

THE CRITERION

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Youth start their pilgrimage of faith

Archbishop sends them off after faith-filled rally & prayer service

by Mary Ann Wyaand

"Jesus says, 'Go to the lost sheep of Israel. Go and preach...' Those are his words to us tonight as we prepare for a wonderful pilgrimage of faith where we will join his disciple, now Pope John Paul II, in Denver," Archbishop Daniel M. Buechlein told about 1,600 World Youth Day pilgrims from Indiana and four eastern states during a faith-filled rally and prayer service on Aug. 9 at Roncalli High School in Indianapolis.

Following a spectacular fireworks display which lit up the night sky for miles, the pilgrims swarmed onto Roncalli's football field to celebrate their faith as they held hands in a huge circle and sang the World Youth Day theme song "We Are One Body, One Body in Christ."

Archbishop Buechlein is participating in

World Youth Day events at Denver this weekend with the pope and more than 160,000 youth and young adult pilgrims from 70 countries, 764 from the Archdiocese of Indianapolis.

The archbishop and Bishop William L. Hig of the Lafayette Diocese offered prayers and blessings for the pilgrims during the Indianapolis Hub City World Youth Day rally at Roncalli on Monday night.

Also during the rally, Roncalli High School's Show Choir performed "Hope is Alive" and other selections, the singing group Just Friends offered spirited religious songs and World Youth Day pilgrims from other states shared reflections.

Julie Szolek-Van Valkenburg, director of the Archdiocesan Office of Youth and Young Adult Ministries, welcomed the huge gathering which filled the bleachers.

"As our World Youth Day theme song suggests," she said, "we are one body. Your energy and enthusiasm is contagious. It makes me proud to be a Catholic. We are going on a trip, a holy trip... to experience God's presence. God will be traveling with you the entire way."

During his reflection, Archbishop Buechlein urged young Catholics to participate more fully in their faith and also encouraged the enthusiastic pilgrims to continue to follow Christ by considering religious life.

"Who would be the most unlikely person you know that God would call to be a religious leader or a priest or a sister?" he asked the pilgrims. "Who would it be? Maybe yourself?"

During Christ's lifetime, the archbishop said, "Jesus was not some instant success hero. In your language today, he would not have been considered 'cool.' Matthew and Mary Magdalene and Peter and the other disciples were a courageous minority. They said 'yes' to the call of Jesus and that made all the difference for them and for us. It might make you uncomfortable to hear it, but you

and I are to make that difference in our own day. We, the most unlikely of people, are called to make a difference. And we are tempted to say, 'Who, me?'"

Reflecting on his personal motto as bishop to "Seek the face of the Lord," Archbishop Buechlein reminded the pilgrims that, "On the way of the cross which is the way of life for us, it is our call to live and serve and love in such a way that the features of the face of Jesus are just a little sharper. We are to give life and definition to the face of Jesus in a world when his face has begun to fade. When Jesus says 'Follow me' today, that's what he means. All of us are called to seek his face."

During this spiritual pilgrimage to Denver, the archbishop said, "Let's set our eyes on Jesus Christ and his call to us. Let's focus his invitation even more. Some of you are called to seek the face of Jesus in a very particular way. Jesus needs you today to give sharper features to his face as priests and sisters and brothers. I challenge and encourage each of you to open your hearts and minds to hear the call of Jesus."

Flood victim describes flood's long-term effects

by Margaret Nelson

When 19-year-old Jennifer and 11-year-old Meredith Leonhard visited their aunts in Indiana last week, their thoughts were back in their flooded Missouri home.

They visited two aunts, Franciscan Sister Barbara Leonhard in Oldenburg and Suzanne Magnan, chancellor of the archdiocese. The girls were sent east by their parents after the flood hit their farm home in sprawling St. Charles County, just north and west of St. Louis between the Missouri and Mississippi rivers.

Talking from Oldenburg last week, Jennifer said that her own family was luckier than other relatives who lost everything. The Leonhards' farm had been flooded four inches during the 1986 flood, but the farmhouse itself had never had water in it before.

"My family's problem was that they had no electricity, no drinkable water, and no heat," she said. Her mother, father Mark and 14-year-old brother Kevin stayed in the old farmhouse. The first floor is three to four feet above ground level.

"My father took me out early," said Jennifer. "I wanted to stay there. Our neighbors, all farmers, stuck it out until the levee broke. Most of the husbands stayed because of the looters."

"They tried to find a decent place for us to live with relatives. My grandmother had never been affected by floodwaters before.



Now, there is a foot of water in the first floor of her house," Jennifer said.

Her sister Meredith stayed in two of her aunts' homes before Jennifer joined her at their grandmother's. During the two weeks with Rose Marie Leonhard (Magnan's mother), they were trapped when the house became surrounded by water.

After two inches of water filled the basement, "We watched the sump pump on three-hour rotating schedules. It was hard to keep up with the schedule. It went up three feet in one day. That put a lot of pressure on the basement. We were afraid the foundation of the house would cave in. Finally, we had to shut off the electricity and get Grandma out."

Ironically, Mrs. Leonhard sold all the flood insurance policies for the area. "Grandma felt bad, because she needed to be there to get help for the people. Then she got an answering service on the phone. My uncle would pick up the messages," Jennifer said.

"My aunts and uncles have water up to their rafters in their homes. They've had a tornado knock off the roof of a house that was under water for months. There is

MISSISSIPPI OVERFLOW—St. Francis Church in Portage des Sioux, Missouri, is surrounded by flood waters. Later, volunteers helped remove the pews when the water level rose 18 inches more. (Photo by Jennifer Leonhard)

nothing they can save. The roads are closed. It was getting harder and harder," she said. Jennifer is grateful for the work of the Red Cross and Federal Emergency Management Agency (FEMA) trying to help the big farm families.

"But you can't get an apartment contract without the owners taking something out of it," Jennifer said. "We need relief, not more added to our bills. We will need a place for three or four months. The Red Cross will pay the first month—in fact they wrote the check out. And FEMA agreed to pay three months."

"But the apartment owners wouldn't take less than a six-month contract. Our family (also including 17-year-old Lisa) needs three or four bedrooms and that costs \$700-\$800 there."

"If we do take it for three or four months, they will only allow us to do certain things—like they will allow only four of us to stay. They need to think about reducing their policies," she said.

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THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Natural family planning is positive program

by Archbishop Daniel M. Buechlein, OSB

When was the last time you heard someone talk about natural family planning? The topic is often the butt of disparaging jokes, especially among those who consider themselves well educated. It could be placed in the category of all those allegedly backward and awful experiences we Catholics had in our parochial schools. Did you ever wonder why, if our Catholic schools were as awful as talk show Catholics maintain, so many of our fold have been so successful in the public arena?)



Yes, I know people who are the unexpected proof of the failure of natural family planning! Besides being very grateful to be alive, for the most part these unplanned babies prove that natural family planning is not foolproof. Apparently artificial means of birth control aren't foolproof either or we wouldn't hear about other unexpected pregnancies.

What has not been said recently is the fact that natural family planning programs have become a sophisticated alternative for married couples as they struggle to face the complexity of having and raising a family in these our days. Even more significant is the comprehensive nature of the program. It proposes a positive, wholesome and wholistic way of life for a married couple and family.

I learned about the details of natural family planning programs while in the Diocese of Memphis which sponsors

one of the finest programs around. I have not had sufficient opportunity to become acquainted with the program in our own archdiocese but I encourage, in fact I urge married couples and couples who are contemplating marriage to become well educated about this "first class" program. And I ask our pastors and associates to give direction about natural family planning to our parish families.

Natural family planning addresses the total reality of marriage and not merely the matter of preventing pregnancy. The program helps couples deal with their relationship of love in both romantic and realistic ways. In this way the program helps address the challenges, difficulties and stress that test the reality of any marriage. The idea is to help husband and wife respect and love each other deeply, to communicate successfully, and to enjoy their sexual relationship as an expression of generous and authentic love.

In effective and responsible ways, natural family planning helps parents face human realities with a generous attitude which does not displace the role of divine providence in our lives by moving toward a technocratic control of human life. It allows parents to face the realities of our human limits all the while maintaining a trust in God's providence and maintaining an openness to each other and to new life as well.

In our society there is a contagious "contraceptive mentality" which might be characterized as "whatever it is it's for money." What enormous pressure our couples face to succeed financially. Who of us does not want material convenience? Who doesn't want to take the easier route? The

high cost of education is frightful. And so, we say we can't afford large families. The complications are real. It takes enormous courage and a lot of sacrifice to live a frugal life. That's a hard saying, yet it doesn't mean we can say artificial birth control is OK.

There is too much at stake. The problem with a contraceptive mentality is the illusion that we can and may escape our dependence on God. The contraceptive mentality implies that the human family can chart its destiny whenever and however it wills and, in fact, has a right to do so.

In a word, the contraceptive mentality tries to forget God, at least for the time being. And it also says, "Forget how commences-at-any-cost affects the human family. This is our private business and we can't worry about everyone else." Yet there is evidence all around us that a contraceptive mentality erodes the welfare of the human family "inch by inch" like the effect of water dripping on a stone.

I write all of this with a sense of deep compassion for our young married couples who struggle to live the Christian life valiantly. I know it is not easy and there is little support for our high Christian ideals. It helps to remember that God gives us the grace to live our lives in the real world while prayer is certainly not a solution by itself. It is a major part of the solution. In prayer we remember God is with us, even as he sometimes asks a lot of us. There is peace and freedom in this kind of prayer. Peace of mind and heart goes a long way toward a happy life!

EDITORIAL COMMENTARY

Surgeon general nominee's anti-Catholic remarks

by John F. Fink
Editor, The Criterion

There are only 76,000 Catholics in the state of Arkansas—only 3 percent of the total population. Perhaps that explains the abysmal ignorance about Catholicism displayed by Dr. Joycelyn Elders, President Clinton's choice to be the nation's new surgeon general. Certainly the remarks made by the director of Arkansas' Department of Health clearly showed that she is very badly informed about the Catholic Church and that she is heavily prejudiced against Catholicism.

Elders is a strong supporter of abortion and, therefore, dislikes the Catholic Church. In a speech delivered last year, recently excerpted on NBC's "Dateline" program, she said: "The first 400 years black people had their freedom aborted and the church said nothing. The way of life for the Native American was aborted; the church was silent. We attempted to eradicate a whole race of people through the Holocaust, and the church was silent."

Let's be kind and decide that she didn't know any better because she has had so little contact with Catholics.

The facts, of course, are quite the opposite. The church condemned slavery, and did all it could to minister to the slaves, long before it became a political issue. The church's Indian missions have long championed the Native Americans. The Vatican and Catholic organizations in many other places saved the lives of countless Jews during World War II.

Elders has also criticized pro-life Christ-

ians, including Catholics, because they "love little babies as long as they're in someone else's uterus, rather than caring about children after they are born." Again, the facts are that the Catholic Church in this country is by far the most extensive private institution that helps children of unwed mothers and others who are needy.

Catholic Charities agencies spend more than \$1 billion each year in social and medical services for the poor and disadvantaged, a figure that doesn't include medical services in Catholic

hospitals. This is something that someone who wants to be the nation's surgeon general, the top ranking public health official, should be expected to know.

It is difficult to imagine how Dr. Elders' views could be any more diametrically opposite the policies of the Catholic Church. As Arkansas' health director, Elders established school-based health clinics that provided free condoms and abortion referrals. She has urged wider distribution of the Norplant contraceptive implants and federal approval of the French abortion pill, RU-486. It has been revealed that she was so intent on

encouraging the use of condoms by teenagers that she covered up the fact that a large percentage of the condoms that were distributed were known to be defective.

Because of Elders' views and those of the church, there is bound to be a certain amount of antagonism. But a public servant should not demonstrate such a lack of tolerance toward a large portion of the public that she is supposed to serve. We hope it's because she has never had a chance to get to know Catholics.

We can't feel as charitable, though, toward those Catholic senators who serve on the Senate Labor and Human Resources Committee, chaired by Sen. Edward M. Kennedy. During Elders' confirmation hearing, not a single one of them questioned Elders about her anti-Catholic statements. It appears that anti-Catholicism is still alive and well in the United States. The sad fact is that too many Catholics are willing to accept the bigotry without a protest.

OFFICIAL APPOINTMENTS

Effective August 25, 1993

REV. WILLIAM G. MUNSHOWER, from pastor of Holy Spirit, Indianapolis, to four-month sabbatical at St. Meinrad for study with official appointment to follow.

REV. JOSEPH G. RIEDMAN, from pastor of Our Lady of the Greenwood, Greenwood, appointed pastor at Holy Spirit, Indianapolis, with residence at Holy Spirit rectory.

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

Wm. Bruns writes handbook for leaders of parish RCIA programs

by John F. Fink

St. Anthony Messenger Press has published a book by William R. Bruns of Indianapolis titled "Guiding Your Parish Through the Christian Initiation Process."

Written in question-and-answer format, the book is a handbook for parish leaders involved in the Rite of Christian Initiation of Adults (RCIA). It provides the basic information about RCIA, as the author says, "grounded in good theological principles and tempered in the furnace of pastoral practice."

Bruns, who has a master's degree in pastoral theology from St. Mary of the Woods College, is a member of the Archdiocesan RCIA Leadership Formation Team in Indianapolis. A member of St. Peter and Paul Cathedral in Indianapolis, he has conducted numerous workshops on the RCIA as well as on other subjects. He has been president of both the Archdiocesan Board of Education and the board of directors of The Criterion.

Brun's new 152-page book is divided into 14 chapters that explain what the RCIA is, why and how it began, the various liturgical rites and how they are carried out, and some common misunderstandings and mistakes. It also includes a model process complete with calendar, sample information and interview forms, and a glossary of terms.

This is Bruns' third book. He is also the



William R. Bruns

author of "Cenacle Sessions: A Modern Mystagogy" and "Easter Bread: Reflections on the Easter Gospels for Neophytes and Their Companions," both published by Paulist Press.

"Guiding Your Parish Through the Christian Initiation Process" is priced at \$7.95. It will be available soon from Christian bookstores or from St. Anthony Messenger Press, 1615 Republic St., Cincinnati, OH 45210.

All Saints principal dismissed

Paul Loviseck has been dismissed as principal of All Saints School in Indianapolis and an investigation has been begun into recently discovered administrative irregularities at the school.

Archdiocesan officials are now awaiting the results of the investigation into the nature and scope of the irregularities.

A search has been started for a new principal for the school.



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The CRITERION

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BOOK REVIEWS

Women in a vanishing cloister

WOMEN IN THE VANISHING CLOISTER: ORGANIZATIONAL DECLINE OF CATHOLIC RELIGIOUS ORDERS IN THE UNITED STATES, by Helen Rose Fuchs Ebaugh. Rutgers University Press (New Brunswick, N.J., 1993). 391 pp., \$35 cloth, \$15 paper.

Reviewed by Brian T. Olszewski
Catholic News Service

There isn't an editor of a Catholic newspaper in this country who has been spared the reader's comment, "Why don't you publish only good news about the church?" Those who want only good news about their church will not like "Women in the Vanishing Cloister" because its findings are not good news—especially for a church that is accustomed to women's religious communities.

In fact, that's where author Helen Rose Fuchs Ebaugh concludes, "Given the structural changes in religious orders that were initiated by the confluence of exogenous factors in the United States in the middle of this century, the demise of religious orders in this country seems highly likely."

What is important about this text is that Ms. Ebaugh gives the reader a short, accurate history of women's religious communities in the United States. Those who grew up knowing "the nuns were always there" should be interested in knowing how they got "there" and why they will no longer be there.

It takes a lot of concentration and effort to read this book because Ms. Ebaugh uses an academic approach in reaching her conclusion. She reviews the literature that has been written about organizations' decline and about religious life in the United States. Together, these two areas of research provide a thorough foundation from which Ms. Ebaugh can launch her thesis.

Further, with help from a community called "Sisters of Service"—a pseudonym for a congregation which served as interview subjects—Ms. Ebaugh is able to apply the theory to a practical situation. Some academicians might argue that her sample is not large enough for conclusions to be drawn. However, they are not used as a sample but instead to frame what she is uncovering.

Among the areas she addresses regarding women's

religious life are organizational decline, authority, Vatican II, recruitment and retention, finances and feminism. Each of these areas is linked to the others. The development is not linear but multileveled, with different areas often crosscutting each other.

There is a heavy dose of statistics throughout the book. They are necessary if one is to understand the matter Ms. Ebaugh is studying. Fortunately, she provides graphs that make the figures palatable.

This book is a must-read for church leaders, and for those interested in the women who have served Catholics in the United States, but who may not, at least within their structure we have known, serve much longer.

All will discover that these women won't always be there. (Olszewski is the editor of the Northwest Indiana Catholic, newspaper of the Diocese of Gary, Ind.)

(At your bookstore or order prepaid from Rutgers University Press, 109 Church St., New Brunswick, NJ 08901. Add \$2 for shipping and handling.)

Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. week of publication; be sure to state date of death, Obituaries of archdiocesan priests, their parents and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and nuns are included here unless they are natives of the archdiocese or have other connections to it.
* BAUMER, Ruth Margaret, 75, St. Mary, Richmond, July 27. Wife of Lawrence J.; mother of Louis, Daniel, Larry, Barbara, and Rose; mother-in-law of Robert, Robert, and Robert; sister of Ralph, Peter, and Norma; grand-daughter of 11, great-grandmother of eight.

* BECKER, John J., 86, St. Pius X, Indianapolis, July 26. Husband of Florence; father of Donald, John, Robert, James, Elizabeth, Matthew, and Barbara; grand-father of 31; great-grandfather of 41.

* BERG, Lee Charles, 60, St. Pius, Troy, July 28. Husband of Mary Reutman Berg; father of Edwin, Lee, Don, Tom, Mike, Pat, Elizabeth, Blininger, Teresa, Beater and Jenny; brother of Jim, David, John, and Norma; died; grand-father of 16.

* BROCKMAN, Brady Joe, 66 days, St. Columba, Columbus, July 28. Son of Thomas R. Brockman and Robbe L. Hubbard; grandson of Mr. and Mrs. Joseph Brockman and Mrs. Mrs. Robert Noble; great-grandson of Loren Purdue, Wawona, Ind.; brother of Elizabeth Cody; great-grandfather of Mr. and Mrs. Morgan Long.

* CRUM, Robert, 43. Our Lady of Perpetual Help, New Albany, July 30. Husband of Marian Crum; father of Brandice Elizabeth Crum, son of Earl and Charlotte Crum; brother of Timothy W. Crum, Robin L. Meland and Linda L. Conner; grandson of Stella Lirne.

* ELSTRO, Richard H., 72. Holy Family, Richmond, July 27. Father of James R. and Thomas J.; brother of Howard "Jack" Elstro and Clara Rotal, grand-father of five.

* GENTILE, Frances, 81, St. Pius X, Indianapolis, July 27. Mother of Mary F. Sullivan; sister of James Francis, Frank, and James; mother of 13; grand-mother of three; great-grandmother of one.

* GRAVES, Henry T., 66. Holy Angels, Indianapolis, July 16. Husband of Margaret; father of Annie L. Smith, Angela L. Dickerson, Alicia A. Irvin B. Adnan T. Aaron T. and Anton C.; grand-father of nine; great-grandfather of four.

* HERBERT, Edward J., 89, St. Maurice, Napoleon, August 5. Brother of Robert, Dora, Walter, Nettie, Hardebeck and Martha Hardebeck.

* HOAGLAN, Marlene Rita Alder, 59, St. Anthony, Indianapolis, July 27. Mother of Lawrence C. Jr., Dennis, Tim, Ray, Danny, Pam, Wardell, Julie, Slovesky, Linda Lawrence and Kathy; Neidinger; sister of Jerry Alder, David Alder, Dennis Alder and Diane Tyson; grand-mother of 16.

* KENNEDY, Frances, 89. Sacred Heart, Jeffersonville, July 26. Sister of Joseph M. Hardy.

* LONG, Evelyn R. Teipen, 69. Holy Name, Beech Grove, Aug. 1. Wife of James H., mother of James D. and Edward A., sister of Henry I. Teipen and Paul Teipen; grand-mother of four.

* MEER, Howard J., 66, St. Mary, Greenburg, August 3. Brother of Ralph Meer.

* MILLER, Frank, 82, St. Anthony, Indianapolis, July 30. Husband of Jean Stears-Miller; father of Frank E., Tom, Fay, Wright, Donna, Edwards, Linda and Brenda McCoy; brother of Mitz Miller; grand-father of ten; great-grandfather of four.

* PUSHER, Albert L., 92, St. Columba, Columbus, July 14. Father of Lawrence, John A., Mary Ruth Meobius, Jacqueline MacGibbon and Patricia L. Moseller; grand-father of 26; great-grandfather of 37.

* RICKLE, Jo Ann, 66, St. Mary, Greenburg, July 31. Wife of Paul O.; mother of Larry, Jackie, Ramer, Junia, Moore, Marjorie Weber, John, Rita, Menedick, Paula Kamm, Carolyn Hoekins, sister of Albert Clark, Kyle Clark, LaVern Harmon, Richard Clark, Doris Porter and Mary Ellen Logsdon; daughter of Ethel Clark.

* TULLY, Richard C., 75. Holy Name, Beech Grove, July 28. Father of Richard C. Jr. and James E.; grand-father of four.

* TURK, Sophie Smrak, 77, Holy Trinity, Indianapolis, July 31. Wife of Joseph; mother of Mary, Margaret McClain, Barbara Schunk and Joseph E.; grand-mother of nine.

* STAMM, Mary L. Kord, 81, St. Anthony, Indianapolis, July 11. Mother of Patricia A. Jux and William R. Stamm; step-mother of Everett Stamm, David Stamm, Richard Stamm and Robert Stamm; sister of William Kord, John R. Kord and Margaret Pratt; grand-mother of seven; great-grandmother of four.

* UHL, Irma K., 81, St. Anthony of Padua, Clarksville, August 2. Wife of Joseph N. Uhl; mother of Harold J., Jack E., Paul R., Darrell M. and Ruth Kauter; sister of Margaretbacher, Marilyn Smith and Geneva Uhl; grand-mother of 14; great-grandmother of six.

* WALL, Carol Ann Lloyd, 54, St. Christopher, August 5. Grandmother of Vincent P., mother of Kay, Walter, Kristi, Walter, Mike, Walter, Patrick Wall; step-mother of Jeannora Schreiber and Vince Wall; daughter of Merville Uild; sister of Marcia Bagley; grand-mother of four.

* ZOELLER, Emma M. Grebner, 102, St. Mary, New Albany, July 19. Mother of James F., David A., Robert J., June and Cassie Drake; grand-mother of 18; great-grand-mother of 28; great-great-grand-mother of one.

* ZOGLMAN, Renus L., 64, St. Meinrad, St. Meinrad, July 19. Husband of Virgie; father of Dean, Keith, Cindy, Gogel, Nancy Graman and Darla Hagdorn; brother of Richard, Helen Schaefer and Maxine Kessars; grand-father of eight.

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88 principals learn during two-day OCE 'school'

by Margaret Nelson
and G. Joseph Peters

Office of Catholic Education (OCE) held its annual principals "inservice" on Aug. 3-4. The 88 educational administrators discussed "Called to Faith: Learning, Teaching and Sharing."

In his Tuesday keynote talk Father David Groeller, former high school teacher now serving as assistant pastor at St. Luke Parish in Indianapolis, discussed "The Educator as Sacrament." Illustrating the miracle of the loaves and fishes, he said it showed that people learned to be sacrament to one another. He sang verses of the "Canticle of the Sun" to illustrate his theme, using his guitar and encouraging audience participation.

Father Groeller talked about "raw experience"—the routine, the significant. He asked the principals to recognize the significant things in their raw experiences in order to raise them to the level of lived experiences. He noted that the Gospel stories all begin in fear, doubt, confusion and wonder. And he pointed out that most lived experiences start that way.

He noted that people come together, like families, for storytelling and festivities, and that without such gatherings, the stories die.

Using the example of the apostles' walk to Emmaus, Father Groeller asked religious educators to try to raise raw experience to lived experience—to fit people into larger Gospel stories.

On Tuesday evening, Daniel Elsener, executive director of Catholic Education, spoke to the group about the reorganization of the office. He announced that Providence of the Sister Lawrence Ann Liston will take the title of director of educational administration. She will be in charge of the internal organization of the OCE. There will be no director of schools. As announced previously, Father Jeffrey Godecker will be director of religious education.

Elsener said that the office will rely heavily on teaching. There will be four teams: administrative, personnel, resource and continuous internal improvement. The last three have team members from other agencies in the Catholic Center. For example, the chief financial officer, the director of development, and the director of the Catholic Youth Organization will serve on the resource team.

Elsener told the principals where education fits into the archdiocesan strategic plan. He said that it will get the office focused, "putting things that matter most before those that matter less."

He stressed that strategic plans are still in

draft form, but indicated where they are expected to impact education. Catholic schools will become "more of a system in the right way"—not a big bureaucracy, but more focused, he said.

Elsener expects OCE to become more pro-active in leadership, focusing on being the best educators and transmitters of the faith. It will work closely with other agencies to get support and resources necessary for quality education. He gave the examples of personnel, financial, and development issues.

OCE is dedicated to the process of continuous improvement, he said. One area will be the new Archdiocesan Council for Educational Excellence (ACEE) that will look at curriculum and educational outcomes and provide consistent quality leadership through ongoing training.

Archbishop Daniel M. Buechlein celebrated Mass with the administrators. In his homily, he called Catholic education the essence of the shared church mission. Calling the challenges of education to principals and administrators enormous, the archbishop said, "You are the first teachers in our schools. You set the vision."

Archbishop Buechlein went on to affirm the administrators in their profession. "Along with myself and the presbyters, I don't know of anyone who has more influence than you within the church. Education is the key to free people from material and spiritual poverty. What other group can empower in such a way that affects our future?"

The archdiocese believes in a wholistic approach to Catholic education, the archbishop said. "More than just the intellect we recognize the heart and soul. We want quality in a full education, not just education for career success. We must build up the Body of Christ within our schools."

Archbishop Buechlein asked the principals' help on three concerns that will have special priority in the next year or two:

1. "The New Catechism of the Catholic Church" is written specifically for you," he said. "It is written for religious educators. Make it a handbook. It is wonderful. You will be pleasantly surprised."

2. The archbishop asked the educators to help him with families and students who are not worshipping on weekends. "Help discern how we can respond to this pastoral need," he said.

3. "Extend invitations to our youth to consider vocations to priesthood, religious life and lay leadership in the church," the archbishop said.

He told the administrators that he is going to give Catholic education top billing. Asking them to follow his weekly column in *The Criterion*, he said it is the only way he can personally communicate with them and speak to their concerns on a regular basis.

"Our school system is a most significant and far-reaching contribution we can make to our human family in our communities and the state of Indiana. Nothing we can do is more important in facing social challenges than Catholic education," he said.

Archbishop Buechlein said that emphasis on education in the Catholic Church is the key to strong schools in Third Millennium. "Catholic schools have an excellent reputation, which was earned at a great price. We must now carry that tradition forward."

Personnel from the Archbishop O'Meara Catholic Center addressed the gathering about the services they provide to Catholic schools and parishes. Among them were Joseph Hornett, chief financial officer; Scott DeNardin, accounting services; Allison Clanton and Mary Lou Francesco, from the archdiocesan purchasing department; David Hodde, management services; Ed Isakson, human resources; Don Barnett and Debbie Elliott, information systems; and Daniel Conway, secretary for planning, communications and development.

Tim Luchkaupt, executive director of the Ohio Catholic Conference invited the principals and their staffs to the Ohio Catholic Education Convention to be held in Cincinnati, beginning in late September. This is the largest regional meeting of Catholic educators.

Wednesday afternoon, Dr. George Stone and his staff from the Indiana Department of Education talked with the group. All Catholic schools in the archdiocese will go through the Performance-Based Accreditation Process (PBA) in the next five years, 11 of them within the next year. He advised the principals about what they need to do to prepare. All schools will begin the required "school improvement plan" this year.

The Indianapolis South Diocese principals planned the commissioning ceremony for their peers that ended the conference.

New administrators also attended a meeting and dinner Aug. 2.



COMMISSIONING—Principals Robert Brewer (from left), St. Gabriel, Connersville; Don Burkhardt, St. Mary, Rushville; and Michael Amrhein, St. Louis, Batesville, are commissioned for the coming year by Providence Sister, James Michael Kesterson, St. Jude, Indianapolis, as part of a ceremony organized by principals of the Indianapolis South Diocese at the Aug. 3-4 principals' meeting. (Photo by G. Joseph Peters)

Sherry Meyer returns to Indianapolis with bishop from Uganda

by Mary Ann Wyand

Two years ago, Indianapolis native Sherry Meyer joined the Volunteer Missionary Movement and moved to Arua, Uganda, to help spread the Good News of Christ in the heart of Africa.

Meyer returned to Indianapolis last month with lots of good news about her time with the Logbara tribe there and the growing church in the Diocese of Arua.

Bishop Frederick Drandua and Comboni Father Tonino Pasolini joined Meyer on the trip. While in America, Bishop Drandua met Archbishop Daniel M. Buechlein, Cardinal John Bernardin of Chicago, Bishop Joseph Inesich of Joliet, and Archbishop Rembert Weiland of Milwaukee.

They also visited with the Meyer family, from St. Roch Parish in Indianapolis, as well as with Meyer's friends from this archdiocese as well as Chicago.

"Sherry Meyer has helped me a lot as a lay missionary," Bishop Drandua said in an Aug. 1 interview. "We put her to work in the (diocesan) pastoral department. She helps us train the lay leaders in lay ministry. She's quite well-prepared."

During his seven years as Bishop of Arua, he said, the now 32-year-old diocese has struggled to find the funds to provide pastoral education for Catholics who want to learn more about their faith.

This trip has provided opportunities to build relationships with other dioceses, Bishop Drandua said, as well as to share concerns with brother bishops.

"I've been trying to make contacts with the pastors and bishops here," he said. "I had a very nice meeting with His Eminence Cardinal John Bernardin and that has helped us make new contacts and see what cooperation we could do in pastoral

activities and education and sharing of personnel."

"I also met with Archbishop Rembert Weiland in Milwaukee, and I had a beautiful talk with Bishop Joseph Inesich of the Joliet Diocese. He was so sympathetic. He had a lot of questions about the concerns in Africa. I saw that he is concerned about the church in the missions in general but particularly my own concerns."

In Arua, Bishop Drandua explained, "my main priority is training the leaders—both clerical and the laity—in their responsibilities in the church. The Second Vatican Council has talked a lot about that. We had our first diocesan synod in 1991, and that has given a big light to our laity because they participated in it very fully. It has helped them so much, and they have asked that we give them more formation so that they may participate better."

"Part of Sherry's coordination of pastoral activities is training lay leaders. Formation is essential. If we form our lay leaders well, they themselves in turn will go and try to form the local Christian communities and that will give the church a bit more self-reliance."

Forty-seven percent of the population in Arua is Catholic, the bishop said. "We number 600,000 out of 1.2 million. Unfortunately, in the central part of Africa there are people who have never heard the Good News."

About 100,000 refugees from southern Sudan currently reside in Arua.

While in Indianapolis, Bishop Drandua also met with Father James Barten, director of the archdiocesan Mission Office. For information about the church's needs in Arua, telephone the Mission Office at 317-236-1485.

"I was so excited that the bishop invited me to accompany him on his first-ever trip to

the United States because it was such a wonderful opportunity," Meyer explained. "This is my first time back to the United States after being gone two years, and I was very excited about being able to show him my culture and introduce him to my family and friends."

Bishop Drandua doesn't have many American contacts, Meyer said. "He wanted to see what can be done about expanding those contacts and increasing the number of church communities that could be in some kind of sharing relationship with us."

The people of Arua have a tremendous desire to learn more about their faith, she

said. "They know their own faith experience, and they are anxious to hear more and to share it with others."

Because she works alongside the bishop to teach Catholics about their faith, Meyer said, Ugandan women look to her as a role model.

"Women aren't even used to a woman speaking up in front of her husband, so to see me speak out at meetings and to have the bishop turn a meeting over to me to direct while he sits is countercultural," Meyer said. "What is amazing to me is that their response to this is pride. They feel they have a voice in it, but what's more important is that they are encouraged to use their own voices."



VISITORS FROM UGANDA—Indianapolis native Sherry Meyer, who now resides in the Diocese of Arua, Uganda, talks with Arua Bishop Frederick Drandua during a picnic at St. Maur Monastery in Indianapolis on July 31. She is a member of the Volunteer Missionary Movement. (Photo by Mary Ann Wyand)

FROM THE EDITOR

Ephesus—city of St. Paul and St. John

by John F. Fink

July 27—I'm writing this in a plane 35,000 feet over the North Atlantic Ocean. Our group of 18 people has just finished our Criterion-sponsored trip to Greece where we traveled in the footsteps of Paul during his missionary trips to Macedonia. After traveling from the southern tip of Greece to the north (only 40 miles from the former Yugoslavia), and after visiting four Aegean Sea islands, I can report that Paul preached in an absolutely gorgeous country—from the beaches to the magnificent mountains.

In last week's column I commented briefly on Paul's trips to Philippi (the first time Christianity was preached in Europe), Thessalonica, Veria, Athens and Corinth from the year 49 to 51. In Corinth Paul wrote to the Christians in Thessalonica in the year 50, thus writing what was to become the first manuscript of the New Testament.

PAUL LEFT CORINTH, in the company of Aquila and Priscilla, in the fall of 51. When they arrived in Ephesus he left Aquila and Priscilla there while he went on to Caesarea and Antioch. But in the fall of 54 he returned to Ephesus, where he stayed for about two-and-a-half years. During that time he made a brief visit to Corinth. He also wrote letters to the Corinthians while he was in Ephesus, as well as letters to the Galatians and the Philippians. A letter to the Colossians and a comprehensive letter to various churches in Asia now known as the Letter to the Ephesians are also attributed to Paul.

Today Ephesus, which is in Turkey, has the best archaeological excavations and restorations of any ancient city in the world—a mile-and-a-half of the center of the



ancient city. Visitors walk down the same marble-paved roads used by the ancient Romans; marble was readily available locally and far cheaper than any other stone.

The Ephesus of Paul was the city by that name. The city was moved each time because of the drying up of the Aegean Sea caused by the silting of a river. Each Ephesus was a seaport, but as the sea moved farther and farther from the city, the city moved with it. Ephesus 3 was built by Alexander the Great in the third century B.C. and was abandoned in the fifth century A.D. We drove five miles from the coast over what was once part of the Aegean Sea to reach the excavations of the city.

THE EPHEBUS THAT Paul knew was the principal trading center of Roman Asia. Among the impressive buildings that have been partially restored are a two-story library that was once the third largest in the world (after Alexandria and Pergamum); a temple to the Emperor Domitian and another to the Emperor Trajan; and the huge 24,000-seat theater where Paul preached. The theater dominates the city today.

It was in this theater that the famous silversmiths' riot was provoked (Acts 19:23-41). Paul's preaching was threatening the business of the silversmiths who made silver medals for the Temple of Artemis. Not much is left of this temple today but it was gigantic at one time, considered one of the Seven Wonders of the Ancient World. The silversmiths caused a riot as they marched a large throng of people to the theater where Paul was preaching. The riot was finally put down and Paul left Ephesus soon thereafter in the year 57.

Although Acts doesn't mention it, Paul was imprisoned in Ephesus and the site of his prison is pointed out to tourists. Paul himself in his letters mentions his imprisonment, and the church in Philippi was so concerned about him that it sent Epaphroditus to Ephesus with gifts for Paul. Paul responded with his Letter to the Philippians.

This was also the time when the runaway slave Onesimus appeared at Paul's prison, prompting Paul's Letter to

Philemon regarding Onesimus. Ephesians believe that Philemon freed Onesimus, who later became the third bishop of Ephesus, praised by Ignatius of Antioch about 60 years later.

After Paul left Ephesus and spent three months back in Corinth during the winter of 54-55, he wrote to the Ephesians. That letter today, strangely enough, is the last chapter of the Letter to the Romans.

EPHEBUS WAS THE home not only of Paul but also of the Apostle John, at least according to the tradition in Ephesus. The Ephesians also believe that Mary, the mother of Jesus, accompanied John, and Mary's home is pointed out. (Another tradition, though, has Mary remaining in Jerusalem, where she died and was assumed into heaven. The Church of the Dormition in Jerusalem marks where this tradition says that she died, and Mary's empty tomb is next to the Garden of Gethsemane.)

The Ephesians don't say when John came to Ephesus, but they believe that he was the leader of the Christians there until his exile to the island of Patmos in the year 95. They believe that he returned to Ephesus and died there in the year 100 at age 105. The ruins of the ancient Church of St. John, built over his home, are near the ruins of the Temple of Artemis. (I'll have more to say about John in Ephesus in my column for next week.)

My own belief is that Mary died in Jerusalem and that John did not arrive in Ephesus until after Mary's death. If John had been in Ephesus in 54-57, surely Paul would have mentioned it in a letter or Luke would have mentioned it in Acts. But nowhere is there any indication that John and Paul were in Ephesus at the same time. If John and Mary arrived together in Ephesus after 57, Mary would have been in her mid-70s. We know further that, when Paul left in 57, he left Timothy, a young man at the time, as bishop of Ephesus. So John probably didn't arrive there until much later, well after John's death.

THE HUMAN SIDE

What should we make of the seminarian-bashing that's going on?

by Fr. Eugene Herick

These are bashing times! Lawyers, doctors, CEOs, athletes, priests and even seminarians get bashed all the time.

What's behind this phenomenon? And in particular, what should we make of seminarian-bashing?

Bashing occurs when people feel that a profession has declined and lacks the character it once had. Discontent triggers the bashing.

Some people regard today's seminarians as conservative, anti-intellectual and lacking character. These people may point to newly ordained priests who want to celebrate the Eucharist in Latin, wear cassocks and birettas, and whose homilies lack intellectual depth. Some also will say



that clergy scandals result from recruiting seminarians with weak character.

Some of these qualities characterize particular seminarians. Nonetheless, no study ever has proven that these characteristics are true of the majority of seminarians.

What studies have shown is that many older men are entering seminaries and studying alongside men from a larger mix of cultural backgrounds than before. Furthermore, their classmates vary greatly in their Catholic educational backgrounds.

Some seminarians are highly intellectual, others much less so. Some are traditional in outlook and see religion in terms of fixed ways of thinking and acting, while others believe the church has undergone growth.

Seminarians no longer are a homogeneous group. What gives them unity is their singular belief that they are called to serve the church.

As I see it, seminarian-bashing today has two sides.

First, it reflects real dissatisfaction and raises questions about seminarians, questions such as: Why do some seminarians seem to want to return to past customs in the church which they themselves never experienced? Do some seminarians feel they lack modern symbols to help define who they are?

Again, why do some seminarians look upon intellectual pursuits merely as stepping-stones to ordination and not as a lifetime calling? Are seminarians attracting some whose character would have been unacceptable in the past? And is a lack of character in some instances a sign of a family life less able to produce character?

Second, however, seminarian-bashing raises questions about the bashers. Do the bashers have a low tolerance for pluralism or diversity? Do they want all seminarians to be alike because that fits their way of thinking better?

Theology benefits from pluralism. People

of different ages, from different cultural backgrounds and with varying understandings of religion are needed to bring to religion a variety of perspectives, helping people to view religion from more than one angle.

Could it be that today's seminarians reflect a society that itself has become more pluralistic? Do they reflect the larger society in which members want to revert to older customs as a means of re-establishing needed values, while others want to establish new ways to express values?

The bashing of seminarians reveals much about our expectations of others, of society and ourselves. Before we bash any group, it would be best to look at the situation from all sides.

Current research is showing that today's seminarians are a diverse group who reflect the diverse church and the diverse society from which they come.

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THE YARDSTICK

Understanding with the heart as well as with the head

by Msgr. George G. Higgins

I recently revisited the infamous Nazi death camp at Auschwitz and the adjoining camp at Birkenau known as Auschwitz-2.

The contrast with an earlier visit was profound. The first time I went with Roman Catholic bishops and priests. This time I was the only non-Jew among 31 Americans, many of whom had lost at least one family member in the Holocaust. The experience helped me see the Holocaust through their tear-filled eyes.

Before going to Auschwitz, we took part in a three-day conference in Warsaw honoring Polish Christians who rescued Jews during the Holocaust. In addition to honoring these "righteous gentiles"—each of whom was introduced by the person he or she had rescued—the conference featured scholarly papers and a joint prayer service at a reconstructed Roman Catholic church adjoining the old Warsaw ghetto.

At the end of our visit to the death camps

we visited the newly constructed Center for Information and Dialogue about the Holocaust sponsored by the Polish bishops. Adjoining the center is the new convent of Carmelite nuns built to replace one that stood outside the wall of Auschwitz that had drawn worldwide Jewish criticism and protest.

The convent controversy had threatened to undo all the good that had been done since Vatican II in promoting Jewish-Catholic understanding. Fortunately, that is now behind us, thanks to the intervention of Pope John Paul II.

This trip was a grace-filled privilege. It helped me understand in my heart as well as in my head why Jews were so deeply offended by the establishment of a Christian house of prayer at this death camp.

Jews around the world thought that the convent and the fundraising campaign supporting it violated the special meaning of the site as a memorial to the millions of Jewish victims of the Holocaust.

But why all the fuss? There were many other Nazi death camps throughout Europe. And thousands of non-Jews—mainly Poles—died in Nazi concentration camps, many even at Auschwitz.

But Auschwitz was diabolically unique.

The overwhelming majority of those murdered there were Jews, and the camp was clearly designed and intended by the Nazis to be the central site for the systematic extermination of the entire Jewish race. Thus it became and remains for Jews a symbol of the entire Holocaust.

There are six Carmelite nuns—more are expected—living in the new convent, and from all accounts they are satisfied with the new arrangement. However, a group of avowedly Jewish-Catholic Poles is unhappy about the closing of the old convent and is still mischievously stirring up trouble over the move.

The Polish bishops have made it clear that the matter is now closed and that the time has come to get down to the serious business of promoting Jewish-Catholic understanding. U.S. Catholics will want to support their efforts, not only with prayers but with financial assistance as well.

Both the new convent and the new Holocaust conference center are in need of funds. The conference center also needs books for its library on the Holocaust and on Catholic-Jewish relations. I, among others, am currently soliciting such books from U.S. agencies and publishers.

Contributions of money or books, for either the convent or the conference center, may be sent to the following address: Rev. Marek Glowina, Center for Information and Dialogue about the Holocaust, I Modlitwy, W. Auschwitz, Poland.

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To the Editor

Female leadership not power hunger

Alice Dailey's "Cornucopia" column in the July 9 issue, concerning women and power, requires a comment. The column's narrow and negative perspective may have been written solely to provoke thought and thoughtful comment rather than to express the views of the writer. I certainly hope this is the case.

Ms. Dailey's remarks about women's roles are written entirely from a perspective that is critical of what is viewed as power hunger. She does not allow for the possibility that some women have gifts and skills that make them ideal candidates for roles of responsibility in which the feminine style of leadership will not be about wielding power but about enabling people in the use of their gifts and skills.

There has been considerable research done on the ways in which men and women lead. It has been shown clearly that women lead by sharing power, by collaboration, and by team-building. Most recent management training materials and best-selling management books emphasize just these skills for leaders of both genders. Are we not learning that the world needs a feminine view in positions of leadership? This is not power hunger. It is a valuable change in the ranks of leadership in all aspects of our lives.

Ms. Dailey also does not comment on the many benefits to families of the increased roles of fathers in parenting which have developed as women took positions in the work force. It is not at all unusual for a group leader with young children to spend their coffee breaks and lunch hours comparing the

merits of various types of children's activities, day care centers, and schools. These concerns are no longer the sole prerogative of mothers, for which we can all say "thank you."

The world is made up of men and women with wide varieties of gifts and skills. It is no longer appropriate to insist that one's gender defines where and how one should be able to use these gifts and skills. We are all better off when a feminine voice is heard in the workforce and a masculine voice is heard in the home.

Mia Namow

Find a set of common values

Assalam-O-Alaikum (May God's peace be with you)

I was given the July 23 issue of *The Criterion* by a friend to read and make comments on your column "Catholics Should Understand Islam Better." I must say that you did a good job of defining the basics of Islam.

The focus of Islam is one God. In accordance with the Quran, the message of Islam from Adam to Ibrahim, Moses to John, and Jesus to Muhammad (may God's peace be with them all) has been the same.

I encourage your readers to read the holy Quran to understand Islam in its true sense. The Quran is in the Arabic language, but several good translations in English are available in the United States. In particular, the translations by Abdullah Yusuf Ali, or by Dr. T. B. Irving, or by Mohammad M. Pickthall are available in local libraries.



ROCKY MOUNTAIN HIGH

If one examines the origins and Scriptures of the three main religions, viz., Judaism, Christianity and Islam, one will find a set of common values that are enough to bring these communities closer together in harmony. Unless people of true faith in these religious communities make efforts to understand and work with each other the non-religious communities will continue to dictate the norms.

May God be with you.

Mahmood Naim, Ph.D.

Indianapolis

Questions birth control teachings

The following is a response to the July 16 edition of *The Criterion* and its articles regarding "Humane Vitae."

The church's teaching against all forms of artificial contraception is founded upon the inseparable connection, willed by God and unable to be broken by man on his own initiative, between the two meanings of the conjugal act: the unitive meaning, and the procreative meaning (quote from "Humane Vitae"). If the connection between these two meanings is inseparable, then why does the church allow even "natural" birth control? Since the procreative meaning is always present in the conjugal act, should not pregnancy be a goal every time a couple engages in sex?

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues as long as those opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.

"It called for new appreciation of natural family planning as a way for couples to plan and space births in a way that is both consistent with God's law and supportive of their own intimacy and unity." How many children does the church recommend? One? Three? Ten? As many as possible? When may a couple stop having children? How does a Catholic couple stop having children without "shortcutting the laws of nature" since "natural" birth control is ineffective?

What is the difference between "natural" and "artificial" birth control? The means are certainly different, but the goal still is the same: sexual intercourse without a resulting pregnancy. Is the method more important than the end result? Using the church's current logic on birth control, one could argue that synthetic medicines should be avoided because they artificially prolong the life of the user.

The encyclical letter of Pope Paul VI says that there continues to be a plan for creation and all life: "I will agree with that statement, but the current 'plan' is a trend toward gross overpopulation and the destruction of the resources humans need to survive. To say that we humans 'short-cutted the natural law' by using artificial contraception is absurd since we use artificial means to control practically every facet of our environment. Because we have been so successful in altering our lifestyles through technology, we have reached a level of prosperity that will be self-destructive unless we attempt to control it in effect. The church's current teaching on artificial birth control is in contrast to its goal of prolonging the human race.

All practicality aside, God gave humans the ability to create and use tools. Would it be unnatural not to use them?

Earl J. Claiborn

Indianapolis

Point of View

Decisions toward a way of life

by Shirley Vogler Meister

A woman told a group of friends that her husband was taking a job in a far-away state. She was leaving a fine position in order to follow her spouse. One friend asked if the sacrifice was being made out of love. The woman answered, "Commitment."

The same story applies to men. I know a psychiatrist whose actions took the same course: He left a lucrative position of power in a northeastern state to go with his wife, a theologian, to a Texas city. I can't tell all the reasons why that change was made, but commitment was a part of it—she for her work and he for her faith.

The best-selling book, "The Bridges of Madison County," by Robert James Waller, portrays commitment over powerful passion in at least two ways: a woman's fidelity to her family in the face of a sudden and deep love and a man's elaborate loyalty to that woman when he leaves her.

Commitment is a word that's not as popular as it should be. That's because commitment takes sacrifice, something contemporary society often does not understand.

Commitment is a pledge or a promise or an obligation. It is the basis for the sacraments. It represents a conscious choice, an act of the intellect and free will.

Couples commit themselves to each other in marriage. Parents and godparents commit themselves to the Christian upbringing of their children through baptism. Priests commit themselves to the work of God through holy orders and we

all commit ourselves to the Lord through penance, the Holy Eucharist, and confirmation. Even at death, through the anointing of the sick, we are again committed to the eternal love of God.

Every one of the sacraments demands sacrifice. There is no other way to a faith-filled life—or death.

In childhood, we learn to give up candy, give up movies, give up . . . give up, especially during Advent or Lent. As we mature, we learn that sacrifice should not be so much the giving up of things; it should be a basic giving of ourselves.

Sacrifice is committing our energies to something more worthwhile than personal or petty desires. It means being loyal to vows, family, friends, and neighbors while working for the common good.

Someone once said, "Loyalty covers a multitude of weaknesses." It only works toward the light of love and truth.

The woman or man who follows his or her spouse to a better job might show more commitment than love, but it's usually based in love nonetheless, just as characters in novels of lasting worth usually portray commitment to a special someone or a special cause.

Members of the Armed Forces pledge themselves to their duty, just as presidents, judges, governors, doctors, and so many others do. Americans pledge allegiance to their country. The best employees are those who commit themselves to their work, whether in factories or offices, indoors or outdoors, anywhere. We all commit ourselves to long or short-lived projects—both major and minor—that beauty and sanctify our lives and our environment.

Love! Sacrifice! Commitment! Jesus Christ exemplified them all—one reason why being a Christian is such an important decision for a better way of life.

LIGHT ONE CANDLE

What I'd do if I were a bishop

by Fr. John Cator
Director, The Christophers

I would like to make a few comments on the role of a Catholic bishop in today's turbulent world. I have no desire to be a bishop; I have been very clear in my mind for the last 25 years. I see the heavy burden bishops carry and I don't envy them. It must be difficult trying to cope with all the problems that fall upon their shoulders.

I often ask myself what I would have done if I had ever been a bishop. Could I have done it better than anyone else? I doubt it. But I'd try to keep my purpose and direction as simple and as focused as possible. Easy to say, I know. It's one thing to outline a plan, but quite another to carry it out courageously. At the risk of being simplistic, I humbly offer a vision which reflects the words of Jesus Christ.

If I were a bishop, I would ask for help from my people because I would need their strength and support every step of the way. Then I would visit every pastor one by one, not only to find out their problems and needs, but to ask two questions: "What are you doing to help your parishioners to love God?" and "What are you doing to encourage them to pray and to love one another?"

I would expect each pastor not only to have a pastoral plan but to carry it out. They all might have different approaches, but I would want them to hold on to the essential goal. I would also want them to know that they are accountable to me. I would not

tolerate prejudice, bigotry or abuse of any kind. Any pastor who proved to be more an obstacle than a facilitator would be given special attention.

With spirituality as my top priority, I would then create a team of business consultants to help me and the pastors cope with the demanding financial aspects of our mission. I would be open and honest about diocesan finances. But I would pursue a policy which makes it clear that the chancery office exists to serve the parishes, not the other way around. There would be no diocesan officer hell-bent on collecting assessments. Those pastors who could not keep up would be given help in their management and human relations skills. Very often complicated problems can be solved when pastors are supported and made to feel appreciated.

I would then hire a communications expert to aid me in using the media more effectively in getting my message out to the people.

Jesus said, "Love one another as I have loved you." "Love one another" would be my motto. I would repeat this theme over and over again. I would plead with my people to love one another in perspective and not allow anything to undermine our trust in God's love. Above all, I would try to urge them to practice charity in all things. It sounds awfully pious and a bit simplistic, I admit, but there it is.

Priests and bishops exist to serve their people and help them cope with the difficult problems they face in life. No one can avoid suffering in this world, but united with Jesus and one another, we can learn to bear our troubles with courage.

(For a free copy of the *Christopher News Note* "You Can Be a Leader," send a stamped, self-addressed envelope to: *Christopher News Note*, 48 St. Nicholas, New York, NY 10017.)



CORNUCOPIA

Goodness in the unexpected

by Elizabeth Bruns

A recent mechanical catastrophe has me taking a second look at first impressions. I am guilty, as everyone has been at times, of judging people by appearance and stereotype. In the same breath, I would like to give credit to the hard-working American semi drivers or "truckers" as they are more affectionately known.

As I was traveling back to Indianapolis on interstate 65 after a wonderfully relaxing vacation in Chicago, I caught a glimpse of black smoke in my rear view mirror.

"Gee, somebody's got big exhaust problems," I said confidently to myself, only to notice that there were no cars behind me. "Surely that couldn't be my fine automobile making smoke clouds that spill out this car-is-heading-for-the-sky-in-a-let-less-confidently this time."

Needless to say, my car was sick, very

sick indeed. I caught on to that fact instantaneously by the loud clanking and banging noise that my little white 1984 station wagon was making. I tried to talk to it and console it. (You know you've talked to your car, too. Especially on those cold winter days when it's having trouble starting.)

I made it promises of better care, time at the garage and full tune-ups if it would only make it back to Indianapolis. There was no chance of that. I was in Kennesaw, Indiana. I was alone and my car wasn't going anywhere.

Being the avid mechanic and handy-woman that I am (not), I proceeded to pop the hood of my car and look for something. I'm not sure what I was looking for and I certainly had no idea what I was going to do when I found that particular something, but I kept looking nonetheless.

I tried to act casual, telling myself that a police officer would drive by very soon. During my 20 minutes of walking around my car, sitting in my car and looking aimlessly underneath the hood, there wasn't a police car in sight.

A trucker, however, employed by a familiar trucking company (as I observed

from the logo on his truck) pulled off on the other side of the interstate and was beginning to cross the road toward me. A horrific headline flashed through my mind: "Serial killer/trucker adds Catholic newsreporter to his count." The man looked like a stereotypical truck driver: scruffy beard, cowboy hat and boots, very tattered jeans (worn a little too far down on the hips) and only a few teeth. I made sure to grab my trusty personal-size can of mace and keep it handy in my pocket.

The trucker walked over to me and asked if I needed some help. He was very friendly, polite and helpful as he looked at my car. He asked me if I wanted a ride to the next truck stop and I hesitated. Then I noticed that he was wearing a cross on a chain around his neck. It wasn't much of a symbol but it seemed significant at the time, so I got into the truck.

I had never been in a semi-truck before. It was actually rather interesting—and quite loud. My trucker friend took me to the stop and stayed with me for a little while as I talked to the mechanics at the garage. He spared me a 10-mile walk on an extremely hot and humid day.

He was a very kind man with a giving heart. I guess you could say he was my knight in shining armor. The lesson I learned was that you truly cannot judge a book by its cover or, in this case, a knight by his appearance. All are equal in God's eyes.



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vips...



Ray and Laura Brown celebrated their 50th wedding anniversary on Aug. 3. A Mass was held at St. Michael, Indianapolis, where they are members. Ray and the former Laura Rossi were married at St. John Church in Middletown, Ohio. Ray is retired from the U.S. Postal Service. They are the parents of Ray Jr., Barbara Clemons, Carolyn, Michael and Lisa Zetzl. They are the grandparents of nine.

Michael Mayer, son of Edward and Donna Mayer of Holy Name Parish in Beech Grove, is the first recipient of the Michael Stephenson Memorial Award Scholarship. The award is a full-tuition scholarship awarded to a promising young male dancer. Michael studies ballet, jazz and modern dance at Jordan College Academy of Dance at Butler University. He has danced for the past two years with the Indianapolis Ballet Theatre in its production of "The Nutcracker" and toured with the company. He performed at Starlight Musicals in "The Wizard of Oz" with Phyllis Diller last summer. Michael will be a fifth grader at Holy Name in the fall.

The faculty members of **St. Meinrad School of Theology** have recently released a book, "Christian Freedom." The volume of ten essays blend scholarly objectivity with pastoral sensitivity, as each writer focuses on one aspect of Christian freedom within his or her field of expertise. In its wide scope, this book provides numerous insights into the contemporary issue of religious freedom and its relevance for the modern Christian.

Christian Instruction **Brother Joseph Martin** has been appointed to the position of

associate director of program development at the Fatima Retreat House effective Aug. 2. He recently served as director of program services for the National Association of Church Personnel Administrators in Cincinnati, Ohio. A native of Detroit, Mich., he has a bachelor degree in English and master degrees in education and spirituality. Brother Joseph spent seven years on the board of the National Assembly of Religious Brothers including one term as president from 1987-89. He now serves on the provincial council of the Brothers of Christian Instructions and the board of trustees of Walsh University in Canton, Ohio.

check-it-out...

The 7th Annual Elizabeth Ball will be on August 27 at the Indiana Roof Ballroom. The reception will begin at 7 p.m., dinner is at 8 p.m., and dancing will follow from 9 p.m. to 12 a.m. The ball will benefit St. Elizabeth's and commemorate its 78th anniversary. St. Elizabeth's is a nonprofit, Catholic Charities organization operating under the archdiocese. Its services include residential and outreach maternity services for single pregnant women or women with unplanned pregnancies; individual, family and group counseling for problems related to adolescent pregnancy or maternity, prenatal and postnatal care to mother and child; and an accredited junior high and high school continuing education program. The cost of the benefit is \$125 per person. Corporate group rates are available. For more information, call Gary Wagner at St. Elizabeth's at 317-787-3412.

Holy Family Church in Richmond will host a workshop presentation, "Celebrating Family," with Clayton Barbeau on August 23 from 7-9:30 p.m. Barbeau is the father of eight children, a widower for ten years who remarried in 1989. He has written several books, created a video series and has traveled around the world lecturing health professionals, married couples, corporate groups and youth groups. The lecture is funded by the Hubbard Endowment, a grant for total Catholic education, hence, it is free. For more information, call Fr. Robert Mazzola at 317-962-3902.

The Indianapolis Symphonic Choir will hold auditions for new members on August 24 and 25. All voice parts will be considered. For additional information or to schedule an audition, please contact the ISC chairperson at 317-881-3420 or leave a message at the business office at 317-921-6461.

St. Vincent Hospitals and Health Services has opened a women's health library in the Women's Gym/Prep/gym facility located at 1717 W. 86th in Southport, Indiana, which is open to the public, houses audiotapes, videotapes, and books that may be checked out. For more information about the library, call 317-338-3505.

Kordes Enrichment Center in Ferdinand will present its Annual Weekend Retreat on August 13-15. The topic of this weekend course on Scripture, presented by Benedictine Sister Geraldine Hedingar, is "God's Invitation, Our Response in Faith." Focusing on biblical role models for a life of faith, Hedingar, pastoral associate at St. Clement's Church in Southport, will ask participants to examine their own faith lives in light of those scriptural ancestors. For reservation or other information, call Fr. Ordes at 1-800-880-2777 or 812-367-2777.

Catholic Charities of Terre Haute will hold its annual benefit dance, buffet and silent art auction from 8 p.m. to 12 a.m. on August 27 at O'Shaughnessy Dining Room in Providence Hall on the campus of St. Mary of the Woods College. Tickets are \$200 per table or \$50 per couple. For reservations information, call the Catholic Charities office at 812-232-1447.

The Indianapolis Day Center has an urgent need for personal hygiene items ranging from toothpaste to laundry soap to give to the homeless. The center is also seeking bottled water to give those sleeping on the streets. About 160 homeless men, women and children go to the center each day. For more information, call Rick Plosser at 317-636-7550.

Flood victim describes flood's long-term effects

(continued from page 1)

"Many people of Missouri are really helping out. The real life savers were the National Guard. Without them we couldn't get to the house to get things we needed to survive.

"My father and I went on the boat with them. I saw them help people out of their homes. It really made me feel good.

"I don't think I'll ever forget seeing so many people hurt and upset over one thing that no one can stop," Jennifer said. "Some 50 people died—all ages—children, adult, elderly were all affected by it. Heart medicine had to be flown in, wild life suffered.

"Most of the farmers had replanted once, so it was a double loss. My uncle lost all of his crops. Sam and Rita (Boerding, Margaret's sister) lost their whole farm. They had built a moat around the house, but the sandbags didn't hold.

"After seeing all these things, I don't like to be in Indiana. I love the state; it is beautiful. But it is hard for me to be here when the family is going through this."

"When I first came here there was an article in the paper about how the flood in Iowa had receded, like it's over. Believe me, the flood is not over. Just because it dropped four to five inches in a certain area doesn't mean it's over."

Just 10 days ago, the Mississippi crested, dropping four inches near Portage des Sioux, according to Jennifer's aunt. "The only thing sticking out is the sheels. Water is pouring into their basement windows."

Her dad takes the boat for three miles to pick up his car every day, then drives 30 to 40 minutes to get to work. He raised livestock until a couple of years ago and now is a contract sales person for a lumber company.

"My mother is a first grade teacher at St. Charles Borromeo School, in St. Charles. The Catholic schools start earlier. She should be going back in a week and a half." (At publication time, it will be next week.)

"I will have to go to St. Louis to find a job

I had a job at the Emmaus Home for developmentally disabled, but I probably lost it. I couldn't start when I was supposed to because of the flood. And I wasn't at the phone numbers I gave them.

Since she's been in Oldenburg, people have asked her how they can help out. "I always mention the Red Cross. They are actually giving the money out.

"What the people here see on television is nothing compared to what it is," Jennifer said. "You would be devastated. It's not just a little lake and river over its banks. It extends out a mile or two. The east side hump of St. Charles and St. Louis counties is wiped out.

Iowa, Minnesota, Illinois, Missouri are hit really, really bad. We really lost a major part of this country's crops. Government officials talk about one thing, trying to let the Mississippi and Missouri rivers run free and let them exceed their banks," she said.

"If they do that, it should be known that products will be lost. That is some of the world's most fertile soil. It would devastate the national income. It would devastate those farmers. They will have trouble getting some farmers to leave. Some of the land was passed on from generation to generation. My uncle has my grandfather's farm," Jennifer said.

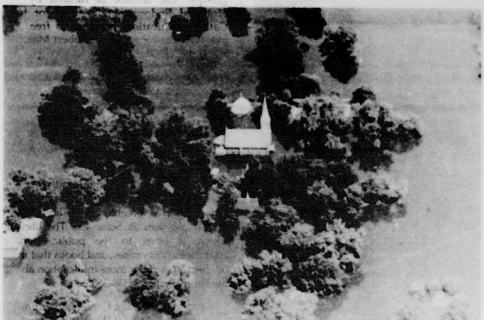
"It is not only us. Those who decide will affect themselves in the long run. The government will have to pay other countries for their products. This will bring in different diseases, insects and things that travel with that stuff.

"I hope the government will come through. They really have to go a little beyond. It is not like it happens all the time; it is a one-time disaster," she said.

Jennifer said that housing donations have come from all over the country. "People have really been wonderful in helping. A little four-year-old St. Louis boy brought his piggy bank in to the Red Cross because it sounded bad and he wanted to help," said Jennifer Leonhard.



BISHOP ON BOARD—Auxiliary Bishop Edward J. O'Donnell of St. Louis prepares to travel by boat to Portage des Sioux, Mo., to inspect flooded St. Francis Church. Bishop O'Donnell, archdiocesan administrator, celebrated a Mass for flood victims July 25 in St. Charles, Mo. All but two of the archdiocese's 11 counties are affected by the current flooding. (CNS photo by Richard C. Finke, St. Louis Review)



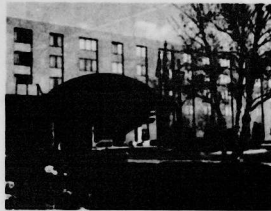
FLOODWATERS CLAIM CHURCH—Immaculate Conception Church in Kaskaskia, Ill., is surrounded by water from the flooded Kaskaskia and Mississippi Rivers July 28. The historic island community is part of the Diocese of Belleville, Ill. (CNS photos by Liz Quinn, The Messenger)



RISING WATER—Furniture floats in Immaculate Conception Church in Kaskaskia, Ill., as water from the Kaskaskia and Mississippi Rivers flooded the island in late July.

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GIFT OF COLOGNE—Suzanne Magnant (left), chancellor of the archdiocese, accepts a book about Cologne from Peter Demmer, Caritas resettlement worker from the German city, as Indianapolis Catholic Charities resettlement office director Joyce Overton looks on. (Photo by Margaret Nelson)

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Keeping It Simple. Keeping It Smart.

Refugee worker from Germany visits here

by Margaret Nelson

For the past two weeks, the Catholic Charities office has had a visitor from Cologne, Germany. Peter Demmer is sharing his experiences in refugee resettlement with Joyce Overton, director of refugee programs here.

Demmer, a social worker with the German Catholic Church's Caritas, equivalent to Catholic Social Services in the United States, decided to come here when he learned that Indianapolis and Cologne are sister cities.

Since June of last year, Demmer has tried to help refugees, migrants, and asylum-seekers to qualify for the labor market. They come from Bosnia, Slovenia, Iran, Morocco and Afghanistan, among other countries, and they all need to learn the German language.

"Many migrants just want to work," said Demmer. "That is not good; they need to raise their qualifications."

Caritas works with the local government to offer a four-part program. "In cooperation with some of the Cologne factories and industries, we organized a course in the metal sector," Demmer said.

It consists of introductory German, plus three months of practical experience in the field. "We try to select people with previous experience in metal work. They promised two spaces for people to apprentice, if they do well."

Demmer said that one course trains people to work in "old-people's homes," similar to what Americans call nursing homes. "Many homes are run by the church and by Caritas. There is a need for workers."

After learning German, the clients, representing seven different nationalities, are offered six months part-time employment at the old-people's homes, under supervision of the staff.

A third program involves young 17- to 20-year-old resettlers from the European Community (EC). The Ford Company and local labor office agreed to give Caritas 12 out of the 72 apprentice positions, after they are trained in the program.

Another course provides computer and typing training for people interested in working in offices. Demmer said, "All are with the aim to get the refugees basic qualifications and continue to learn German."

People are referred to Caritas from social services in Cologne. Because Germany has no immigration policy, but does provide generous public support, 438,191 asylum-seekers arrived in Germany in 1992—some 61 percent of all EC applicants.

Demmer said that enabling the refugees to work helps them begin to pay into the system. The migrants are being used to balance the labor market. "A lot of refugees don't like to depend on social welfare. The treatment by the government is not nice."

"Cologne is unique in that it assists torture victims" from such places as Iran, Demmer said.

"Our own project, sponsored by the church, supplies the EC with counseling services," he said. The program can get government grants for services that should be offered by the government.

Caritas offers non-denominational services. Demmer said his office is the only one dealing with all refugees. Most Eastern Europeans are Catholics. Demmer said most of his clients are Muslims. His counselors speak Polish.

Demmer's office is starting to reorganize the beginning German courses to include every step from the job searches, to filling out applications, to job interviews.

The Cologne visitor said that the Indianapolis resettlement office "helps me see how I can help quickly to find a client a job. Even though it is a different situation in Cologne, I am getting some good ideas from that part of the refugee office and other organizations."

"In Cologne, we have adult day care, but not as you have it here," Peter Demmer said. "I have learned a lot through this international exchange. It helps me realize the problems and the good things."



FAREWELL—A "going away" celebration was held for seminarian Joe Villa (center) who spent several months at St. Patrick's Parish in Terre Haute. Villa graduated from St. Meinrad College in May and will complete his education in Rome. The Terre Haute Serra Club presented him with a cake during a recent meeting. Pictured with him are Serra Club members Ray Brosnar (left) and Ken Borders.



SERRA OFFICERS—Officers of the Terre Haute Serra Club, recently installed, are (left to right) Paul Kerstins, secretary; John Stockdale, treasurer; Rod Bosley, vice president for programs; John Lentz, president; John Eiting, vice president for vocations; and Claude Decker, district governor. (Photos by John Fuller)

School is site for federal food service program

by Mary Ann Wyand

While students were enjoying vacation time, the cafeteria at St. Joan of Arc School in Indianapolis was busy most of the summer as a meals site for a federally-funded food service program for children from low-income families.

"Along with other positive things that we're trying to establish, we decided that we

wanted to have a breakfast program for the kids for the next school year," John Tryon, St. Joan of Arc School's administrator, said. "As I was researching the breakfast program with the State Department of Education, I found out that because our school population qualifies for more than 50 percent free or reduced meals we also could become an open site during the summertime and feed meals to children under 18 years of age."

The federally-funded Summer Food Ser-

vice Program for Children is sponsored by the United States Department of Agriculture's Food and Nutrition Service, Tryon said, and is administered by the State of Indiana.

"I report to the state on a monthly basis about the number of meals served," he said. "Between June 14 and Aug. 6, a 40-day period, we served 6,826 meals."

That number includes both breakfasts and lunches served to children from the St. Joan of Arc Neighborhood Youth Outreach Program, the Dr. Martin Luther King Jr. Center, the "Summer Camp—Minds and Bodies" program, and neighborhood residents who qualify for assistance.

"When I found out that St. Joan of Arc could be an open site for meals and serve anybody," Tryon said, "I thought, 'What a great idea!' During the summer we've been averaging around 143 meals a day, both breakfast and lunch combined, and one day we served more than 200 meals. We don't

turn any kids away if they ask for lunch. All we have to do is get their names in order to account for the meals."

Most of the children who participated in the federally-funded summer food service program at St. Joan of Arc School are members of the "Clean Plate Club," he said. "There's very little waste, and we ask the children to clean up after themselves so it lessens the work on the cafeteria and maintenance staffs. More than once, the children have come up to me and said, 'This is a great idea, Mr. Tryon. We should have done this before.'"

When a parishioner learned about the summer food service program, Tryon said, she lamented the fact that it was "only" a 40-day program.

"I had to chuckle," St. Joan of Arc's administrator said, "because 40 is an important Scriptural number. I thought to myself, God is at work here."



READY FOR LUNCH—Two girls who participated in the federally-funded free meals program at St. Joan of Arc School in Indianapolis this summer wait their turn as Leslie Burnside, the school cafeteria manager, distributes lunches to children from low-income families. (Photos by Mary Ann Wyand)



SUNDAY AT THE WOODS—Sisters of Providence and guests prepare to embark on a carriage ride at St. Mary of the Woods on a recent Sunday afternoon. The sisters invite the public to visit The Woods on Sundays for Mass at 10 a.m. at the Church of the Immaculate Conception. After Mass, brunch is served in the O'Shaughnessy Dining Room at the Providence Center. A tour of the National Shrine of Our Lady of Providence and a carriage ride through the historic campus are other activities.



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SCHOOL LUNCH PROGRAM—Catholic schools in the archdiocese have announced their policies for free and reduced-priced meals for children from families unable to pay the full price. The chart above shows eligibility guidelines for national school lunch and breakfast programs, as set by the U.S. Department of Agriculture. Application forms are being sent to all parents and guardians of students in each school. To apply for free or reduced-priced meals, the family should fill out the form and return it to the school. School officials will review the application and determine eligibility, and families may appeal the school's decision. The information on the application is confidential and will be used only to determine eligibility. Each school has a copy of the complete policy for public review, and applications may be submitted at any time during the year.

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How to get the most out of reading a book

by Joseph R. Thomas
Catholic News Service

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Today, of course, books become a year old in six weeks, but the principle is still valid. It suggests that you judge how well a book fares with critics, opinion makers and the public before investing your time in the author's prose.

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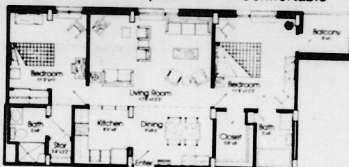
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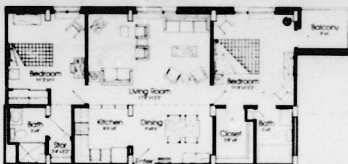
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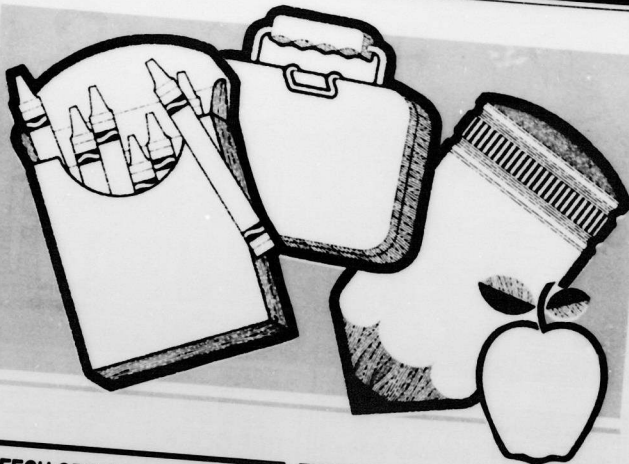
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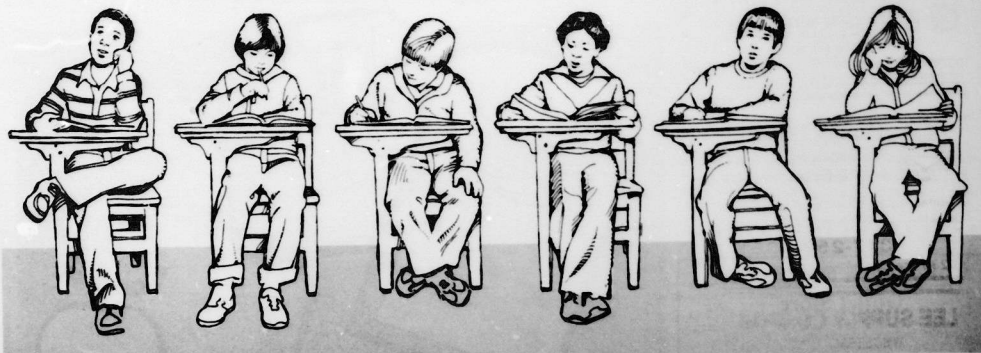
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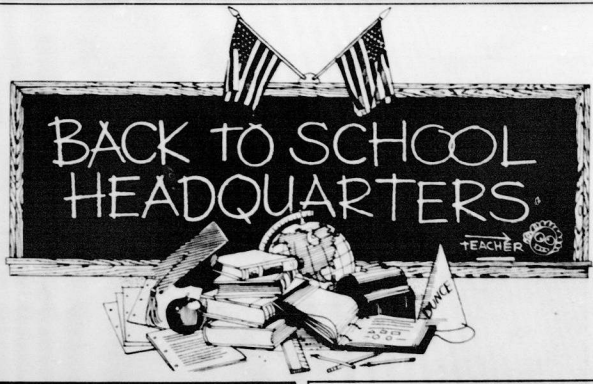
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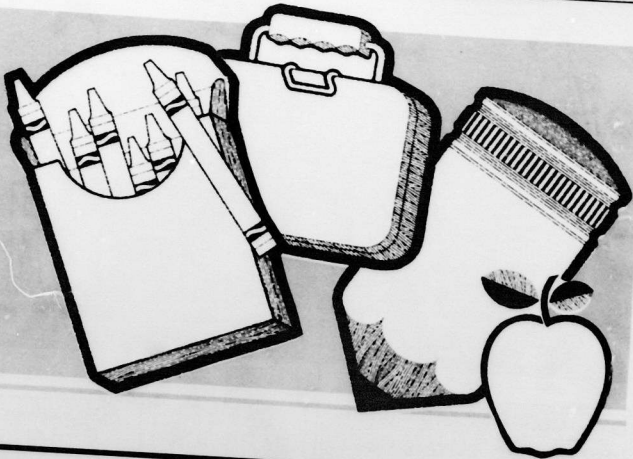
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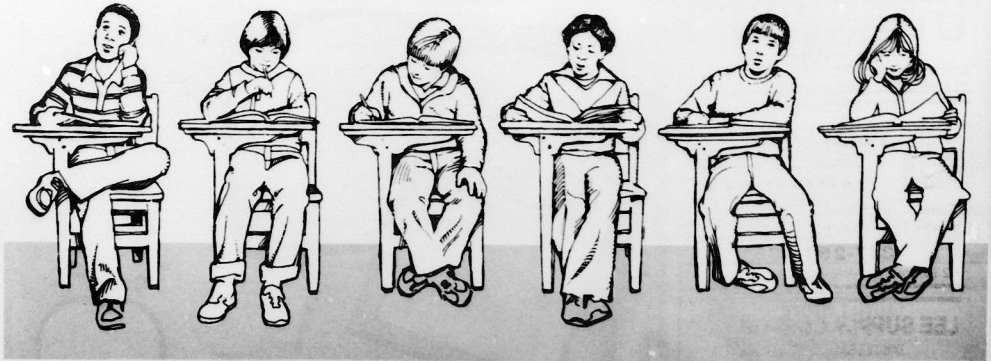
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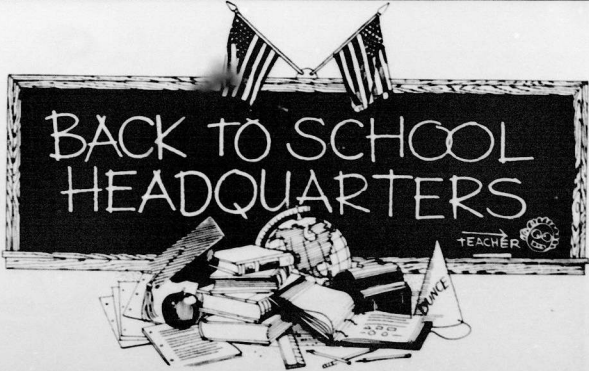
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FEAST OF THE ASSUMPTION OF MARY

The Sunday Readings

Sunday, Aug. 15, 1993

Revelation 11:19, 12:1, 6-10 — 1 Corinthians 15:20-26 — Luke 1:39-56

by Fr. Owen F. Campion

This weekend the church celebrates the feast of Mary's assumption into heaven. This year the feast falls on Sunday. When it occurs on a weekday, it is a holy day of obligation in the United States.

The first scriptural reading for the liturgy celebrating this feast is from the Book of Revelation. In many translations of the Bible, the Book of Revelation is entitled the "Apocalypse," a name derived from the Greek. Apocalyptic writing was a type of biblical literature distinguished by its strong feeling, in the face of human frailty and sinfulness. On the other hand, God and God's righteousness are victorious over all enemies.

Few books in the New Testament, indeed in the entire Bible, are as rich and expressive in their imagery as the Book of Revelation. Any reader has the sense of being present as the forces of good clash with the forces of evil. It is a fearful struggle, but reassuring those who love the Lord is the fact that no power of earth or heaven is strong enough to overwhelm God, God's love, and God's mercy and justice.

This feast's reading is an adaptation of God's victory over evil and death. The brilliant sign of God's triumph is the appearance of a woman, a mother of human experiences, but heavenly nonetheless.

In this liturgy, the church presents us with the image of this woman, reminding us that Mary resembles this great, holy woman in every way. She is in the heavens. The sun surrounds her with its brilliant, warming rays. She is a queen, supreme over all, and her queenship is in the heavens. She is crowned with 12 stars, calling to mind the 12 tribes of the redeemed, and the apostles upon whom the church stands, and they too are heavenly. They appear in the crown as stars. However, even the stars are threatened by the evil one, the devil, who is in the costume of a dragon. The woman, however, prevails. Her son, destined to shepherd God's people, is lifted by God's power from all the danger brought into the scene by the devil. The son, of course, in this interpretation, represents Jesus.

St. Paul's First Epistle to the Corinthians is the source of this feast's second reading. It is a testimony to the fact of the Resurrection, and to the belief that in Jesus and through identity with Jesus all the faithful themselves will rise from eternal death.

This reading invokes the same imagery as given in the first reading. There is pointed mention of the fact that sin, viciousness, and indeed human death itself will stand opposite the Lord, but in the end, Jesus, victorious in the Resurrection and in his divine power, will subdue every enemy. Not only will the Lord conquer all evil before him, but he will overcome any evil that confronts those who love him. With him, and in him, all will have eternal life.



The Gospel reading for this feast is from St. Luke's Gospel, the Gospel most abundant in its references to Mary.

In this reading, Mary has earlier understood from the angel that she is to be the mother of the Redeemer. Her response is a classic outpouring of faith. It has become one of the most beloved of the Christian hymns. Every evening, in fact, praying in the name of the entire church, those who pray the Liturgy of the Hours speak this prayer. Drawing its title from the Latin translation of the Scriptures, the prayer is called "The Magnificat."

Mary herself spoke the Magnificat as she met her cousin Elizabeth. At the time, Elizabeth was pregnant. Her child would be John the Baptist.

The meeting, and the prayer, reveal very much about Mary. In the meeting with Elizabeth, both ascribed their motherhood to God in the sense that both saw themselves in God's plan of redemption. There was for each the element of the miraculous. Elizabeth had conceived long after her child-bearing years. Mary, of course, had no human partner in the conception of her child. Each saw herself as a vital instrument in the work of salvation.

Mary's prayer, the Magnificat, is itself a masterpiece of faith and love. Mary's great trust in the merciful God is apparent. There are traces of Hebrew spiritual poetry and ascetics, making clear the fact that Mary was a person of prayer, quite familiar with her spiritual heritage.

Reflection

The church this weekend, in drawing us together to celebrate the feast of Mary's Assumption, presents us first with the image of the Mother of God herself. She stands supreme and vividly alive before and above the forces of evil. The dragon, or the devil, is at her feet. Her child is the Redeemer. She brings him into the world, although not without human circumstance, and he saves the world.

Surrounded by heavenly bodies, the sun and the stars, she lives forever.

Then, in the second reading, the church reminds each of us that all who truly love the Lord resemble Mary in that her faith Mary's privilege was to be the Mother of God, but in her own salvation, she was given God's grace through Jesus. We too receive God's grace, and eternal life, through Jesus.

Finally, in the Gospel, the church reminds us that we also have a unique and vital role to play in God's plan of salvation. We decide for ourselves whether or not to bring our own selves to God.

God loves us, and God desires our salvation. But we decide whether or not we have eternal life. And, then, we are instruments of salvation in all our surroundings, to all whom we meet. God has called us.

To respond, we must "magnify the Lord," as did Mary, in all that we are and in all that we do. The Assumption celebrates Mary. It also predicts our future if truly we love the Lord.

Daily Readings

Monday, Aug. 16
Stephen of Hungary
Judges 2:11-19
Psalms 106:34-37, 39-40, 43-44
Matthew 19:16-22

Tuesday, Aug. 17
Seasonal weekday
Judges 6:11-24
Psalms 85:9, 11-14
Matthew 19:23-30

Wednesday, Aug. 18
Jane Frances de Chantal
Judges 9:9-15
Psalms 21:2-7
Matthew 20:1-16

Thursday, Aug. 19
John Eudes, priest
Judges 11:29-39
Psalms 40:5, 7-10
Matthew 22:1-14

Friday, Aug. 20
Bernard, abbot and doctor
Ruth 1:1, 3-6, 14-16, 22
Psalms 146:5-10
Matthew 22:34-40

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

THE POPE TEACHES

Priests serve others humbly

by Pope John Paul II
Remarks at audience July 28

In connection with last week's catechesis on the priest's detachment from material goods, today I wish to speak about his relationship to politics.

By calling for universal love and solidarity, Christ clearly identified the priest; for the right ordering of politics, but he avoided all attempts by others to involve him in worldly affairs. He came to offer spiritual freedom and deliverance from sin, and he taught his disciples—especially the apostles—that they should not look for earthly power but should seek to serve humbly, in imitation of himself.

The priest is sent in Christ's name to

proclaim the Good News of redemption and to mediate the gifts of divine grace, and so, like Christ, he should remain free from entanglement in political activities, which ordinarily are the specific responsibility of the lay faithful.

Priests are meant to be brothers to everyone and spiritual fathers to all those who come to them. By foregoing public office or involvement in political parties, a priest bears clear witness to the fact that politics deal with contingent matters and can never be given the absolute faith demanded by the truth of the Gospel.

I ask you to pray with me that all priests will become ever more convinced of the importance of their own special mission for the good of society.

SAINT OF THE WEEK

Hippolytus was the first antipope but is also venerated as a saint

by John F. Fink

Hippolytus is not exactly a household name. But St. Hippolytus, whose feast day is today, Aug. 13, is an interesting saint because he was also the first antipope. The church recognizes 37 antipopes, but Hippolytus is the only one to be venerated as a saint.

It's not known exactly when Hippolytus was born, but it was before 170. He was well educated as a man of the Greek philosophical culture of his time, and he was considered the chief intellectual of the Roman church. He has been compared with Origen, considered the most profound Greek theologian. Hippolytus is known to have preached a homily in front of Origen in the year 212.

Among Hippolytus' works were a commentary on the Book of Daniel, a treatise called "Antichrist," and "A Refutation of All Heresies." He also wrote a "Chronicle" of world history from Adam to the year 234 and "Apostolic Tradition," which described the baptismal and eucharistic rites in Rome of his day.

Hippolytus is considered to be the most important theologian and prolific writer before the age of Constantine. His writings are the fullest source of our knowledge of the Roman liturgy and the structure of the church in the second and third centuries. Hippolytus was, however, an extreme rigorist. He thought of the church as a community of saints and had no sympathy for sinners. He was furious when Pope Zephyrinus chose the former slave Callistus as his collaborator and denounced Zephyrinus as a tool in the hands of Callistus.

Hippolytus accused Zephyrinus and Callistus of believing in modalism, which denied the distinction between the Father, Son and Holy Spirit, instead regarding them as three modalities, roles or functions of the one God, thus making the Godhead a single person. Hippolytus taught that the Word was a hypostasis or

person distinct from the Father—the church's teaching.

When Zephyrinus died, the worst possible thing happened: so far as Hippolytus was concerned, Callistus was elected pope. Hippolytus accused Callistus of being too lenient with penitents and had himself elected bishop of Rome, thus an antipope. He treated Callistus as a mere sectarian leader who was both misguided in theology and lax on disciplinary issues.

Hippolytus continued his schism from 217 to 235 through the papacies of popes Urban I and Pontian. Then, in 235, Maximinus Thrax became Roman emperor and adopted a policy of persecution. Both Hippolytus and Pope Pontian were arrested and sent to Sardinia, the notorious "island of death" where many Christian martyrs of that period were sent.

Pontian abdicated as pope; the first pope to do so, in order for someone else to assume the leadership of the church. He was succeeded by Pope Anterus, who lived as pope only 43 days. He was then succeeded by Pope St. Fabian.)

Both Hippolytus and Pontian died on Sardinia. It has been conjectured that they became reconciled, either in prison in Rome or in Sardinia, but no one knows for certain. What is known is that Pope Fabian was able to arrange for the bodies of both men to be returned to Rome. Hippolytus was buried in the cemetery henceforth bearing his name on the Via Tiburtina. Pontian was buried in a papal crypt in the catacombs of St. Callisto.

A marble statue of Hippolytus depicts him in the conventional dress of a philosopher or teacher and inscribed with a list of his writings. This statue, discovered near the Via Tiburtina in 1551, was installed in the Vatican Library by Pope John XXIII in 1959.

St. Hippolytus and St. Pontian, who died together, also share their feastday.

MY JOURNEY TO GOD

The Chain Is Love

Once God forged an endless chain to link his creatures to himself and to each other. Each exquisitely wrought link differs from the rest. The chain is love.

Joy, sorrow, pleasure, pain, agony, ecstasy, life, and death are its components. Golden links of happiness are entwined with those made rusty by tears. One link is so synthetic and light that it can scarcely be felt. Another is leaden, and the weight of it numbs the senses.

The chain is visible to all who wish to see. Love is an outstretched hand and a smile of greeting; the way of a little dog's

tail, the gaze that beholds beauty; a head bowed in sorrow before a grave.

The chain rattles and can be heard. Love is a prayer for safety; the blessing of a priest; a sigh, a wail, a scream, and the wail of a newborn babe; a group of people singing; and a chorus of crickets chirping.

The chain is warm and can be felt. Love is a kiss, the support of a strong arm; a kitten rubbing against a leg; the ache of parting.

Love is death on the cross.
by Louise Davis

Entertainment

VIEWING WITH ARNOLD

Story of 'Free Willy' is a 'fable for our times'

by James W. Arnold

"Free Willy," in which homeless boy meets homeless whale, is not only a fable for our times but a tale that clearly belongs—well, in a side gallery, anyway—with all the silly but touching myths of Hollywood—from "Kong" to "E.T."

Willy, who is played by a 1 1/2-ton actual orca whale living in a marine park in Mexico City, shares a small part of the summer spotlight with those other big but unreal creatures from "Jurassic Park." The movies are telling us, as the second millennium winds down, that humans need very badly to reconsider their relationships with nature.

Whales, of course, are an endangered species, but so are kids. Willy's problem, made clear in the opening scenes, is that he's been netted by whalers, separated from his "family," his plaintive cries are effectively heart-rending and sold to an aquatic theater in Portland. There, he broods and won't perform. The owner, as in all good children's tales, is mean and interested only in money.

The child, 12-year-old Jesse (played by Oregon-born novice Jason James Richter), is a hard case, a foster home runaway living with other kids on the streets. (Worldwide, the number of such children is many millions.) Chased by cops, he hides in the aquarium area and marks it up with graffiti. Later, the authorities make him go back to clean up the damage.

This brings Jesse into awed contact with

Willy, who seems attracted by the wail of Jesse's harmonica. They bond, presumably as kindred orphans. (Jesse has been abandoned by his mother for six years, but stubbornly insists she'll come back.) Meanwhile, the kid is living tensely with hugely patient but frustrated foster parents, Glen and Arnie Greenwood (Michael Madsen, Jayne Atkinson).

How do you bond with a whale? Like with a dolphin, although more carefully. Willy in the film is like a big puppy, going nose-to-nose, swimming alongside, rolling over and flapping his fins, fetching toys, and making big leaps and splashes. Young actor Richter also rides puppy-like (and bravely) rubs the big guy's tongue. (Whales like this, we're told, and we admire the first person who found out.)

After all this, Willy is ready to be a star performer in the water circus, but his melancholy for his lost family blows his debut. When the bad guys start to figure ways to collect insurance on the whale's life, it's time to get Willy outta there and back to the sea.

The heart of this movie's improbable success is in two things: relationships and the staging of Willy's escape. Aussie director Simon Wincer has obviously studied "E.T.," because the combination of chaos and magic—not to mention the sad farewell—that marked E.T.'s rescue is followed very closely, if on a somewhat cheaper budget.

The critical relationships all work splendidly. Boy and behemoth, obviously, and most of the time with the real whale (Kenko) rather than an animatronic stand-in. (Director Wincer early in his career warmed up with a fine racehorse movie, "Thar Lap.")

Young Richter, no momma's boy himself, also relates strongly to actor Madsen, whose



TOM AND JERRY—Pesky rodent Jerry (left) and his feline adversary Tom are forced onto the mean streets when a wrecking ball destroys their home. The pair have to learn to work together to survive in "Tom and Jerry—The Movie." The U.S. Catholic Conference says the film "should find many fans among the small fry" and classifies it A-1 for general patronage. (CNS photo from Miramax)

gruff virility helps keep the sentiment below flood stage, and to Lori Petty, very convincing as an aquatic trainer despite meeting her first seal in working on this film.

The vibes are also excellent with the marvelous August Schellenberg ("Black Robe"), as an Indian aquarium supervisor who befriends Jesse. He teaches the boy ancient myths about the creation of whales and mystic prayers that prove capable of working miracles.

Whale watchers will enjoy the footage of orcas romping in the open seas, and the save-the-whales cause has already gotten a big boost (20,000 calls in the first week) from an 800 number listed in the final credits. It's also hoped that the euphoria of success will earn Kenko a pool big enough for a movie star in Mexico.

"Willy" is not, as an animal movie, in a class with "Black Stallion," which is what resembles it in places. Nor is it anything like a treatment of troubled juveniles to mention in the same breath with, say, "Stolen Children." But it's a respectable fable in touch with many widespread feelings about values.

The final shots display the ultimate in "Free Willy": the humans hugging, and reconciled, and the whales, free as God made them, spinning in the sea, surrounded by companions, blue sky, and far beyond the sun setting over great mountains.

(Outrageous but nice, capably executed Brother Whale story, with some grit to harden the sentiment; satisfactory family entertainment.)

USCC Classification: A-11, adults and adolescents.

Recent USCC Film Classifications

The Fugitive A-11
Heart and Soul G
Hold Me, Third Man, Kiss Me G
Meteor Man A-11
Legend: A-1—general patronage; A-11—adults and adolescents; A-1V—adults, with reservations; D—morally offensive. A film recommendation from the USCC is indicated by the G before the title.

'Nova' investigates awesome power of hurricanes

by Henry Herx and Gerri Pare
Catholic News Service

The human toll of an awesome force of nature is evident in "Hurricane" a rebroadcast of a "Nova" episode airing Tuesday, Aug. 24, from 8 p.m. to 9 p.m. on PBS. (Check local listings to verify the program date and time.)

Footage from the great storms of the 20th century, gives viewers some idea of the ferocity of hurricanes, also known as typhoons and tropical cyclones in Asia.

The good news is that with improvements in forecasting, and cautious evacuations, the death toll is steadily decreasing.

Six thousand died at Galveston, Texas, in a 1900 hurricane, compared to very little loss of life—despite unprecedented destruction—when Hurricane Andrew hit Florida last year.

The foolishness of a hurricane party is brought home when one woman describes how she and her husband ignored warnings to evacuate as Hurricane Camille—the most devastating storm ever to strike the U.S.—bore down on the Gulf Coast of Mississippi in 1969. Of the 23 partygoers, only she survived.

Another segment fits into the eve of the 1988's Hurricane Gilbert to gather data and reveals the storm's center—a canyon of clear blue sky surrounded by a wall of clouds 10 miles high.

Meteorologists explain how ocean and weather conditions favor a hurricane's development as tightening spirals of thunderstorms intensify within the eye wall.

And though satellites have greatly advanced forecasting, they cannot fly into a hurricane's eye to pinpoint the center and measure winds and other crucial factors that determine its intensity and probable path.

Written, produced and directed by Larry Engel and Thomas Lucas, the program educates without being stuffy and fascinates with its survivor interviews and disaster footage.

Skillful editing blends the meteorological information with first person accounts about the importance of evacuation if a storm turns deadly.

In fact, the program is structured to incorporate a modicum of suspense as viewers follow the frightening progress of Hurricane Gilbert, the most powerful hurricane ever recorded in the Atlantic region, with winds approaching 200 mph. It becomes clear, for all our sophisticated technology and the keen scientific minds involved in improving forecasting,

hurricanes remain notoriously unpredictable and we are still vulnerable to their astounding power.

This is an interesting program on one of nature's true phenomena that the family can learn from—providing the little ones can sit through the weather lessons.

TV Programs of Note

Sunday, Aug. 22, 8-9 p.m. (PBS) "Grand Teton Wilderness." This repeat of a "Nature" program delves into the natural and human history of the Grand Tetons and the valley of Jackson Hole and the unique partnership that has developed between them.

Sunday, Aug. 22, 8:30-11 p.m. (WFYI/PBS) "Pavarotti in Central Park." By popular demand, WFYI-TV/Channel 20 in Indianapolis rebroadcasts Luciano Pavarotti's live June 26 performance in Central Park. Pavarotti is accompanied by the members of the New York Philharmonic, the Boys Choir of Harlem, and Italian flutist Andrea Griminelli.

Sunday, Aug. 22, 9:45-11 p.m. (PBS) "Pete Seeger's Family Concert." This rebroadcast of the veteran folksinger's outdoor concert performed at a Hudson River park showcases the efforts to reclaim the river. Songs include "This Land Is Your Land" and "Skip to My Lou."

Sunday, Aug. 22, 7-8 p.m. (NBC) "Top Secret Television." Fred Rogge looks in a recent look at television with 100-plus clips of funny and bizarre programs from around the globe.

Monday, Aug. 23, 8-9 p.m. (WFYI/PBS) "James Taylor Squibbrook." Musician and vocalist James Taylor performs before friends and neighbors in a barn near Squibbrook Pond on Martha's Vineyard in 1961 while rehearsing for a concert tour.

Monday, Aug. 23, 8-11 p.m. (PBS) "Into the Woods." The repeat of the "American Playhouse" Tony Award-winning musical by Stephen Sondheim and James Lapine stars Bernadette Peters and is based on the Brothers Grimm fairy tales, which are given a whimsical twist.

Tuesday, Aug. 24, 9-11 p.m. (CBS) "In the Eyes of a Stranger." This summer repeat is a thriller about a woman (Justine Bateman) who is being bound for stolen money she doesn't have by an embittered police officer (Richard Dean Anderson) assigned to protect her.

Wednesday, Aug. 25, 8-8:30 p.m. (CBS) "The Trouble with Larry." In this premiere of new comedy series, a long presumed-dead adventurer (Bronson Pinchot) reappears and moves in with his former wife (Shanna Reed),

her husband (Perry King), and the daughter (Alex McKenna) he never knew he had.

Wednesday, Aug. 25, 8:30-9 p.m. (CBS) "Tall Hopes." The premiere of this new comedy series centers on a working class Philadelphia family headed by Anna Maria Horsford and George Wallace, who have two sons—one a football pro basketball hopeful and the other a pint-sized genius who wants to become a movie director.

Wednesday, Aug. 25, 9:30-11 p.m. (PBS) "Miss Manners and Company." In this special, the nationally syndicated etiquette columnist answers questions about correct social behavior with down-to-earth advice and dramatizations of puzzling social situations.

Wednesday, Aug. 25, 10-11 p.m. (ABC) "Wind in the Fire." This special stars country music star Randy Travis in a western-themed musical drama with guest stars Burt Reynolds, Chuck Norris, Lou Diamond Phillips and Denver Pyle, who play themselves.

Thursday, Aug. 26, 8-9 p.m. (PBS) "Iraq: The Cradle of Civilization." Part one of the six-part "Legacy" series takes a global view of the rise of Eastern and Western urban civilizations. Writer-host Michael Wood travels to 14 countries and four continents, going back in time 5,000 years. This episode traces the evolution of Iraq from ancient Assyria to its current state under absolute ruler Saddam Hussein.

Thursday, Aug. 26, 10-10:30 p.m. (PBS) "MTV News: Seven Deadly Sins." Part two of an "Alive TV" program illustrates how various vices are portrayed in music videos, art and history, combined with interviews with William S. Burroughs and Allen Ginsberg.

Thursday, Aug. 26, 10-11 p.m. (CBS) "Angel Falls." The premiere of a drama serial is about a single mom (Chelsea Field) who returns to her hometown with her teen-age son (Jeremy London) where she takes over running her late father's pool hall and becomes immersed in the lives of her neighbors.

Friday, Aug. 27, 10-11 p.m. (PBS) "Isaac Stern." In this repeat of a "Talking with David Frost" program, the journalist interviews the famed violinist.

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

QUESTION CORNER

Talk with priest about baptismal rite

by Fr. John Dietzen

Q I am an extraordinary minister of the Eucharist and volunteer two days a week at a local hospital. Recently a female patient said she could not receive Holy Communion because she was allergic to the wheat in the host.

It is my contention that the bread and the wine are turned into the body and blood of Jesus at the consecration. One Catholic chaplain, however, maintains that the wheat remains in the sacred host.

I'm a senior citizen, and in the 62 years since my first Communion this is the first time I've run time into a situation like this.

Does the patient's allergy boil down to a lack of faith, and has one of the chaplains "caved in" to the whim of the patient? (New Jersey)



A I'm amazed how often I receive this type of question from mature and otherwise well-educated Catholics.

We believe that in the Eucharist the bread and wine become the body and blood of Jesus Christ, plain and simple. The church teaches and has always taught that this change does not affect the physical appearance or character of the bread and the wine.

After the consecration it still looks and tastes like bread and wine. A chemical analysis of the host and wine would be the same before and after the change which takes place, as we believe, in the celebration of the Eucharist.

Those who are allergic to wheat will be affected by it just as

seriously by receiving Communion as they would by eating ordinary bread.

Drinking a sufficient amount of consecrated wine will make people just as intoxicated as they would be by drinking wine under other circumstances.

As I say, the misconceptions held about this by many Catholics, who learned their faith from the catechism years ago, astounds me. Words were memorized, but obviously understanding was way off track.

I have known several people through the years who suffer from celiac disease or another allergy to wheat. Sometimes they are able to consume a tiny part of the host with no ill effects. If not, they may receive Communion solely under the form of wine. It is entirely proper, incidentally, to take consecrated wine to the sick who have this affliction or who are otherwise incapable of receiving the host.

Q Our baby was baptized in an emergency in the hospital. They did not think he would live.

Our parents say that since we haven't had the "church ceremony," our child is not fully baptized. Is this true? If it is, what does that mean and what are we required to do? (Texas)

A First, there is no such thing as not fully baptized. Either one is baptized Christian or not. Your child is baptized. Your parents are referring to what was formerly called the ceremony of "Supplying What Was Omitted in the Baptism of an Infant."

This ritual originated about 700 years ago to provide the

parts of the baptism ceremony that were omitted in cases such as yours.

It fit in with popular beliefs at the time that since the prayers of exorcism were omitted at the emergency baptism the child was still in the power of the devil.

The bishops at Vatican Council II required a new ceremony to be drafted to "manifest more clearly and fittingly that an infant who was baptized by the shorter rite has already been received into the church" (Constitution on the Sacred Liturgy, 69).

The New Rite of Baptism for Children, published in 1969, contains what the bishops requested, a rite for "bringing a baptized child to the church."

This ceremony primarily supplies the main thing missing in an emergency baptism, receiving the child publicly into the church. Other baptismal ceremonies usually omitted in an emergency are also part of this ritual.

These are beautiful and significant ceremonies and should not be missed. But they are not essential for the full reception of the sacrament of baptism.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Retention helps child by giving time to grow

by Dr. James and Mary Kenny

Dear Mary: My son is about to enter third grade. At his last conference, his teacher said we should consider having him repeat second grade. She said it would be best if parents and school agreed on this issue, but the final decision will be up to us. We do not know what to do. (Pennsylvania)

Answer: You have posed a question frequently asked after kindergarten, first grade or second grade. Should children repeat grades? Under what circumstances?

Retention does not help all children who do poorly in school, but in certain circumstances children turn around a poor school performance after repeating a grade. Retention helps the child who needs time to grow and mature.

Is your child between one-half year and one and one-half years behind his classmates in maturation and in academic achievement? This is the range which might benefit from retention. Check his scores on achievement tests. Ask his teacher for her overall assessment.

Do his test results show discrepancies between his performance and his age or his expected performance? Do not oppose school personnel if they recommend testing your child. Tests can help provide information you need for a sound decision.

Has the school ruled out an emotional handicap or a learning disability? These problems need special treatment rather than retention.

Is your child of at least average intelligence? Retention may benefit such a child. The slow learner, on the other hand, needs extra time and tutoring.

Is this the first or at most second time your child has been retained? If retention does not help after two tries, it should not be tried a third time.

Some children benefit from other alternatives. When a child completes kindergarten and is not yet ready for first grade, some school systems offer a transition class with a lower pupil-teacher ratio which is more difficult than kindergarten but not so demanding as first grade. Flexible teachers and schedules allow children to have a program tailored to their needs. A child having trouble in language might attend second-grade language class and take the rest of his classes in the regular third-grade room.

Feeling like a failure is the major problem in retention, and it affects parents and children. As with many problems of childhood, the attitude of the parents is the most significant factor. Emphasize that both you and the school want to help him become a good learner.

When a child needs time for growth and maturation, retention works well. Retention will not help a child if the parents oppose the idea or if other children tease him.

Before deciding, gather all the information you and the school can provide about your son's school performance and try to get a total picture of his needs.

(Address questions on family living and child care to the Kennys, 219 W. Harrison St., Reissler, Ind. 47978.)

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Catholic Child Sponsorship For Just \$10 a Month



Little Marita lives in a small village in the mountains of Guatemala. She struggles to survive by selling corn tortillas which she helps to make by hand each night. Your concern can make the difference in the lives of children like Marita.

Your opportunity to help one very poor child is much too important to miss. And Christian Foundation for Children and Aging is the only Catholic child sponsorship program working in the twenty desperately poor countries we serve.

For as little as \$10 monthly, you can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. **You can literally change a life.**

Through CFCA you can sponsor a child with the amount you can afford. Ordinarily it takes \$20 per month to provide one of our children with the life changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can. CFCA will see to it from other donations and the tireless efforts of our missionaries that **your child receives the same benefits as other sponsored children.**

And you can be assured your donations are being magnified and are having their greatest impact because our programs are directed by dedicated Catholic missionaries with a long standing commitment to the people they serve.

Plus, you are your child's only sponsor. To help build your relationship, you will receive a picture of your child (updated yearly), information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. **Become a sponsor today!**

Yes, I'll help one child:

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My monthly pledge is: \$10 \$15 \$20 \$25 \$50 \$100

My support will be: monthly quarterly semi-annually annually

Enclosed is my first sponsorship contribution of \$

I cannot sponsor now but I enclose my gift of \$

Please send me further information regarding:

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The Active List

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

August 13

The first annual Greenfield Council Knights of Columbus Golf Tournament will be held at Arrowhead Golf Course in Greenfield at 8 a.m. \$40 per player admission includes 18 holes, cart, steak lunch and drinks. For reservation information or questions, call George Josten at 317-861-5704, Bill Armstrong at 317-462-3910, Bob Coffman at 317-326-2355, Fred Schramm at 317-326-2593 or Paul Logan at 317-861-0806.

St. Lawrence Church, 46th and Shadeland Ave., will hold a Benediction before, the 5:30 p.m. Mass. Everyone is welcome.

August 13-14

Assumption Parish, Indianapolis, will hold a Fish Fry Festival. Serving starts at 4 p.m. Country store, games, fish and chicken dinners. For more information, call the parish office.

August 13-15

Fatima Retreat House will hold a Tobit Weekend of marriage preparation for engaged couples. For more information, call Fatima at 317-545-7681.

Kordes Enrichment Center will hold a retreat, "God's Invitation, Our Response in Faith." Benedictine Sister Geraldine Hedinger will explore the lives of biblical figures and examine God's call in the participant's lives. For more information, call Kordes at 812-367-2777.

August 14

The Bishop Chaturad Class of 1983 will hold their 10th reunion from 6:30 p.m. to 12 a.m. at the Indianapolis Zoo. For more information, call 317-251-1451.

The Catholic Alumni Club of Indianapolis will meet at the Gazebo of the State Fair at 2:30 p.m. For more information, call 317-251-1451.

Mary at 317-255-8841 or Dan at 317-542-0855.

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

The Fifth Annual Great American Yard Sale will be held today. Drop off donated items at any Carpenter Realtors office. Proceeds will go to The Better Homes Foundation to benefit homeless families and children across America and the Genesaret Free Clinic in Indianapolis.

Sacred Heart Church, 1530 Union St., will sponsor a special prayer service for the Feast of the Assumption and for the Papal visit to celebrate World Youth Day. Adoration of the Blessed Sacrament will be held from 6-8 p.m. with closing benediction. For more information, call the church office at 317-636-5551.

August 15

St. Augustine Parish, Jeffersonville, will hold its annual festival featuring a chicken dinner, a Monte Carlo and The Marlin's. 12 p.m. to 6 p.m. For more information, call the parish office at 812-282-2677.

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.

The Women's Club of St. Patrick, 906 Prospect St., will hold a card party at 2 p.m. in the parish hall. Euchre and Bunco will be played. \$125 admission.

St. Pius Ripley County, will hold its annual picnic from 11 a.m. to 8 p.m. Mass will be celebrated at 10 a.m. For more information, call the parish office.

St. Mary-of-the-Rock, Batesville, will hold its annual pilgrimage in honor of the Blessed Mother at 7 p.m. Procession will follow.

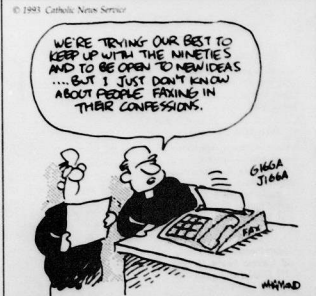
St. Lawrence Church, 46th and Shadeland Ave., will hold an Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

August 17

Holy Trinity Church, Orthodox Church, 40 N. Pennsylvania St., will host a discussion about religious art with a panel of Catholic and Orthodox clergy and laity. The panel discussion will begin at 7 p.m. Admission is free and open to the public. For more information, call 317-283-9672.

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

The prayer groups of St. Lawrence, 46th and Shadeland,



invite anyone interested to join them at 7:30 p.m. in the chapel.

Sacred Heart School, Terre Haute, will have an informational meeting for all parents of registered students at 6:30 p.m. in the school gym. Parents will be able to meet the teachers following the meeting. Parents of students who may be interested in enrolling their child, children are also welcome to attend. For more information, call the school office at 317-232-8901.

August 18

Terri Bates will conduct a program on "Intercessory Prayer," in 10 a.m. in front of Affiliated St. Gabriel Library, 6000 W.

August 19

A Pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Dis-

ST. AUGUSTINE PARISH
Friday August 13, 1993

Marlin's Dance & Monte Carlo
Dance - 8:00 pm-12 Midnight
Monte Carlo - 7:00 PM-10 AM

Sunday August 15, 1993

Festival
Chicken Dinner
Served 11:00 A.M.-5:00 P.M.
\$10,000.00 RAFFLE PRIZE
Booths Open Noon Until 6:00 pm
315 East Chestnut St. • Jeffersonville, Indiana
812-282-2677

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Assumption's
Fish/Chicken Dinners
FOOD & FUN for EVERYONE!
August 13th & 14th
1117 S. Blaine Avenue • Indianapolis
DON'T MISS IT!

Catholic Charismatic Renewal of Central Indiana
MASS, PRAYER MEETING AND HEALING PRAYERS
(Each 3rd Friday of month)

Date: August 20, 1993
Catholic Center
1400 N. Meridian St.
Indianapolis, IN 46202
7:30 PM
Celebrant-Fr. Noel Mueller

— FOR MORE INFORMATION CALL —
24-hour Message Center 317-571-1200

The Children's Museum of Indianapolis invites you to attend the third annual

Seniors' Day
Tuesday, September 14
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August 20

St. Lawrence Church, 46th and Shadeland Ave., will hold a Benediction before the 5:30 p.m. Mass. Everyone is welcome.

August 21

The Catholic Golden Age Club will have its annual luncheon at 1 p.m. at the Anchor Inn, 16th and N. Arlington Ave. Reservations must be made before August 17 with Mary Ellen at 317-356-4057 or Alice at 317-356-4060.

Sacred Heart Parish, Terre Haute, will hold Casino Night from 4 p.m. to 7 p.m. Drinks and games for those over 21. Admission is \$2. For more information, call Arlene Manwaring at 812-235-9358 or Rita Kasperak at 317-466-6795.

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

The Catholic Alumni Club of Indianapolis will attend the 5:30 p.m. Mass at Holy Spirit, 7241 E. 10th St., together. Meet at the front entrance before and after Mass. They will go to dinner at Grindstone Charley's, 8009 E. Washington St., after Mass. For

more information, call Mary at 317-255-3841 or Dan at 317-542-0855.

St. Michael Parish and Alumni will hold a dinner dance at 3354 West 30th St. There will be an open house at the school from 4:50 p.m. Mass begins at 5:30 p.m. with dinner following at 6:30 p.m. Tickets are \$12.50 per person. For more information, call 317-926-7359.

Secina Memorial High School will celebrate its 40 year anniversary from 5:30-10 p.m. with a pig roast. At 9:30 p.m. there will be a drawing for a 1993 Ford Explorer. Admission is \$4.95 for adults, \$2.95 for children 12 and under. For more information, call the school.

August 22

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., at 3 p.m. Refreshments will follow in the parish meeting room. For more information, call 317-637-7309.

St. Paul, Sellersburg, will meet for

prayer, praise and sharing from 7:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

St. Lawrence Church, 46th and Shadeland Ave., will hold an Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m., St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m. Msgr. Sheridan K of C Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m., K of C Council 437, 1305

N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

K of C opposes abortion, TV violence

WASHINGTON (CNS)—Delegates to the Knights of Columbus annual convention in Washington passed resolutions expressing their opposition to federally funded abortions and violence on television, and declaring their support for school choice.

In a resolution adopted unanimously at the closing session of the Knights' 111th convention held Aug. 3-5 the delegates

called federal abortion funding "an unjust, coercive practice that adds still more divisiveness to the conflicted state of a society in which abortion is legal."

The Knights pledged "unyielding opposition" to measures they termed "pro-abortion," including the Freedom of Choice Act and abortion coverage under national health care reform.

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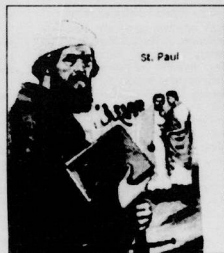
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9:30 Drawing for the 1993 Ford Explorer Proceeds Benefit the Scecina Godparent Program

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Youth News/Views

Youth forum delegates discuss social issues

by Carol Zimmermann
Catholic News Service

DENVER—Youths from around the world, dressed in native costumes and the universal dress code of shorts and T-shirts, gathered in Denver on Aug. 8 for what looked like the United Nations in miniature.

The 300 young people from at least 70 countries were meeting at the Jesuit-run Regis University for the Aug. 8-11 International Youth Forum to discuss social issues, challenges faced by today's Catholic youth, and ways to evangelize other young people.

This year marks the fourth international youth forum, held prior to World Youth Day events and sponsored by the Pontifical Council for the Laity.

Pope John Paul II was to arrive in Denver on Aug. 12 for World Youth Day events.

Through headsets providing simultaneous translations in English, French, Italian and Spanish, the youths listened to the welcoming remarks of church leaders during their opening session.

Archbishop J. Francis Stafford of Denver welcomed the delegates to the Rocky Mountains and urged them to contemplate the issues of faith while they looked at the surrounding mountains and streams.

He reminded them that Pope John Paul II, when he was their age, often reflected on his faith and the problems of the world when he looked at nature.

Archbishop Stafford also told the young people that their responsibilities were not easy.

"You are required to work very hard," he said, "with the issues facing the church and the evangelization of cultures."

Archbishop William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops, thanked the participants from other countries for their "witness of bringing faith" to America.

"Our young people will tell you that the values of freedom have blessings and challenges," Archbishop Keeler said. "We look to your help in assisting us with these challenges."

He told the delegates that their presence gave him "great encouragement in the work of evangelization of our land."

Cardinal Eduardo Pirono, president of the Pontifical Council for the Laity and overseer of the planning for every World Youth Day since 1985, gave the keynote address at the forum's opening ceremony.

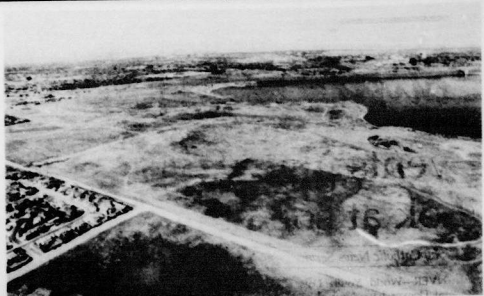
The cardinal, a native of Argentina, apologized to the delegates for not being able to speak to them in English.

"But you do know I speak to you with all my heart," he said. "My heart is Polish, French, Spanish. It is of God and God is always with us."

Cardinal Pirono added that language and cultural differences did not make a difference in the worldwide encounter with Christ.

The cardinal said the youth forum, with the theme "Born to New Life in Christ Jesus," would be an important event because it was "not simply an exchange of information, ideas or studies," but a meeting for "profound renovation, conversion and hope open to all the world. It is a forum for leaders, both adult or young... a forum in which we could touch with our hands our Lord in the midst of all of us."

Cardinal Pirono asked the delegates to think about the suffering in all parts of the



PAPAL MASS SITE—Cherry Creek State Park near Denver will be filled with thousands of pilgrims from 70 countries for the World Youth Day Mass on Aug. 15.

world because of war, extreme hunger, injustice and oppression.

"There are many witnesses here today from those countries," he said. "How does that move us? Is it only curiosity and superficial compassion or is it true sorrow, active participation in that suffering and a commitment to alleviate it?"

Cardinal Pirono urged the youths to combat the world "marked by violence, hatred and death" by committing themselves to have "courage to be saints."

He said the young people needed in these modern times must be knowledgeable in their faith, strong, united, and full of missionary spirit.

"The Holy Spirit stirs new generations of young people who are happy, profound, and committed," the cardinal said. "This is the advent of new times."

The young people gave the cardinal an extended round of applause. Most of them were also given a chance to speak from the microphone.

Delegates from Albania to Zimbabwe introduced themselves to the group and some shared stories of the challenges to their faith that they experience in their homelands.

Mario Santoro, a delegate from Bosnia-Herzegovina, told the delegates that it was not easy to speak about his life.

Young Catholics had been able to organize themselves, he said, "to carry

out our mission in the best way we can," and as the "best way to keep our ideas, dreams and goals."

But he said, the war in his country has prevented the young people from continuing their work.

"(We) are trying to understand why there is suffering," Mario said. "We wait out the pain and suffering holding onto the (biblical) words, 'Be not afraid, my little flock.' I pray God gives us strength, courage and faith. We put ourselves in the prayers of all Catholics."

Many of the International Youth Forum delegates told Catholic News Service that they hoped to learn from the experiences of other young people.

Simon McGowan, an 18-year old from Ayrshire, Scotland, wearing a red plaid kilt, said he hoped to "be able to put something into practice" from what he learned at the forum. He said youths are involved in his church, "but it needs to improve, and hopefully it will more and more."

Roseline Urrio, a 17-year-old from Tanzania, said the youths in her country are "not spiritually well off. They don't like to go to church or to pray. It's a worldwide problem, I think."

Adrienne Luckey, 18, from Belleville, Ill., agreed. "Very similar problems face youth all over the world. They seem to figure no place for God."

World Youth Day group hails from archdiocese

Four former members of the Archdiocese of Indianapolis are among the musicians chosen to provide music for World Youth Day liturgies in Denver Aug. 11 through Aug. 15.

Mike Meno, formerly of Little Flower Parish in Indianapolis, and Patti Marek Craig, Karen Marek Meno, and Mike Marek, formerly of St. Bernadette Parish in Indianapolis, are members of the music group Columbine from Our Lady of the Pines Parish in Conter, Colo. The group will perform for Pope John Paul II and youth and young adult pilgrims from throughout the world, during the international faith assembly.

Columbine members submitted a tape of their music to World Youth Day headquarters in Washington, D.C. last summer. After a long wait, the musicians were excited to learn that they had been chosen by World Youth Day organizers to provide music for Masses at the Paramount Theater catechetical site on Aug. 12, 13, and 14. The Paramount Theater is the catechetical site for English-speaking pilgrims of college age.

Mike Marek plays keyboards and arranges much of the music for the group. Mike Meno sings tenor and plays bass guitar. Both have written music that is used in their parish. Karen Meno plays the flute and composes most of her own parts. Patti Craig sings alto with the group. Other Columbine members are Mike Marek's wife, Sandy, who conducts the group, and 10 other parish members.

Additionally, Mike and Karen Meno and Mike Marek are members of the more than 200-voice Denver Archdiocesan Youth Chorus under the direction of Carmel Ireland. The chorus will perform at the World Youth Day opening Mass in down-

town and at the papal Mass at Cherry Creek State Park.

Mike Marek arranged the World Youth Day choral and piano versions of the theme song, "We Are One Body," which was written and recorded by Christian singer Dana. The theme song made its public debut when the chorus sang it at the World Youth Day rally hosted by Archbishop J. Francis Stafford on July 11.

Patti Marek Craig is a 1968 graduate of the former St. Agnes Academy. Mike Meno, Karen Meno, and Mike Marek are graduates of Secoria Memorial High School in 1974, 1976, and 1981. They were members of the Secoria Crusader's Marching Band under the direction of Robert Cashman.

High school students from the Archdiocese of Indianapolis are invited to attend an information session with representatives of Xavier University's Office of Admissions on Aug. 15 from 6 p.m. until 8 p.m. at the Omni North Hotel, 8181 N. Shadeland Ave., in Indianapolis.

Counselors from the university will be available to discuss admission and financial aid packages and explain scholarship opportunities for the 1994-95 academic year.

For more information about the Jesuit university in Cincinnati, telephone 1-800-344-4698, extension 3301.

Terre Haute Deonery high school students are invited to participate in an end of summer picnic and softball game at Deming Park in Terre Haute from noon to 4 p.m. on Aug. 22.



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Young Adult Scene

Events give youth a look at something new

by Catholic News Service

DENVER—World Youth Day '93 pilgrims at Denver have been able to join a Native American prayer circle, watch a movie and then meet the star, and learn what it's like to be homeless.

Young people attending World Youth Day have been participating in those activities and many more on Aug. 12 and 13 as various international and U.S. groups offer 26 "thematic events" at sites throughout Denver.

The themes for each two-hour event ranged from the specific—such as sessions for Catholic Scouts and Vietnamese young people—to the general, like workshops on Catholic beliefs or young adults' concerns.

Some offered incentives—like the bacon cheeseburgers provided by Aid to the Church in Need at its thematic event on the church in Eastern Europe.

Others offered a glimpse into a different way of life—such as the Native American prayer circle by the National Kateri Tekakwitha Conference or the conversation with homeless young people sponsored by the Covenant House international shelter for runaway youth.

Covenant House sent 60 of its residents, ex-residents and staff to the World Youth Day rally from its 11 sites in the United States, Canada and Latin America for dialogue sessions with young people. "We want to overcome whatever

stereotypes kids coming to this conference have of homeless kids," said Dick Hirsch, senior vice president for communications at Covenant House in New York. "We believe they have the same needs, the same aspirations—just different problems."

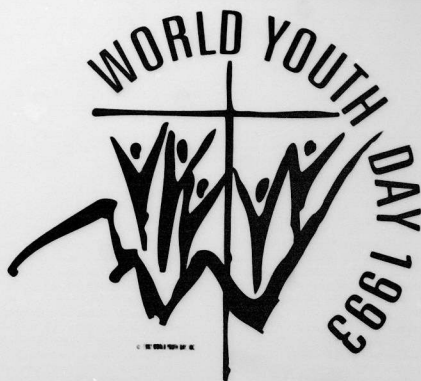
Matt DeStefano, a 20-year-old resident of Covenant House in Fort Lauderdale, Fla., talked about the path that led him to Covenant House and his current studies toward becoming a sports broadcaster.

A Korean-born orphan adopted by an American family at age 6, DeStefano said he was abused by his adoptive father and began running away from home repeatedly at an early age.

"We want to talk about why there are homeless kids and runaway kids and what these (other) kids can do about that situation in their own communities," Hirsch said. "We want to break down the barriers and get them to move to action."

Family Theater Productions, a Catholic media apostolate in Hollywood, provided a different kind of experience at its thematic event Aug. 12 at the 2,054-seat Paramount Theater in downtown Denver.

Young people watched a sneak preview of "The Search," the story of a 14-year-old runaway who finds more than she bargained for in city night life, and "The Hero," the story of a teen-age football star whose drinking problem leads to tragedy. Scenes from three other films also were shown.



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John 10:10

Emmy-winning actress Lois Nettleton, Hollywood producer Peter Thomason and young adult actor Gary Hershberger attended the screenings of the two movies and answered questions about their work in the films.

In conjunction with its parent organization, Family Rosary in Albany, N.Y.

Family Theater Productions has distributed free rosaries at its film screening and at the three Denver churches of pilgrimage for World Youth Day—the Cathedral of the Immaculate Conception, Holy Ghost Church and St. Elizabeth Church.

(Carol Brazzanski-Gardner in Fort Lauderdale, Fla., contributed to the story.)

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Ecumenical conference hears a plea for unity

by Tracy Early
Catholic News Service

SANTIAGO DE COMPOSTELA, Spain—Archbishop Ramon Torrella Cascante of Tarragona, Spain, told participants in the Fifth World Conference on Faith and Order that their special task was to keep before the ecumenical movement the goal of "working toward visible unity."

The archbishop, who formerly served on the staff of the Vatican Council for Promoting Christian Unity and now chairs the ecumenical committee of the Spanish bishops, said the ecumenical movement was "guided by grace" and the key events of the movement's 20th-century history were "moments of grace."

Among these moments he listed the previous Faith and Order world conferences, the formation of the World Council of Churches in 1948 and the Second Vatican Council from 1962 to 1965.

Church leaders seeking the way to unity in confessional expression of faith and in church structure have gathered for world Faith and Order meetings in 1927, 1937, 1952 and 1963.

Organizationally, the Faith and Order movement was brought together with another ecumenical "stream," the Life and Work emphasis on cooperation in areas of world service, in the formation of the WCC. Catholics, still not members of the WCC, began participating in the Faith and Order movement after Vatican II, and the fifth conference opened Aug. 4 in Santiago de Compostela as the first with official Catholic delegates. The conference is sponsored by the WCC's Commission on Faith and Order.

Archbishop Torrella was humbled at an opening worship service held Aug. 4 at the city's Cathedral of St. James, a church that began claiming to have the tomb of St. James the Apostle in the ninth century and has become a pilgrimage center.

The pilgrimage tradition continues, with many people walking the traditional routes from southern France, and Faith and Order delegates were kept conscious of that during the service as pilgrims and other visitors continued to move through the cathedral.

They come to see a large silver box said to contain the remains of St. James, under the high altar, and to make other expressions of devotion. Years such as 1993, when the feast of St. James (July 25) falls on a Sunday, are jubilee or holy years, and pilgrims can enter the cathedral behind the altar through a door open only those years.

Archbishop Torrella began his homily by noting that Santiago de Compostela was famous for pilgrimages, and expressed hope "that our pilgrimage toward unity may be blessed."

Using the Greek term for repentance, he said the key to success of the Faith and Order conference in making progress toward visible unity was engendering a "deeper sense of *metanoia*."

"During these days at Santiago de Compostela we need to have a spirit of prayer and of openness to the saving grace of God, an attitude of penance for our part in continuing the divisions among Christians or creating new obstacles," Archbishop Torrella said.

Worshippers followed an order of service that sought to express both the unity and the variety in the world Christian community.

Participants sang hymns drawn from the traditions of Europe, Asia, Africa and North and South America in a variety of languages. Each in his or her own language then recited the Nicene Creed and the Lord's Prayer.

For most, it was the first experience of seeing the *betleiturno*, a large censer suspended from the cathedral's central tower on a rope, and brought into a pattern of huge pendulum swings from transept to transept as a pan of incense is burnt. Several men come in front of the altar and pull ropes to initiate and continue the swinging.

Attitudes toward immigrants set off alarm bells for Catholic agencies

by Patricia Zapor
Catholic News Service

WASHINGTON—It may be backlash, frustration, ignorance or short memory, but the perception that immigrants are a significant burden to the nation is setting off alarm bells in Catholic social service agencies.

In the last six months, how the nation's immigration laws do and do not work has been the subject of repeated scrutiny by the media.

Much of the coverage has drawn a connection between backlogs in handling asylum claims and the role of illegal immigrants in the bombing of the World Trade Center in New York. Reports about shiploads of Chinese being smuggled to the West and the perceived effects of immigrants on the California economy add to the mix.

The focus of recent attention has included:

► Immigrants from Mexico, the Philippines and Vietnam wind up in California and face a populace so frustrated by economic woes that the state Legislature this term considered two dozen bills aimed at discouraging people from other countries from settling in the state.

► A Newsweek magazine poll reports that while 59 percent of Americans believe immigration has historically been good for the country, 60 percent think immigration is bad for the nation today.

► The president proposes tightening patrols of the borders and expanding inspections of incoming travelers as well as clamping down on smugglers and expediting asylum applications.

► A Democratic senator from California, worried about re-election next year, recommends charging a toll to cross the border and changing laws to keep noncitizens from using the state health care system.

Rick Biehar, executive director of Catholic Charities of California, is part of an effort to counteract a growing sentiment that immigrants are a major drain on the economy and the cause of a number of other woes.

One of the first things on his agenda is to try to arrange a

meeting between U.S. Sen. Dianne Feinstein, D-Calif., and a coalition of religious organizations to try to persuade her to "back off, back up and reassess the situation" before pushing ahead with what he said are piecemeal efforts that will do little more than grab headlines.

"We want to try to get her to take a leadership role," perhaps by heading a task force to analyze the nation's immigration problems in depth, Biehar said.

Catholic Charities is doing just such an analysis, starting with a consideration of what the country's philosophy is and should be toward immigrants.

"The thing that amazes me—really stuns me—is that there is no policy on the federal or state level about immigration," Biehar said. "There are some laws here and there, but there's no policy, no declarative positions."

Biehar also wants to see specific policies for what services are offered to people who arrive in the United States illegally. His indignation over the treatment of illegal aliens was heightened this summer after his visits to areas where Catholic Charities programs feed starving immigrants ineligible for government assistance, and after he heard about boatloads of Chinese stuck aboard a ship while politicians debated their status.

In Texas, attorney Susan Maxwell vents her frustration at news reports she thinks make it look as though there are no advantages for the country in welcoming immigrants.

As supervisor of the Texas Center for Immigration Legal Assistance, a program of the Diocese of Galveston-Houston, Maxwell says some of the most prominent news stories recently have been a cause of anti-immigrant bias than fair coverage of bias that already existed.

"When all you get is reports about the dramatic events like the World Trade Center bombing and the boats full of Chinese, if you only focus on those, people are going to react negatively," she said.

Unlike California, where incidents of harassment are reported regularly, the Houston area itself has had little evidence of backlash against immigrants, Maxwell said, although "a lot are feeling it in the workplace."



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Number of Catholics expands by 16 million

by Cindy Woodlen
Catholic News Service

VATICAN CITY—The number of Catholics in the world increased by 16 million in 1991, and a number of priests grew for the second year in a row after more than a decade of decline.

The "Statistical Yearbook of the Church 1991," which tracks the Catholic population, work force and institutional presence through Dec. 31, 1991, was released at the Vatican in late July.

The Vatican's tally of 944 million Catholics out of a worldwide population of almost 5.4 billion showed Catholics as a percentage of the world's people holding steady at about 18 percent.

According to the "World Almanac," the Catholic Church is the single largest religious body in the world.

The number of diocesan and religious order priests climbed to 404,031, an increase of 858 over 1990. The increase between 1989 and 1990 was 1,694.

The reported number of women religious—875,332—and of religious men—62,184—showed a continuing decline.

The number of permanent deacons continued increasing. As in the past, more than half of the world's 18,408 permanent deacons served the church in North America.

The yearbook's authors said that the world's Catholic population probably in-

cludes another 5 million who live in China and other areas that cannot make diocesan reports to the Vatican for political and other reasons.

The five countries the yearbook reported as having the largest Catholic populations kept the ranking they have had since 1990 when the Philippines moved ahead of France. The five are:

—Brazil, with a Catholic population of almost 135.2 million.

—Mexico, with more than 83.8 million Catholics.

—Italy, with 55.7 million.

—The United States, with almost 55 million.

—The Philippines, with 52.3 million Catholics.

The number of "defections of diocesan priests," those who left the active ministry, was up to 608 in 1991 after a yearly decline since 1986.

At the same time, the number of new diocesan priests ordained and the number of diocesan and religious seminarians continues to grow.

In 1991 there were 6,482 diocesan priests ordained, an increase of 544 over 1990 and an increase of more than 2,500 over the number ordained in the world in 1981.

The yearbook reported a total of 99,668 candidates for the priesthood enrolled in philosophy and theology studies. The increase continues a trend that has been constant since 1975.

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Position Available

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Vincennes, Indiana

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Contact:
Sacred Heart Church
2004 North 2nd
Vincennes, IN 47591
by August 23rd

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Search Committee
Our Lady of Grace
2923 Jewett Street
Highland, IN 46322

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Fr. Pat Doyle
Holy Cross Parish
125 N. Oriental St.
Indianapolis, IN 46202

Please respond by August 23, 1993

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Send letter of application and complete resume (with references and compensation requirements) to the following address by August 20, 1993.



Director of Human Resources
Saint Meinrad Archabbey
St. Meinrad, IN 47577

BOOK REVIEWS

Women in a vanishing cloister

WOMEN IN THE VANISHING CLOISTER: ORGANIZATIONAL DECLINE OF CATHOLIC RELIGIOUS ORDERS IN THE UNITED STATES, by Helen Rose Fuchs Ebaugh. Rutgers University Press (New Brunswick, N.J., 1993). 191 pp. \$35 cloth, \$15 paper.

Reviewed by Brian T. Olczewski
Catholic News Service

There isn't an editor of a Catholic newspaper in this country who has not spared the reader's comment: "Why don't you publish only good news about the church?" Those who want only good news about their church will not like "Women in the Vanishing Cloister" because its findings are not good news—especially for a church that is accustomed to women's religious communities.

In fact, that's where author Helen Rose Fuchs Ebaugh concludes: "Given the structural changes in religious orders that were initiated by the confluence of exogenous factors in the United States in the middle of this century, the demise of religious orders in this country seems highly likely."

What is important about this text is that Ms. Ebaugh gives the reader a short, accurate history of women's religious communities in the United States. Those who grew up knowing "the nuns were always there" should be interested in knowing how they got "there" and why they will no longer be there.

It takes a lot of concentration and effort to read this book because Ms. Ebaugh uses an academic approach in reaching her conclusion. She reviews the literature that has been written about organizations' decline and about religious life in the United States. Together, these two areas of research provide a thorough foundation from which Ms. Ebaugh can launch her thesis.

Further, with help from a community called "Sisters of Service"—a pseudonym for a congregation which served as interview subjects—Ms. Ebaugh is able to apply the theory to a practical situation. Some academicians might argue that her sample is not large enough for conclusions to be drawn. However, they are not used as a sample but instead to frame what she is uncovering.

Among the areas she addresses regarding women's

religious life are organizational decline, authority, Vatican II, recruitment and retention, finances and feminism. Each of these areas is linked to the others. The developments are not linear but multileveled, with different areas often crosscutting each other.

There is a heavy dose of statistics throughout the book. They are necessary if one is to understand the matter Ms. Ebaugh is studying. Fortunately, she provides graphs that make the figures palatable.

This book is a must-read for church leaders and for those interested in the women who have served Catholics in the United States, but who may not, at least within the structure we have known, serve much longer.

All will discover that these women won't always be there. (Olczewski is the editor of the Northeast Indiana Catholic, newspaper of the Diocese of Gary, Ind.)

(At your bookstore or order prepaid from Rutgers University Press, 109 Church St., New Brunswick, NJ 08901. Add \$2 for shipping and handling.)

Rest in Peace

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

*BAUMER, Mark Margaret, 75, St. Mary, Richmond, July 27. Husband of Lawrence J. mother of Louis, Daniel, Larry, Barbara, Crowe and Roseanne Blair, sister of Ralph Lawrence, Verlin Lawler, Myron Lawler and Dortha Moore, grand-mother of 11, great-grandmother of eight.

*BECKER, John J., 86, St. Pius X, Indianapolis, July 26. Husband of Florence, father of Donald, John, Robert, James, Elizabeth, Marting and Barbara Fritz, grand-father of 31, great-grandfather of 41.

*BERG, Lee Charles, 60 St. Pius, Troy, July 28. Husband of Mary Reutman Berg, father of Edwin, Lee, Don, Tom, Mike, Pat, Elizabeth Blinzinger, Teresa, Bruce and Jenny Letty, brother of Jim, David, Jeanette and Norma Fleck, grand-father of 16.

*BROCKMAN, Brady Joe, 6 days, St. Columba, Columbus, July 28. Son of Thomas R. Brockman and Robbie L. Hubbard, grandson of Mr. and Mrs. Joseph Brockman and Mr. and Mrs. Robert Noble, great-grand-son of Loman Purdie, Waretta Rogers and Elizabeth Cook, great-grand-grandson of Mr. and Mrs. Morgan Long.

*CRUM, Robert, 43, Our Lady of Perpetual Help, New Albany, July 31. Husband of Marian Crum, father of Brandyvyn Elizabeth Crum, son of Earl and Charlotte Crum, brother of Timothy W. Crum, Robert L. Melard and Linda L. Conner, grandson of Stella Linne.

*ELSTRO, Richard H., 72, Holy Family, Richmond, July 27. Father of James R. and Thomas J. brother of Howard "Jack" Elstro and Clara Kodaj, grandfather of five.

*GENTILE, Frances, 81, St. Pius X, Indianapolis, July 27. Mother of Mary J. Sullivan, sister of James Jardina, Frank Jardina and Anna Finley, grand-mother of three, great-grandmother of one.

*GRAVES, Henry T., 96, Holy Angels, Indianapolis, July 16. Husband of Margaret, father of Annie L. Smith, Angela L. Dickerson, Alicia A. Irwin, B. Adrian T. Aaron T. and Anton G., grand-father of nine, great-grandfather of four.

*HERBERT, Edward J., 89, St. Marys, Napoleon, August 3. Brother of Robert, Doris Water, Netie Hardewick and Martha Hardewick.

*HOAGLAN, Marlene Rita Alder, 50, St. Anthony, Indianapolis, July 27. Mother of Lawrence C. Jr., Dennis, Tim, Ray, Danny, Pam, Wardell, Julie Slowicki, Linda Lawrence and Kathy Neidinger, sister of Jerry Alder, David Alder, Dennis Alder and Diane Tyson, grand-mother of 16.

*KENNEDY, Frances, 89, Sacred Heart, Jeffersonville, July 28. Sister of Josephine M. Melard.

*LONG, Evelyn R. Teipen, 69, Holy Name, Beech Grove, Aug. 1. Wife of James H., mother of James D. and Edward A., sister of Henry J. Teipen and Paul Teipen, grand-mother of four.

*MEER, Howard J., 66, St. Mary, Greensburg, August 3. Brother of Ralph Meyer.

*MILLER, Frank, 82, St. Anthony, Indianapolis, July 30. Husband of Jean Stark-Miller, father of Frank E. Tom, Fay Wright, Donna Edwards, Linda and Brenda McCoy, brother of Miz Miller, grand-mother of ten, great-grandfather of four.

*PUSHOR, Albert L., 92, St. Columba, Columbus, July 14. Father of Lawrence, John A., Mary Ruth Mebus, Jacqueline MacGibbon and Patricia L. Mosteller, grand-father of 26, great-grandfather of 34.

*RICE, Jo Ann, 66, St. Mary, Greensburg, July 31. Wife of Paul O., mother of Larry, Jack, Karen, James, John, Rita, Menckedek, Paula Warner, Carolyn Hoskins, sister of Albert Clark, Tyff Clark, LaVern Harmon, Richard Clark, Doris Porter and Mary Ellen Logsdon, daughter of Ethel Clark.

*TULLY, Richard C., 75, Holy Name, Beech Grove, July 26. Father of Richard C. Jr. and James E., grand-father of four.

*TURK, Joseph Smorak, 77, Holy Trinity, Indianapolis, July 17. Wife of Joseph, mother of Mary Margaret McLean, Barbara Schunk and John E., grand-mother of nine.

*STAMM, Mary L. Koud, 81, St. Anthony, Indianapolis, July 11. Mother of Patricia A. Lutz and William R. Stamm, step-mother of Everett Stamm, David Stamm, Richard Stamm and Robert Stamm, sister of William Kord, John R. Kord and Margaret Pyatt, grand-mother of seven, great-grandmother of one.

*UHL, Irma K., 81, St. Anthony of Padua, Clarksville, August 2. Wife of Joseph N. Uhl, mother of Harold J., Jack E., Paul, Darrell M. and Ruth Kauer, sister of Margaret Baucher, Marilyn Smith and Geneva Uhl, grand-mother of 14, great-grandmother of six.

*WALL, Carol Ann Lloyd, 54, St. Christopher, Speedway, August 2. Wife of Vincent P., mother of Kay Walker, Kristi Walker, Mike Walker, Patrice Wall, step-mother of Leonaora Schmitzer and Vince Wall, daughter of Merville Lloyd, sister of Marcia Bagley, grand-mother of four.

*ZOELLER, Emma M. Grebner, 102, St. Mary, New Albany, July 19. Mother of James F., David A., Robert J., Janice and Cisse Drake, grand-mother of 18, great-grand-mother of 38, great-great-grand-mother of one.

*ZOGMANN, Renus L., 64, St. Meinrad, St. Meinrad, July 19. Husband of Virgie, father of Dean, Keith, Cindy Godek, Nancy Graman and Darla Haggard, brother of Richard H. Helen Schaefer and Maxine Kessens, grand-father of eight.

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Recent movies' classifications

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

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

- A-I—general patronage.
- A-II—adults and adolescents.
- A-III—adults.

- A-IV—adults, with reservations.
 - O—morally offensive.
- | | |
|------------------|-------|
| Amongst Friends | O |
| Another Stakeout | A-III |
| Benny and John | A-III |
| Boiling Point | O |
| Brother's Keeper | A-III |
| Chain of Desire | O |
| Climbanger | A-III |
| Coneheads | A-II |

- | | |
|----------------------|-------|
| Cop and a Half | A-II |
| Craving Game | A-IV |
| Dark Half, The | A-III |
| Dave | A-III |
| Denise the Menace | A-II |
| Dragon, The Bruce | A-III |
| Lee Story | A-III |
| Few Good Men, A | A-III |
| Firm, The | A-III |
| Free Willy | A-II |
| Fugitive, The | A-II |
| Groundhog Day | A-II |
| Gruewaller | A-III |
| Guiltily as Sin | A-III |
| Heart and Souls | A-III |
| Hocus Focus | A-III |
| Hold Me 'Till Me | O |
| Kiss Me | O |
| Homeward Bound, The | A-III |
| Incredible Journey | A-I |
| Hit Sheet: Part Deux | A-III |
| House of Cards | A-III |
| In the Line of Fire | A-III |
| Indecent Proposal | O |

- | | |
|---------------------------------|-------|
| Indian Summer | A-III |
| Indiscreet | A-III |
| Jacquot | A-III |
| Jurassic Park | A-III |
| Last Action Hero | A-III |
| Life with Mikey | A-III |
| Life Water for Chocolate | A-III |
| Heart | A-III |
| Long Day Closes, The | A-II |
| Lost in Yorkers | A-III |
| Made in America | A-III |
| Map of the Human Heart | A-III |
| Menace II Society | A-III |
| Metecan | A-III |
| Much Ado About Nothing | A-III |
| Music of Chance, The | A-III |
| Once Upon a Forest | A-I |
| Orlando | A-III |
| Passie Justice | A-IV |
| Porter | A-IV |
| Rising Sun | O |
| Robin Hood: Men in Iron Helmets | A-III |
| Rocks of the Year | A-III |
| Sandlot, The | A-III |
| Swing Kids | A-III |
| Scout of a Woman | A-III |
| Sideways | A-III |
| Sleepless in Seattle | A-III |
| Snow White and the Seven Dwarfs | A-I |
| So I Married an Axe Murderer | A-III |
| Sofie | A-III |
| Somerset | A-III |
| South Park | A-III |
| Story of Qiu Ju | A-III |
| Strictly Ballroom | A-III |
| Super Mario Bros. | A-III |
| Three of Hearts | A-IV |
| Tom and Jerry—The Movie | A-I |
| Un Coucou en Hiver | A-III |
| Visions of Light | A-III |
| Weekend at Bernie's II | A-III |
| What's Love Got to Do With It | A-III |
| Who's the Man | A-III |
| Wide Sargasso Sea | O |

Classifications of recent video cassettes

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

The symbol after each title is the USCC classification. The classifications for videos are the same as those for theatrical movies in the list above.

- | | |
|------------------------------|-------|
| Amos & Andrew | A-III |
| Army of Darkness | A-III |
| Bad Lieutenant | O |
| Becoming Colette | A-III |
| Benny & John | A-III |
| Body of Evidence | A-III |
| Bodyguard, The | A-III |
| Bram Stoker's Dracula | O |
| Bully the Vampire Slayer | A-III |
| Cemetery Club, The | A-III |
| City of Joy | A-III |
| Consenting Adults | O |
| Crying Game, The | A-IV |
| Damage | O |
| Deceived | A-II |
| Distinguished Gentleman, The | A-III |
| Efficiency Expert, The | A-III |
| Enchanted April | A-II |
| Falling Down | O |
| Family Prayers | A-II |
| Few Good Men, A | A-III |

- | | |
|--------------------------------|-------|
| 1492: Conquest of Paradise | A-III |
| Gas, Food, Lodging | A-III |
| Glenngary Glen Ross | A-III |
| Heat No Evil | A-III |
| Hered | O |
| Home Alone 2: Lost in New York | A-II |
| Housesitter | A-III |
| Howards End | A-III |
| Husbands and Wives | A-III |
| Innocent Blood | O |
| Intervista | A-III |
| Johnny Suede | O |
| Leap of Faith | A-III |
| Lorenzo's Oil | A-III |
| Love Field | A-III |
| Love Potion 9 | A-III |
| Lover, The | A-III |
| Maklom X | A-III |
| Matinee | A-III |
| Nowhere to Run | A-III |
| One False Move | A-IV |
| Passion Fish | A-III |
| Player's Friends | A-III |
| Player, The | A-III |
| Prelude to a Kiss | A-III |
| Pure Country | A-II |
| Rampage | O |
| Reservoir Dogs | O |
| Ruth in Love | A-III |
| Ruff-Ruff | A-III |
| River Runs Through It | A-III |

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Italian political upheaval embroils the church

by **Agostino Bono**
Catholic News Service

VATICAN CITY—Italy's delicate political transition finds the Catholic Church caught in the middle, not knowing who its enemies are or where they are coming from.

Pope John Paul II and the Italian bishops wanted to be the nation's moral conscience, offering advice on restructuring a democracy riddled with political corruption.

But this role was shattered in late July by two car bombs which exploded less than an hour apart ripping through Rome's cathedral and a church dating to the seventh century. Both are landmarks of Catholicism's identification with Italy's history and culture.

The bombings left Catholic leaders unsure if the church was the main target or merely an easy-to-hit institutional symbol in a country where 98 percent of the 58 million inhabitants profess Catholicism.

No group had claimed responsibility for the blasts, which killed no one but injured dozens of people. The bombings were around midnight in parts of Rome not frequented by many people late at night.

"The bombs were not against people, but against symbols" of Italian institutional life, said Msgr. Virgilio Levi, spokesman for the Rome vicariate.

Beyond this, little is clear about the motivations behind the attacks, he said.

The general consensus, however, is that the bombs were part of a broader sweep at Italian society, symbolized by the church and the country's rich cultural patrimony, much of it under church roofs. The reason, according to this theory, is to destabilize the country, throw fear into the population and, thus, halt the reform process.

Supporting this view is the fact that another car bombing

occurred about the same time in a busy section of Milan, Italy's financial center. The Milan blast killed five people and damaged a modern art museum.

Milan is also the center of judicial investigations into a widespread system of kickbacks, bribes and illegal political contributions that provided the glue binding powerful politicians and business people. Several prominent business leaders under investigation have committed suicide.

Parallel investigations also are turning up ties between key politicians and Mafia figures in an alleged exchange in which the Mafia delivered votes in return for protection against law enforcement.

The probes are breaking the hold on power of old guard politicians lambasted by the scandals. They had led to major electoral and party financing reforms.

In a country where conspiracy theories abound, this has caused widespread public suspicion that the brains behind the blasts are old guard politicians aligned either with the Mafia or with dissident elements of Italy's secret service leery of who their new political masters may be.

A less espoused theory is that the blasts are the work of groups disgruntled with the old system, taking out their revenge during a moment of institutional weakness. According to this view, the Catholic Church with its close ties to the Christian Democratic Party, which has dominated political life since the end of World War II, is a convenient symbolic target.

As Italy prepared to shut down for its annual mid-August summer vacation, Italian investigators would go no further than to say that the Mafia alone could not have been responsible for the attacks.

What is clear is that the blasts show the vulnerability of the church in protecting its buildings and its art treasures.

The vicariate protects the doors and the insides of church buildings" while the streets and squares where car bombs are placed come under Italian police jurisdiction, said Msgr. Levi.

The blasts also came at a time when it looks like the church's influence on social life is slipping, as witnessed by the bishops' failure to prevent the Christian Democratic Party from changing its name to eliminate "Christian."

Several days before the blasts, a special assembly of the Christian Democrats agreed on a new name, the Popular Party, as a sign of internal reform.

The decision came after the top echelon of the Christian Democratic Party became heavily stamned by scandal accusations and had to give up party control. The party also has done poorly in recent elections, forcing it to undergo a major face lifting in an effort to regain voter confidence.

The pope and the bishops, while encouraging party reforms, preferred that "Christian" remain part of the party's name to symbolize the need for Christian values and an organized Catholic presence in national life.

Russia might restrict freedom of religion

by *Catholic News Service*

WASHINGTON—Russia's Supreme Soviet has proposed amendments to its 1990 religious freedom law which would prohibit all "independent activity" by foreign-based religious organizations. The legislation stipulates that they must be formally attached to a Russian association and receive state accreditation for all personnel, including those with Russian citizenship.

The head of the U.S. bishops' Committee on International Policy has expressed concern to the Russian government over new restrictive amendments.

"These new amendments appear to reverse the tremendous progress made in recent years in restoring religious freedom," wrote Archbishop John R. Roach of St. Paul-Minneapolis in a letter to Russia's ambassador to the United States, Vladimir P. Lukin.

The archbishop said that concerns about irresponsible activities of some foreign religious groups were understandable, but the amendments could restrict many legitimate religious activities in violation of international norms.

"For example, despite its presence in Russia since the 18th century, the Roman Catholic Church would apparently be defined as a foreign religious organization, requiring government accreditation," Archbishop Roach said. "This accreditation process could easily be used arbitrarily to restrict the rights of religious organizations and the rights of religious believers."

Archbishop Roach's concerns echoed those expressed in a

July letter from Archbishop Tadeusz Kondrusiewicz, Moscow-based apostolic administrator for Catholics in European Russia, to Russian President Boris Yeltsin.

It also reinstates the obligation of recording religious affiliation on official documents and restricts air time on state radio and TV to Russian nationals and their "representatives."

Yeltsin must sign the amendments before they become law.

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