" will be held at St. Rita Church, 1733 Andrew J. Brown Ave., at 6 p.m. Signs of praise and blessings will be offered for the Ambassadors of the World's safe journey. Everyone is welcome. For more information, call the parish office at 317-632-9349.

July 25-31

The Beech Grove Benedictine Center will present an "Evening Directed Retreat" beginning at 5 p.m. For more information, contact the center at 317-788-7581.

July 26

St. Lawrence Church, 4650 N. Shadeland Ave., and the Family Life Office present an "Evening of Hospitality" for all separated and divorced Catholics. Mass at 7 p.m., followed by discussion with Father Roger Gaudet. For more information, call Mary Lynn Cavanaugh at 317-544-9225.

July 26-30

St. Joan of Arc and Northwood

Christian Church will hold a Vacation Bible Study at Northwood Christian Church, 4550 Central Ave., Indianapolis, 9:30 a.m. to 12 p.m. \$5 per child for the week. Mary Anne Schaefer, 317-283-1518 or 317-921-2346.

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a summer day camp for children 6 to 11 years of age. Contact the Benedictine Center for more information at 317-788-7581.

July 27

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

The Beech Grove Benedictine Center's "Living Prayer Support Group" will meet from 6:30-8 p.m. at the center. For more information, call 317-788-7581.

July 28

A seminar on wills will be held at St. Louis Church, Batesville. For more information about time and location, contact the parish office.

July 29

A Pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Park Fletcher. Everyone is welcome.

July 29-30

Fatima Retreat League will sponsor the 14th annual Kummage Sale at Our Lady of Lourdes gym, 5333 East Washington St. The sale will be from 9 a.m. to 5 p.m. on Thursday and 9 a.m. to 1 p.m. on Friday. Volunteers are needed. For more information, call 317-545-7681.

July 30

The Northside In-Betweeners will

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gather to watch "A Man for All Seasons" at the Indianapolis Museum of Art Films on the Terrace, at the Indianapolis Museum of Art. Meet at 6:15 p.m. at St. Thomas parking lot, 46th and Illinois streets. Bring your own picnic dinner. Tickets are \$5 at the door. For more information, call Trish in the evenings at 317-475-0029.

July 31

The Catholic Alumni Club of Indianapolis will hold Mass at 5:30 p.m. at Our Lady of Mount Carmel Church, 1045 W. 146th St. Meet at the front of church before and after Mass. The Mass is being said for Mrs. Menorina, John Menorina's mother. After Mass, they will go to Steekley's Cider House in Carmel. For more information, call Mary at 317-255-3841 or Dan at 317-842-0855.

A Pro-life rosary will be prayed at 9:30 a.m. in front of the Clinics for Women, 2851 East 38th St. Everyone is welcome.

The Young Widowed Group will attend the Symphony on the Prairie at 7:30 p.m. Tickets are \$12 at Marsh or \$15 at the door.

The Right to Life group of Indianapolis will sponsor a Pro-life Speaker's Workshop from 9:15 a.m. to 4:45 p.m. at the Nora branch, 825 Guilford Rd. For more information, call Gerald Hatcher at 317-253-3512.

August 1

St. Cecilia, Oak Forest will hold a Chicken Dinner and Festival. Booths, bingo, homemade ice cream, 10 a.m. to 3 p.m. No admission. Carolyn Meyer, 317-647-4305.

St. Boniface Summer Picnic, Main and Jefferson Sts., Fulda, 11 a.m. to 7 p.m. Turtle soup, quilt raffle. Susan Hoske, 312-357-2483.

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.

August 2

A prayer vigil and rosary for life will be held at 7 p.m. in St. Patrick Church, Terre Haute. For more information, call Rak Mascari at 317-466-6807.

August 2-6

Sacred Heart School, Terre Haute, will have open registration for grades K-8 this week. Parents interested in enrolling their child/children are welcome to

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visit the school. For more information, call 317-232-8901.

August 3

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

August 5

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

August 5

A Pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Park Fletcher. Everyone is welcome.

The Altar Society of Holy Name Church, Beech Grove, will have a summer rummage sale from 8 a.m. to 3 p.m. in the school cafeteria.

St. Patrick, Terre Haute, 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.

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For more information call: Rita Varkhals
317-841-3061

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October 22-24

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The retreat starts at 7:00 pm. The cost is \$95.00 per person. A non-refundable deposit of \$25.00 is required for registration.

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Michigan approves pre-abortion information, wait

LANSING, Mich. (CNS)—A Michigan state senator hailed June 13 as "a good day for mothers and a good day for babies" after the Legislature passed a bill requiring informed consent and a waiting period before abortions.

Sen. Joanne Emmors, a Republican, made the comment after the state Senate approved the measure on a 25-5 vote. The House had passed the bill earlier in July. Michigan Gov. John Engler, also a Republican, will sign

the legislation into law within weeks, said his spokesman, John Truscott.

The law will require women seeking an abortion to receive a pamphlet with information on fetal development and alternatives to abortion and to wait 24 hours after getting the information.

Michigan thus becomes the sixth state that currently requires informed consent and a waiting period. The others are Mississippi, Nebraska, North Dakota, Pennsylvania and Utah, although the Pennsylvania and Utah laws are not enforced pending court challenges.

Michigan also requires that minors seeking an abortion get the consent of a parent or judge. The state does not pay for abortions under the Medicaid program.



DEDICATION—A man and woman comfort each other during the dedication of a monument to the unborn in Calvary Cemetery in Louisville. A statue of Rachel is the centerpiece of the memorial. (CNS photo by Joseph Duerr, The Record)

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Youth News/Views

CLI participants prepare for pilgrimage of faith

by Mary Ann Wyand

World Youth Day pilgrims attending the archdiocesan Christian Leadership Institute last week at Marian College in Indianapolis left the July 12-16 institute helped prepare them for the international faith gathering with Pope John Paul II at Denver next month.

"I think the pope is the closest thing to God, so it's great to be celebrating with him," St. Thomas More youth group member Dana Crump of Mooresville said. "It's just really exciting to be able to celebrate that (World Youth Day Mass) with so many people from around the world that have the common faith."

As one of 22 people from St. Thomas More Parish attending the international

faith gathering, Dana said she hopes "to take my faith there and bring back more of my faith to share here. I plan to talk to other kids and adults about my experiences when I get back."

Dana said St. Thomas More youth group members turned to the appeal of Hoosier Hysteria to help raise funds for their trip to Denver.

"We've done many fund raisers," she said. "We had car washes and bake sales, but our biggest fund raiser was a free throw shoot in March. People pledged money for baskets. Our priest even shot some baskets."

As preparation for World Youth Day, Dana said, the Christian Leadership Institute "helped me understand my faith better. Before this, I didn't really understand it as well. Now when somebody asks



LEISURE TIME—Christian Leadership Institute participants enjoy a card game during a break from workshops on July 15 at the Allison Mansion on the campus of Marian College in Indianapolis. The leadership institute was sponsored by the archdiocesan Office for Youth and Young Adult Ministries. (Photo by Mary Ann Wyand)

me what my faith is, I think I can explain it better."

St. Michael parishoner Lee-ruler Armes of Greentfield attended the Christian Leadership Institute with her friend, Jenny Ritchey, and both girls are going to Denver next month too.

"I'm excited about going," Jennifer said. "I think it's going to help me better understand my faith. I'm excited about seeing the pope. I've talked about it with some of my friends who aren't Catholics and they just don't seem to understand how big of a deal it is. They're like, 'Oh, you're going to church?' That will be boring. Why would you want to go to Denver just to go to church? They don't understand how big of a person the pope is and what an honor it would be to have Mass with him."

Brebeuf Preparatory School sophomore Andy Ragozzino, a member of the St. Luke Parish youth group, said the Christian Leadership Institute was good preparation for the international faith gathering Aug. 11-15 and also good training for participation in parish activities.

Parish and archdiocesan church activities give teen-agers opportunities to talk about religion with other teens, Andy said, and helps them discover talents.

"I think it's real exciting that there's an opportunity like this available to kids," Andy said. "It's neat that people are coming from all over the world and that we have the privilege to go that far to have that opportunity. Hopefully I'll meet kids from all over the world."

The mountains of Colorado are "the perfect place to have an event like this," he said, "because they resemble what God has made so well. You're just awe-stricken that God made this for us. I think it's great that it's in the mountains."

St. Luke's pilgrims also have talked about faith with residents of the St. Augustine Home for the Aged in Indianapolis, a residential care facility for seniors operated by the Little Sisters of the Poor. Residents have pledged their prayerful support and financial assistance.

Sister Josephine Campbell, superior of the Little Sisters of the Poor in Indianapolis, and other sisters have enabled the teen-agers and residents of the home to spend time together there.

St. Luke youth ministry coordinator Bob Schultz said the 60 St. Luke pilgrims are excited about this once-in-a-lifetime opportunity to be in community with hundreds of thousands of young people.

World Youth Day is "uncomprehensible at this point," he said. "That's the difficult part—helping people see the vision. It's something that young people can't really envision. Their world is their backyard, their school, and a trip now and then. But no one has ever come together for a united purpose" like this international faith gathering.

"I firmly believe that young people today need a significant 'wow' experience to embrace them in their faith," Schultz said. "I can only believe that God has some amazing things planned for us in the mountains."



MAKING FRIENDS—During a break from workshops and small-group sharing sessions, four Christian Leadership Institute participants relax in a window of the Allison Mansion at Marian College. The institute, called "Follow the Leader," was an intensive training at Marian College. The institute, called "Follow the Leader," was an intensive training at Marian College. The institute, called "Follow the Leader," was an intensive training at Marian College. (Photo by Mary Ann Wyand)

Pope John Paul enjoys spending time with youth

by Catholic News Service

WASHINGTON—Pope John Paul II, who has been looking forward to greeting hundreds of thousands of youths in Denver, could draw on his own experiences as a young man to help them face their problems.

The future pope, Karol Jozef Wojtyla, was born on May 18, 1920, in Wadowice, a small town near Krakow in

southern Poland. When he was 9, his mother died three years later he lost his only brother, Edmund, to scarlet fever. When Wojtyla was 20, his father died. Friends said he knelt for 12 hours in prayer and sorrow at the bedside of the man who had been his closest companion and strongest influence.

Added to the losses of his three closest relatives were the hardships placed on Wojtyla by the political situation in Europe at the time.

Remembered in high school as a bright, athletic youth with a contemplative side, Wojtyla excelled in religion, philosophy, and languages. As a teen he also had to work to help support his father.

In 1938, he began studies for a philosophy degree at the University of Krakow, joining speech and drama clubs and writing his own poetry.

The Nazi blitzkrieg of Poland on Sept. 1, 1939, left the country in ruins and opened a new chapter in Wojtyla's life. During German occupation he helped set up an underground university and the clandestine Rhapsodic Theatre. At the same time he found work in a stone quarry and a chemical factory—experiences he later analyzed in his poems and papal writings.

"Even as a boy he was exceptional," said Rafat Tatka, a neighbor from the pope's hometown of Wadowice, who knew the young Wojtyla as "Lolek," which is translated as "Chuck."

Jerzy Kluger, a boyhood friend of the pope and himself a Jew, recalled Wojtyla as a defender of local Jews even as anti-Semitism began to surface before World War II. He told the story of a woman finding Jerzy and the young Wojtyla chatting in the Wadowice cathedral one day. When she questioned the presence of the Jewish boy in the church, Wojtyla laughed in response and asked, "Aren't we all God's children?"

"He was first in school, in the theater, in everything," Kluger said of his boyhood friend. "If he had gone to General Motors, he would have become president."



Pope John Paul II rests during a mountain hike.

Wojtyla had a much higher calling, however. He entered Krakow's clandestine theological seminary in 1942 and was ordained in Krakow on Nov. 1, 1946. He then was sent to Rome for studies. In 1948 he received a doctorate in ethics from Rome's Angelicum University.

Niegoscia and then was sent to St. Florian Parish in Krakow, where he always made time for youths, managing to squeeze in games of soccer between preaching and teaching, visiting parishioners, and performing baptisms and marriages.

Then he took a partial sabbatical to earn a doctoral degree in moral theology and began lecturing at Lublin University in 1953. There his students gave him the nickname "the eternal teen-ager." The energetic priest would take them hiking, canoeing and camping. Together they would swim, sing, talk and pray. And he always celebrated Mass for them.

The road to his pontificate began when he was named a bishop in 1958. He became Poland's youngest bishop. The announcement of his appointment caught up to him while he was canoeing with friends. He traveled to Warsaw to formally hear the news, but was back on the water the same day.

The future pope rose quickly through the ranks, becoming an archbishop in 1964. In 1967 Pope Paul VI named him a cardinal—the second-youngest in the church.

Despite his rapid ecclesiastical ascent, Cardinal Wojtyla remained a virtual unknown to many in the church—until the evening of Oct. 16, 1978, when his election as pope was announced to some 200,000 people gathered in St. Peter's Square and to the world at large.

The following day one of his countrymen, Bishop Boleslaw Dabrowski, then secretary general of the Polish bishops' conference, remarked that the church's new leader "works like an ox, sleeps very little, and is very open, especially to youth."

(Contributing to this story were Catholic News Service reporters John Thavis in Vatican City and Julie Asher in Washington.)

Campus Corner

Anchor awaits chance to cover World Youth Day

By Kate Pipkin
Catholic News Service

BALTIMORE—If you haven't heard the name Gloria Jarava, listen up, because you'll probably be hearing a lot of it in the coming months.

In fact, not only will you be hearing her name, you'll be hearing her voice, too.

That's because Jarava was one of two college students chosen by the Catholic Telecommunications Network of America to anchor broadcasts from Denver this August during World Youth Day celebrations Aug. 11-15.

A spring 1993 graduate of the College of Notre Dame of Maryland, Jarava will host daily half-hour broadcasts recapping each day's events, including the appearance of Pope John Paul II.

Also chosen was Stephen Corbellini, a student at The Catholic University of America in Washington.

The CTNA programs will be broadcast

each evening at 7 p.m. Mountain time (9 p.m. Eastern time) and will appear on EWTN and VISN cable networks.

Jarava was born in Colombia, South America, and moved to Baltimore with her family at the age of 9. She graduated this spring with a degree in communications arts and a minor in business.

She said she was surprised and thrilled to learn she had been chosen to anchor CTNA's broadcasts. She said her Catholic faith was the underlying reason for her decision to audition. "I see this as a chance for spiritual growth for me," Jarava told *The Catholic Review*, Baltimore's archdiocesan paper. "It's also an opportunity for me to share my faith with others."

Not only is Jarava looking forward to seeing Pope John Paul II at the World Youth Day events, she is also thrilled to be able to give some broadcasts in Spanish, her native language.

She said her family is extremely excited about her upcoming television experience. "Colombia is about 99 percent Catholic and



YOUTH DAY ANCHOR—Gloria Jarava, a new graduate of the College of Notre Dame of Maryland, will host daily half-hour broadcasts by the Catholic Telecommunications Network of America during World Youth Day activities in Denver in August. (CNS photo from College of Notre Dame of Maryland.)

my mother has called everyone we know there," laughed Jarava. But enthusiasm aside, she admitted to some anxiety about the idea of being a spokesperson for World Youth Day.

"Well, I was told about 30 (million) to 40 million households will be tuned in and that makes me a little nervous," she said. "That's a lot of people to be watching me, but I'm excited."

St. Mary of the Woods College to offer summer programming

St. Mary of the Woods College (SMWC) will offer adult summer programs through its office of continuing education. The **Basic Enneagram Workshop**, July 26-27, is a presentation about the enneagram, a personality theory which combines the insights of modern psychology with proven wisdom of ancient philosophies in nine basic personality theories. The presenter is Cathie Rodeler, director of Continuing Education at SMWC. Rodeler, who completed a two week certification with Maria Beasing and Patrick O'Leary, has given enneagram workshops to churches and educators in Terre Haute, Cincinnati, Dayton and Indianapolis.

"The enneagram theory is one that explores our motivations for operation. It teaches us that it's not so much what you do, but why you do it," Rodeler said.

The program, which costs \$60, is scheduled between 9 a.m. and 5 p.m. both days.

Exploring the Drama of Dreams, July 30-August 1, is a weekend program that focuses on analyzing the nature, structure and dynamics of dreams and their mysterious messages. The presenter, Franciscan Sister Olga Wittekind, Ph.D., is currently a professor at Marian College. Sister Olga had presented dream workshops at a variety of centers throughout the midwest.

The dream workshop, which costs \$85, begins at 7 p.m. Friday and ends at 12 p.m. on Sunday. For more information, call 812-535-5149.

The IUPUI Newman Center will sponsor an outing to the **Symphony on the Prairie** on August 4. The theme will be "Romance on the Prairie," with music from "Romeo and Juliet," "Don Juan," and "West Side Story." The cost of tickets is \$12 at Marsh or \$15 at the door. The Newman Center will be providing fried chicken, so bring snacks and drinks to share. If you are interested in going, call Teresa Hensley at 317-237-0048 in the evening.

A Slovenian choir from Globasnica, Austria, a small village 10 kilometers from the Austria-Slovenia border, will present its first concert in the United States at Marian College. The concert will be held July 31 at 7 p.m. in the Marian Hall Auditorium, 3200 Cold Spring Rd. Tickets are \$10 and available at the door. The concert is part of a national conference. Family Fest, that is being held at Marian and sponsored by the American Slovenian Catholic Union, is the first time that the conference is being held in Indianapolis. For more information, call Paul Barbanich at 317-244-4816.

On August 7, the IUPUI Newman Center will sponsor the **2nd Annual "Walk for Covenant House."** Covenant House is an organization that houses and assists runaways. All proceeds from the walk will go to help youth get their lives back on track through the assistant of the Ft. Lives back on track through the assistant of the Ft. Lauderdale Covenant House. The 10K walk will be held at Eagle Creek Park. Pick up an information packet at the IUPUI Newman Center, 1309 W. Michigan, ask friends and relatives to sponsor you for a dollar or more for each kilometer you walk. For more information call Lorie at 317-241-5953.

Camp Delafield, a six-week summer day camp that

provides academic and recreational activities for children with dyslexia, is currently in session in the Stokely Mansion on the **Marian College** campus. It runs through July 30.

The children, ages 7 to 14, meet five days a week from

8:30 a.m. to 3:30 p.m. for seven weeks. Camp Delafield provides the necessary remediation and skill building needed to enable these children to develop stronger language skills. For more information on Camp Delafield, call the Dyslexia Institute of Indiana at 317-580-0251.

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BOOK REVIEWS

"Guardian angel" is personal

EVERYBODY HAS A GUARDIAN ANGEL, by Mitch Finley. Crossroad (New York, 1993). 188 pp., \$16.95.

Reviewed by Mary Kenny
Catholic News Service

In an era when Catholic schools are subject to much criticism, Mitch Finley writes enthusiastically about the benefits he received from Catholic schools, benefits he seeks in sending his sons there.

"Everybody has a Guardian Angel" is intensely personal, and therein lies its charm. The author captures well his feelings upon first entering a Catholic school. He describes the nuns, the parents, the statues and devotions, the Baltimore Catechism. Readers who attended Catholic schools in the '40s and '50s will find their own recollections triggered.

Finley's parents divorced when he was 15, and he recalls vividly the pain and embarrassment this caused him, particularly in the Catholic community where at that time divorce was practically unknown. At age 65, on Father's Day, his father took his own life. Finley writes movingly of the experience and its effect on him.

In keeping with the personal tone of the book, Finley expresses his opinions freely. Particularly delightful is his description of the ideal parish priest. He does not much care

for the current liturgy or the current music in most churches. He is so dismayed at the quality of television programming that his family does not own a TV.

Finley is firm about the need for the church to support families. "Not that a teen-ager is guaranteed to be a faith-filled Catholic just because he or she attended a Catholic high school; that role goes to the family." And "Religion classes will have an impact if the child comes from a family that lives its faith every day, in the normal course of events." Such optimism regarding the power of the family may seem naive to parents who have raised children through adolescence and beyond.

Unfortunately, this book looks backward, not forward, and inward, not outward. Finley recalls the good elements from the past. He seems to trust those same elements to

work today. He does not like current liturgies, but he offers no suggestions for change. He reflects on the wisdom he found in his study of theology, but he scarcely mentions feminist theology, liberation theology, current issues in Christology, or any of the questions disturbing and exciting the church today.

Most disturbing is the author's inward focus. He observes, wisely, that the chief benefit of Catholic schools is not the lessons or doctrine that is taught but the experience of living in a faith community. However, to follow effectively the teachings of Jesus, faith communities, whether the family, the school or the parish, must reach out beyond themselves to the wider world. The author shows no such interest in reaching out.

If you are still having difficulty adjusting to the changes in the church since Vatican II, you might find this book helpful. However, if you are more concerned about the church in the '90s and beyond, you need to read elsewhere.

(Mary Kenny is co-author of the CNS column "Family Talk.")
(At your bookstore or order prepaid from The Crossroad Publishing Co., 370 Lexington Ave., New York, NY 10017. Add \$2 for shipping and handling.)

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To: William D. Cloyd
PLEASE TAKE NOTICE that a petition praying for an order approving and allowing the adoption of an adoptive child whose name is Holl who is alleged to be your daughter, together with an agreement to adopt and consent to the adoption pursuant to the Domestic Relations Law, was filed with the Family Court of the State of New York, Onondaga County, and a hearing thereon will be held at that Court on the 9th day of September, 1993, at 10:00 o'clock in the afternoon of that day, at which time and place all persons having any interest therein will be heard. If all Family Court, Onondaga County, Courthouse, 451 Montgomery Street, Syracuse, NY 13202.
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GILMORE, James A., 60, St. John the Apostle, Bloomington, June 11. Husband of Elene, father of Mary Ann Jordan, step-father of Marj Baker, brother of Robert

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and Joanne Holmes, grandfather here, unless they are natives of the archdiocese or have other connections to it.
BAROTHY, Rose A., 83, Christ the King, Indianapolis, July 5. Mother of Mary Anne, daughter of Rose and Joseph, mother of Anne Zorbas, grandmother of 10, great-grandmother of 11.
BERGER, Carl J., 53, St. Jude, Indianapolis, July 8. Husband of Kathryn Schmitt Berger, father of Michael, Gary, Mark and Cynthia, son of Pearl Beasley, grandfather of one.
BROWN, April Elaine, 16, St. Ambrose, Seymour, July 8. Daughter of David Brown and Mary Pyle Brown, sister of Kyle, granddaughter of Mr. and Mrs. Donald Brown, Mary Pyle, great-granddaughter of Anna Wilson.
CARPENTER, Helen, 72, St. Martin, Yorkville, May 31. Wife of Robert, mother of James Widloff, Roman Widloff, Jane Widloff, Mary Helen Kmecek, Thackeray, step-mother of Tom Carpenter, sister of Norbert Wisdeaden, Martha Schaefer and 13, step-grandmother of six.
CARPENTER, Robert, 82, St. Martin, Yorkville, June 10. Father of Tom, step-father of James Widloff, Roman Widloff, John Widloff, Jane Widloff, Mary Helen Kmecek, Beth Fladder and Hope Thackeray, grandfather of six, great-grandfather of 13.
COLEMAN, Olympia, 75, Our Lady of Lourdes, Indianapolis, June 30. Wife of Doyle, mother of Karl Bartlett and Ronald E. Coleman.
DAVIS, Margaret H., 75, St. Bernadette, Indianapolis, May 26. Wife of Rollo L., mother of Lawrence Hembach and Thomas Hembach, sister of James Hauser, Raymond Hauser, John Hauser, grandmother of six, great-grandmother of five.
DOUGHTY, Arthur Edward, 81, St. Bernadette, Indianapolis, June 21. Husband of Margaret A., father of Arthur J., Mary Margaret Long and Nancy A. Davis, brother of Eugene, Richard, Earl, Mary Blume, Mildred L. Moore, DeLores Hook, Virginia Waltz and Frances Smith, grandfather of nine, great-grandfather of two.
DOBBS, Sean M., 24, St. Bartulomew, Columbus, Indiana, June 20. Son of Steve Dobbs and Sandra Sue Nelson, step-brother of Brian, Jarrod, Terry, Chad, Stephen and Nicole Nelson, grandson of Ann Dobbs and Mr. and Mrs. Charles Gatewood, fiance of Robin Phillips.
GAPEN, Edward P., 82, Saint Charles, Indianapolis, July 4. Father of Patricia Miller, Carol Capen, Janice Dean, brother of Raymond, Gapan, Robert, Richard, Nicholas, Ebsensen and Gene Tobin, grandfather of two.
GESSNER, Marie Anna, 74, St. Menard, St. Meinrad, July 8, Sister of Jerome Warringer, William Warringer and Catherine Teed.
GILMORE, James A., 60, St. John the Apostle, Bloomington, June 11. Husband of Elene, father of Mary Ann Jordan, step-father of Marj Baker, brother of Robert

and Joanne Holmes, grandfather here, unless they are natives of the archdiocese or have other connections to it.
GRIGSBY, Phyllis Jean, 51, Little Flower, Indianapolis, July 2. Wife of Wayne L., mother of David, Robert, step-mother of David Grigsby and Andria Grigsby, daughter of Ralph and Frances Hengst, grandfather of two.
HARGROVE, Schuster, 88, St. Ambrose, Seymour, July 7. Father of John Terkorn and Patricia Toppe, grandfather of 15, great-grandfather of 33, great-great-grandfather of one.
HOWE, John N., 82, Our Lady of Perpetual Help, New Albany, July 7. Husband of Clara L., father of Elmer, Helen.
HUBBERT, Gerald, Anthony, 32, St. John the Baptist, Osgood, July 8. Son of Gerald H., brother of Christie Anderson.
KLEEHAMER, Clarence J., 79, St. Joseph Hill, Sellersburg, July 9. Husband of Beverly, father of Ronald L., Clarence Jr., Danny R., Garry L., Betty, Starline, Doreen Carter and Glinda Ellison, grandfather of 18, great-grandfather of 11.
MAIN, Maria T., 74, St. Pius X, Indianapolis, July 9. Wife of John P., mother of J. Gregory, sister of Paul J. Tompiller, Marcella T., Stipher, Madonna Grothaus and Dolores Deard, grandmother of four.
MEYER, William "Peanut," 53, St. Charles, Milan, June 29. Husband of Mary, father of Chad, Paige Wade and Paula Smith, brother of Mary Ade Meyer.
NICHOLS, William Ronald, 56, Little Flower, Indianapolis, May 17. Husband of Beverly, father of Amy and Amy Sparkman, son of Homer Nichols, brother of Donald Nichols and Patricia Brown, grandfather of two.
NIEHUS, William G., 58, Little Flower, Indianapolis, June 29. Husband of Cindy, father of William, Timothy, James, Mark, Sara Mosburg and Margaret Jackson, son of Roy W. Niehus, brother of John, James, Michael, Kevin, Suzanne Delaney, Mary Ellen McCarty, Kathleen Tetzloff and Margaret Cook.
NIEMAN, Fred W., 99, St. Mary, Greensburg, July 12. Father of Doris, brother of Anna Elizabeth Meyer, grandfather of one, great-grandfather of three.
RANDAZZO, Joseph, 80, Christ the King, Paoli, July 2. Father of Sara Archer, Vickie Puzzo and Joseph Randazzo, brother of Rose and Frances Turner, grandfather of seven.
SANSBURY, Albert G., 76, St. Francis, Indianapolis, July 13. Step-father of Lillian Patrick, brother of Agnes, Dorothy Smith, Edith Cook, Mildred Hamer, Raymond and Roy.
TUTTLE, Stanley P., 83, Little Flower, Indianapolis, June 30. Husband of Mary F., father of Paul, Bill and Bob, brother of Henrietta Denny, grandfather of 13, great-grandfather of 18.
WRATTEN, Mary K., 73, St. Patrick, Indianapolis, July 7. Friend of Winifred Musick

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News briefs from across the nation and world

By Catholic News Service

Bishop Hits White House Meeting with Catholic Dissidents

WASHINGTON—Bishop James T. McHugh of Camden, N.J., blasted the Clinton administration for hosting a meeting at the White House with a coalition of dissident Catholic groups. "Is the White House staff now in the role of theological arbiter as to what constitutes orthodox teaching?" he asked. Bishop McHugh made his comments in mid-July in "Life Issues Forum," a biweekly column distributed to Catholic newspapers by the U.S. bishops' Secretariat for Pro-Life Activities. He said the coalition, Catholic Organizations for Renewal, has among its members "organizations that are diametrically opposed to specific Catholic doctrines or moral teachings, often hostile and openly political in trying to undermine church teachings and policies."

Peace group wants less U.S. say in U.N.

By Agostino Bono
Catholic News Service

ROME—An Italian-based peace organization founded by priests has asked for a restructuring of the United Nations saying U.N. actions are dominated by the United States.

Military policies regarding Iraq, Somalia and Bosnia-Herzegovina show "the complete subordination of this international organization to the unilateral will of the U.S. government," said a statement issued by Blessed are the Bishops of Peace.

The U.S.-led actions in the three countries could lead to further warfare, said the July 16 statement. It called for "the recuperation of a more balanced world order." A "new United Nations" is needed based on the "absolute priority of disarming all the armies of the world, starting with the zones in which war actions are taking place," said the statement.

The peace organization is an independent agency founded in 1985 to promote peacemaking activities ranging from demonstrations to conferences. It has been active in organizing forums of international volunteers into the former Yugoslavia to show support for civilians caught in the fighting.

In August, the peace organization hopes to set up three permanent "peace camps" in Bosnia-Herzegovina, populated by 10 international volunteers each to draw attention to the sufferings caused by the war.

One camp is planned for a Muslim-populated area, another for a Croatian zone and the third for a Serbian area.

Magazine Zeroes in on Links Between Screen, Societal Violence

LOS ANGELES—The links between violence on the screen and violence in society are inescapable, according to the writers of a special issue of the magazine *Media & Values*. One article in the magazine, released July 16, said 3,000 studies in the past four decades have established a causal link between violence on the screen and violence in the streets. Sister Elizabeth Thomas, executive director of the Los Angeles-based Center for Media and Values, which publishes the magazine, told Catholic News Service in a July 14 telephone interview the television industry continues to resist any link between the two.

USC Asks Administration to Back Zaire Democracy Effort

WASHINGTON—The U.S. Catholic Conference has joined a Zairean archbishop in pleading for assistance in restoring democracy to the African nation. Jesuit Father Drew Christiansen, director of the USC Office of International Justice and Peace, wrote to the U.S. State Department asking that the administration support Zaire's High Council of State, which is chaired by Archbishop Laurent Monsengwo Pasinya of Kisangani. In a July 7 statement, Archbishop Monsengwo accused President Mobutu Sese Seko and his allies of engineering the country's collapse for their own gain.

World Poll Says Salvadorans Feel There's No Justice Yet from Accord

SAN SALVADOR—Eighteen months after the signing of a peace accord, Salvadorans still feel justice has not been done in the case of massive human rights violations committed during the 12-year civil war, a poll shows. The

survey, published July 14 by the Jesuit-run Central American University, indicates most Salvadorans also oppose the controversial amnesty law rushed through the national legislature last March. Some 60 percent of those interviewed said Salvadorans have been "blatantly deceived" as to the true nature of rights abuses in the country over the years, it says.

Italian Bishops Condemn Racist Attacks on Migrants

NAPLES, Italy—The bishops of the Naples area have criticized what they call race-motivated attacks on African immigrants, many of them seasonal farmworkers. "Racist posters and meetings, malicious burnings of non-European immigrant housing" and the burning of a trailer camp church officials wanted to turn into an immigrant residence area are the latest "tragic events" of prejudice, they said in a July 15 statement. The one-page statement was signed by Cardinal Michele Giordano of Naples and the four other bishops of the region.

State-approved Chinese Catholic group publishes vernacular Bible

HONG KONG—The first 50,000 copies of a Chinese-language Bible, part of a planned run of 200,000, have been published by China's government-approved Catholic organization. The event, which took place in early June, marks the first time the state-sanctioned church has published the entire Bible in Chinese. Anthony Liu Baian, a vice chairman of the Chinese Catholic Patriotic Association, was quoted as saying July 6 by *U.S. News*, an Asia church news agency based in Thailand. The state-approved Catholic organization says there are 3.5 million Chinese Catholics.

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Flood assistance comes in volunteers, materials

(continued from page 1)

Father Tim Sheedy, pastor of Our Lady of the River Parish, which includes a stretch of territory along the Mississippi north of Davenport, said some of his parishioners' homes have water in them. "It's really devastating. Most have moved out," he said.

"When they go back, they're going to need help with cleanup and getting food arranged. We'll organize for that when the river goes down."

Further north, townspeople have been at work in the wake of the river's flooding. In Black River Falls, Wis., an interfaith group assisted the Red Cross, National Guard and state and federal authorities in getting things back to normal.

Although Wisconsin escaped much of the flooding experienced by the states further south, Jackson County was an exception. Floods along the Black Falls River in mid-June damaged about 100 homes there.

Jackson County Interfaith Volunteer Caregivers involves 22 churches including St. Joseph's of Black River Falls and St. Kevin's of Melrose. The interfaith group has operated a food and clothing center since the flooding began and distributed local money for flood relief.

According to Father Roy Mish, pastor of St. Joseph's, the chief task ahead was to clean up homes damaged by flood waters. He told the *Times Record*, diocesan newspaper of La Crosse, Wis., that the work was "smelly and physically difficult."

In Illinois, the citizens of Niotra had already begun to face the flood's aftermath, preparing for a massive cleanup effort and long-term financial difficulties. A levee that broke July 10 in the town affected parishioners of Sts. Peter and Paul Parish in nearby Nauvoo. Benedictine Sister Sandra Brunetti said that about 15 to 20 parishioners had been evacuated from their homes and many others were unable to commute to their jobs.

Members of the parish's women's club had been preparing food for the volunteers needed to fill the sandbags, but when that effort failed efforts were focused on finding shelter for

those left homeless by the flood. The Benedictine sisters opened a school dorm to two families.

"It's an all-out community effort," she said. "The flood has created real community service and bonding. That's been a positive part of the experience. People do have a strong sense that we are in this together and the Spirit is with us." Sister Sandra said. "We are going to survive."

(Addresses for the parishes mentioned are: St. Mary Mission, 606 10th St., Keithsburg, Ill. 61442; St. Therese of the Little Flower, New Boston, c/o St. Mary Mission;

606 10th St., Keithsburg, Ill. 61442; SS. Peter and Paul, Nauvoo, Ill. 62354; St. Joseph, Columbus Junction, Iowa; St. Anthony, 419 N. Main St., Davenport, Iowa 52801; Our Lady of the River, 28225 226th St., LeClaire, Iowa 52753; St. Joseph, 509 Main St., Black River Falls, Wis. 54615-1699; St. Kevin, Melrose, Wis., c/o St. Bridget, 308 Washington, Ettrick, Wis. 54627.)

(Contributing to this story were Amy Bunce in Peoria, Frank Wessling in Davenport and Patrick Slattery in Black River Falls.)



FARMHOUSE—On July 17, coast guardsman PS2 Steve Kramer checks a two-story farmhouse in West Quincy, Ill., that was flooded when a Mississippi River levee broke July 16. Over 10,000 acres of land were covered by water. (CNS photo by Jeff Christensen, Reuter)

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