

SEEKING THE FACE OF THE LORD

Return to school and religious education

by Archbishop Daniel M. Buechlein, O.S.B.

Labor Day has come and gone and so has another summer! For our family, end of summer and early September also mean it is Dad's birthday time. This year we celebrate his 88th. While age has taken its toll on my memory, he continues to be the kind and steady person we always knew. And he continues to be the man of faith we always knew.

I've mentioned once before that he has forgotten much but he still knows his prayers. He shows us that if we nurture and protect values and priorities with the discipline of habit, for example daily prayer, they become part of the very marrow of our bones. Even after Mom died and he was alone at home, Dad would say aloud his Morning Offering and the Memorae along with meal prayers before breakfast just as he and Mom used to do. I know this because I remember several times.



Values and priorities nurtured and protected with the discipline of habit become part of the very marrow of our bones. Even with the weathering of age, these values remain for my Dad. Somehow his mind is able to retain and to retrieve the prayers which have always been important to him. And because of this teaching, mostly by example, the value of prayer and other sacred values and discipline have

been handed on to our family. In the past when I tried to thank him, Dad dismissed this gift as simply his duty as a Catholic parent.

The end of summer brings to mind the return to school and to our formal religious education programs. Two weeks ago, Dan Elsner described our vision for Catholic education. He spoke of the "blessed enterprise of Catholic schools." He reported a 10 percent increase in enrollment in our schools over the past four years. We have added new classrooms; two new schools are opening this year. And we are getting calls from anxious parents because there is a waiting list for entrance to a good number of our schools.

There is a new interest in our Catholic schools and I am delighted. This presents new and large challenges to meet the needs of growth, but these are happy challenges. I am pleased with these developments because our Catholic school system can be a tremendous help to you parents in carrying out your responsibility to educate your children and grandchildren. Yours is the first obligation to teach. And our schools can help meet your most important responsibility to hand on the Catholic faith. Our Catholic schools can be an effective help to you in nurturing and protecting the spiritual and moral values and practices which are so important for true happiness and salvation. Our Catholic schools want to affirm the discipline and habits which you want to instill in your children.

In "The Book of Virtues," author William J. Bennett includes the lengthy testimony of Babe Ruth about his religious education at St. Mary's Industrial School in Baltimore. Speaking of the influence of Brother Matthias he

wrote: "I've seen a great number of 'he-men in my baseball career, but never one equal to Brother Matthias. He stood six-foot-six and weighed 250 pounds. It was all muscle. He could have been successful at anything he wanted to in life—and he chose the church." (p. 779)

Speaking of religious education, Babe Ruth wrote: "The more I think of it, the more important I feel it is to give kids 'the works' as far as religion is concerned. They'll never want to be holy—they'll act like tough monkeys in contrast, but somewhere inside will be a solid little chapel. It may get dirty from neglect, but the time will come when the door will be opened with much relief. But the kids can't take it if we don't give it to them." (p. 780)

I have heard similar testimonies from lots of people. The challenge of operating Catholic schools and excellent religious education programs is large because the cost factor is greater than ever before. God bless you teachers and administrators and pastoral leaders who are committed to carrying on the great tradition of our Catholic schools and our parish religious education programs. And God bless you because you do so at great sacrifice.

God bless you parents and grandparents who sacrifice so much to give our youth the benefit of a full Catholic education. God bless all of you who help our parishes and archdiocese subsidize our programs. For those of you who are unable to enroll your children in our Catholic schools, please make sure they receive the benefit of our parish religious education programs. As Babe Ruth said, "The kids can't take it, if we don't give it to them."

EDITORIAL COMMENTARY

When fertility rates are below replacement levels

by John F. Fink
Editor, The Criterion

Last week, while we were editorializing on the U.N. Conference on Population and Development, now taking place in Cairo, Egypt, I said quickly toward the end of the editorial that the fertility rates of most industrialized countries today have fallen below the 2.1 figure that is usually used to determine zero population growth. I thought I should elaborate on that remark.

History has shown that, as a country industrializes, its birthrate declines. Countries that depend upon an agricultural economy have larger families than those that become industrialized. The reason is obvious: In an economy of family farms, the more people there are to share the work the better off the family is.

In most Third World countries, with very poor economies, parents have long had large families so that some of their children will survive to care for them in their old age. As standards of living improve, this isn't as important, so families become smaller. More children mean more expense rather than more income.

We need go no further than the United States to see evidence for this. During the early years of our country, there were much larger families than there are today. Even today, families that live in rural areas are usually larger than those in urban areas.

Demographers generally figure that women must have an average of 2.1 children in order for the population to remain stable. If the average number of children is more than that, as it is in most Third World

countries, the population will increase. If it's less than that, it will decrease.

According to the Population Research Institute, fertility rates in 59 nations are now below replacement level. That includes all of the developed countries and about 20 developing countries. Nine countries in Europe now have more deaths than births each year.

At the international level, the implication of these figures is that the international community should be concentrating on helping countries with their development. As living standards improve, the birth rate will take care of itself.

At the national level, the fertility rate figures forecast serious problems in the future as there will be fewer people in the younger age groups and more people in

the older age groups. People in this country are already worrying about what will happen to Social Security when the proportion of retired people comes closer to the proportion of those who are working and paying into the Social Security system. Each year that gap narrows.

As the fertility rate in the United States has declined, immigration, both legal and illegal, has helped the population continue to increase. Those who argue so strongly against allowing more people to enter our country should be aware that those who come usually do so in order to find work. And, if they do find work, they have their pay deducted for income taxes and Social Security taxes. They also

pay sales taxes on things they buy and sometimes property taxes.

With our fertility rate now right at replacement level, those immigrants are the ones who will probably be paying a larger share of Social Security taxes in the future.

Fr. Bruce Nieli
to speak about
evangelization

The newly-established Evangelization Commission for the Archdiocese has invited Paulist Father Bruce Nieli to discuss "Go and Make Disciples." The event will be held at the Beech Grove Benedictine Center at 7:30 p.m. on Sept. 20.

This document was published by the National Conference of Catholic Bishops to set forth concrete goals and strategies to help Catholics in the U.S. become a more evangelizing people. It shows ways that church members and communities can proclaim and live the Gospel with love and care for all people.

Father Nieli, director for evangelization for the National Council of Catholic Bishops, will give an overview of "Go and Make Disciples," to help church members consider some ways that it can be applied to archdiocesan parishes and agencies.

A board member of the National Council for Catholic Evangelization from 1988 to 1992, he previously served as director of evangelization for the Diocese of Austin and then for the Texas Catholic Conference.

Those wishing further information may call the Office of Worship: Indianapolis, 236-1483; or 1-800-382-9836, ext. 1483.

Archbishop names members
to Evangelization CommissionIt will fully integrate
evangelization into
all aspects of the work
of the church

Archbishop Daniel M. Buechlein has appointed eight members to the newly established evangelization commission of the archdiocese. New commission members are:

• William R. Bruns, executive director of the Catholic Communications Center (secretariat for planning, communications, and development);

• Father Fred Easton, vicar judicial (vicariate judicial);

• Mary Pat Farnand, director of the lay ministry personnel department (vicariate for ministry personnel);

• Charles Gardner, secretary for spiritual and sacramental life;

• Thomas Gabyrick, secretary for Catholic Charities;

• Father Jeff Godecker, associate executive director for religious education (secretariat for total Catholic education);

• Ed Isakson, director of human resources (secretariat for finance and administrative services);

• Julie Szolek-Van Valkenburgh, director of the office for youth, young adult and campus ministry (secretariat for leadership, pastoral formation and services).

Gardner will serve as chair of the new commission.

The commission came into existence on July 1 of this year and succeeds the 13-year-old Office of Evangelization. In an effort to more fully integrate evangelization

into all aspects of the work of the church in central and southern Indiana, the commission was structured so that one person from each of the archdiocesan secretariats and vicariates sits as a member. Several at-large members may be appointed in the future.

The commission, which will relate directly to the management council of the archdiocese, will support archdiocesan evangelization efforts and will be staffed by a full-time, evangelization resources coordinator who will serve as an advocate for evangelization to the commission itself and to the parishes, schools, agencies, and institutions of the archdiocese.

In establishing the commission, the archbishop said that he hoped that the new approach recognizes evangelization as the "essential focus" of all the plans, actions, projects, and programs of the archdiocesan church.

The restructuring for evangelization ministry was recommended by a task force formed in response to the archdiocesan strategic plan that called for an assessment of the structure and impact of the Office of Evangelization (Action Step 1.5.1). The task force was chaired by Father David E. Coats, vicar general.

Early work of the commission is focusing on becoming thoroughly familiar with *Go and Make Disciples*, pastoral letter of the U.S. bishops on evangelization; becoming acquainted with the history of evangelization efforts in the archdiocese since 1981; adopting a mission statement, identifying possible evangelization strategies that could apply directly to each secretariat or vicariate; and hiring a full-time evangelization resources coordinator as soon as practicable.

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Area black Catholics to discuss gifts, needs

Focus groups to prepare way for Urban and Multi-Cultural Ministry in archdiocese

by Margaret Nelson

Beginning next Wednesday, African-American focus groups will meet in the archdiocese. Their discussions of gifts and needs will provide background for the formation of the Urban and Multi-Cultural Ministry that will be established as part of the Archdiocesan Strategic Plan.

Joe Smith will facilitate the African-American focus groups. A graduate of Cathedral High School and Marian College, he is currently chairman of the Indiana State Parole Board. He has served as president of the National Office of Black Catholics. (See separate profile article on this page.)

Action steps in the strategic plan call for promoting an increased awareness of the ethnic strengths and diversity of the archdiocese, and assisting parishes in developing services to meet multi-cultural needs.

English/Spanish initiatives have now been sent to Hispanic ministry personnel for meetings to be held from Sept. 12-19 in locations around the archdiocese. Carmen

Hansen-Rivera will facilitate the Hispanic focus groups.

Two separate African-American focus group meetings will be held on Sept. 14 and 15 at the Assembly Hall at Archbishop O'Meara Catholic Center. All sessions will begin at 7 p.m. and end at 9 p.m. They are scheduled at scattered locations for convenience to the participants.

A meeting will be held at the Religious Education Center, St. John the Apostle, Bloomington on Sept. 30, in the Parish Hall, St. Augustine, Jeffersonville, Oct. 3, and at St. Ann School, Terre Haute, Oct. 10.

The goals of the workshops will be to discuss issues that affect African Americans in the Catholic Church. They will also suggest what they would like to see in the way of ministry from the archdiocese.

The groups will discuss issues which affect growth and vitality within the Catholic Church, as African Americans in Indiana and the U.S. Those who attend the workshops will also be asked to discuss possible solutions to known problems. And

they will be asked what cultural resources and skills should be encouraged.

Focus group members will be asked what they consider the major role of an archdiocesan Urban and Multi-Cultural Ministry should be in liturgies, music, worship, leadership training, and parish involvement. Participants will also consider youth

neighborhoods, black theology, vocations, financial obligations, Catholic education, pro-life, crime and violence, employment, race relations and domestic violence.

Those wishing further information about the focus group meetings should contact Janet Newland at 317-236-7325, or 1-800-382-9836, extension 7325.

Joe Smith has rich background in service to community

by Margaret Nelson

Joseph Smith is a graduate of Cathedral High School. Today his high school's campus has become the Archbishop O'Meara Catholic Center.

And Smith has become the facilitator for the African-American focus sessions to be held at the Catholic Center and throughout the archdiocese. It's part of the planning for the new Urban and Multi-Cultural Ministry.

Even before Smith received his degree in business administration from Marian College—with a minor in sociology—he was at work at Catholic Social Services. Joe Smith's interaction with people began with the paper route he had at St. Vincent Hospital as a child. He was one of eight children of Archie and Bettie Smith, who worked for the Daughters of Charity there.

"Archie had everyone doing something to pay the bills. I paid the milk man and Roy had the light bill, another paid for the phone. Not only did I get paid for what I did, but I had a chance to enjoy people."

Smith said that he had the responsibility for his own tuition. "You appreciate your Catholic education when you had to pay for it."

"Dad spoke to everyone in the hospital. My mom's motto was 'kill them with kindness. All of us were given the opportunity to serve people who had less than we did. It became natural with us," he said.

Joe Smith met his wife Brenda at a 1964 Halloween party. He had just come back from Okinawa, after four years service in the air force, when he met the then-St. Vincent nurse. Married at St. Bridget's on Jan. 15, 1966, they're long-time members of St. Thomas Aquinas.

The couple has watched all three of their children finish high school. Angela Smith

Jones will finish work for her law degree at DePaul in Chicago in December. Joe Jr. will finish IU law school in Bloomington in May. And Lauren is a pre-med freshman at Loyola in New Orleans.

After his work with Catholic Social Services, Smith worked for the Marion County Human Rights Commission, where he negotiated with employers and employees who claimed that they had suffered discrimination.

He later started the Model Cities day care program, a forerunner of Head Start. Smith worked for five years as part of the Human Relations Consortium which offered IPS parents and students opportunities to develop training skills.

His work with U.S. Senator Birch Bayh, from 1977-81 gave him the chance to work with people throughout the state. Smith also worked with Andy Jacobs. "I wanted to be in the service area," he said.

So when Joe Smith started working at Flanner House, a full social service agency, he thought this was his dream. "When I had to opportunity to go there, I knew that was a job for life."

But after five years Evan Bayh—"of the same cloth" as his father—asked Smith to step in as head of the state parole board. That's what he's doing now.

Smith said he wouldn't mind getting back into social work later. "The parole board talks with people who got into trouble and have served some time in the prison system. I would like to be able to prevent them from getting into trouble."

Joe Smith has brought his perspective as a parole board member who has a law degree (from Indiana University)—plus the experience of being a social worker—to national and regional panels.

As facilitator of the African-American groups, Smith hopes to "focus in on what the ideal office would provide for African Americans and other cultural groups."

"I personally think sharing is the most important thing we must make sure is available," he said. "Working with the archbishop on this is something I take very seriously," said Joseph Smith. "It could have a lasting impact."

Catholic leaders react to the cease-fire in Northern Ireland

(Continued from page 1)

and other citizens reacted, they expressed the hope that paramilitary groups loyal to Great Britain would also end the violence.

In the United States, Bishop Daniel P. Reilly of Norwich, Conn., chairman of the U.S. bishops' International Policy Committee, said the American bishops would do what they could to make sure this "apparent breakthrough will lead to a future of peace, justice and security for all the people of Northern Ireland."

"The IRA cease-fire will only be a decisive turn toward peace if it leads to a permanent cessation of violence on all sides, if it is followed by real progress toward a just political settlement that fully respects the rights and aspirations of all the people of Northern Ireland, and if there is continued progress on human rights, fair employment and economic reconstruction," Bishop Reilly said.

President Clinton, an important player behind the scenes in efforts to lure IRA politicians to the peace table, hailed the agreement. "The United States stands ready to help usher in a new era of peace."

After hearing the news, Cardinal Daly said that "an immense task awaits us."

"There is much forgiving to be done, much healing, much listening to one another, much readiness to reach out in reconciliation and to walk in new paths. Let us work hard at learning to overcome suspicion and to put trust where there has been habitual mistrust," he said in a statement issued from France, where he was recovering from an illness.

Two religious leaders in Dublin, Ireland—Catholic Archbishop Desmond Connell and Anglican Archbishop Donald Caird—asked that Sept. 4 be designated a day of prayer for peace.

Archbishop Caird warned that the peace process could be easily upset. He said that while the end of violence was a necessary requirement for the peace process, it was not, in itself, peace.

"The process of peace is more difficult to conduct than violence," he said. "It could be easily derailed by any hint of triumphalism, threat, duplicity or impatience."

Extremist opponents of the IRA responded coolly to the move and gave no hint they would match their foes' cease-fire. An umbrella group for hard-liners fighting to keep Northern Ireland British urged the London government to make clear that it had not struck a secret deal with the IRA.

Less than 24 hours after the cease-fire took effect, Protestant extremists killed a Catholic in Belfast.

The Anglican primate of all Ireland, Archbishop Robin Eames of Armagh, said that having dealt with many families that suffered at the hands of the Irish Republican

Army, he had to welcome any step that could lead to permanent peace.

He said the next few weeks would be a period of "great testing" in Northern Ireland.

The Clerk of the General Assembly of the Presbyterian Church in Ireland, the Rev. Samuel Hutchinson, said in Belfast Sept. 1 that the church was calling on its members to keep calm following the cessation of violence.

"We don't want either a euphoric or an alarmist reaction," he said. "There is a certain amount of concern as to whether a total cessation means a permanent cessation."

Others echoed his concern.

British and Irish Prime Ministers John Major and Albert Reynolds welcomed the move, the first real fruit of a joint initiative they launched last December to unravel one of Europe's most tangled problems.

But Major and his Northern Ireland minister, Sir Patrick Mayhew, rejected the IRA cease-fire statement did not use the word "permanent" and hoped the guerrillas would clarify the issue beyond doubt.

"Why doesn't the Irish Republican Army turn in their weapons if this is a permanent cease-fire?" asked one 20-year-old Protestant woman.

"People are saying this is the end of the 25 years of violence," she said. "I hope so, but I can't see it. I think this is just the beginning. The Loyalist paramilitaries have already said they won't play the Republicans' game. I'm afraid it's going to get worse than it ever was."

Golden jubilee Mass to be Sept. 25

(Continued from page 1)

parents of Franciscan Sister Cleopha Werner; Richard and Louise Pohlman, parents of Providence Sister Ann Paula Pohlman; and Joseph and Alice Battista, parents of Providence Sister Barbara Battista.

More than 8,500 years of married life are represented by the jubiliars, according to David Bethuram, director of the archdiocesan Family Life Office, which coordinates the annual event.

"These couples view their marriage as sacred," Bethuram said. "As they continue to love and believe in one another, they help us see the great love and care that God has for all of us."

Following the anniversary Mass, a reception at the Archbishop O'Meara Catholic Center will honor the couples. Those attending for the first time will receive personalized certificates at the reception.

Guadalupe image to be focus of local Marian prayers, devotion

During the next few weeks, several parishes in the archdiocese and surrounding area will have prayer services and veneration of the missionary image of Our Lady of Guadalupe.

The exact photographic replica of Our Lady's image, as it miraculously appeared on a Mexican Indian's cloak in 1531, is a gift from the Catholics of Mexico to the Catholics of the United States. The original cloak is in the Basilica of Our Lady of Guadalupe near Mexico City.

In 1991, the Mexican bishops prayed that the missionary image would "be well received in all the Americas and supported in her mission to end abortion and convert millions."

The image is being taken to the following churches and other sites (churches in the archdiocese are in bold type):

Sept. 10, St. Peter, Montgomery, Mass at 8 a.m., followed by veneration; St. Thomas, Vincennes, public veneration, noon to 3 p.m. Mass, followed by veneration.

On Sept. 11, Old Cathedral, Vincennes, Masses at 7 a.m. and 10:30 a.m.; St. Joseph, Princeton, rosary at 3 p.m. and veneration until 5 p.m.

On Sept. 12, Planned Parenthood of Southern Indiana, Bloomington, peaceful and prayerful procession, 11 a.m.; St. Charles Borromeo, Bloomington, Mass at 2

p.m., followed by Chaplet of Divine Mercy and Rosary, evening prayer at 5 p.m.

Sept. 13, Holy Spirit Church, Indianapolis, Children's Mass at 9 a.m., followed by devotions until 3 p.m.; St. Philip Neri, Indianapolis, Mass at 5:30 p.m.

Sept. 14, Clinic for Women, Inc., 3922 E. 38th St., Indianapolis, peaceful and prayerful procession, 10 a.m.; St. Mary, Indianapolis, bilingual Mass at 7 p.m. with Knights of Columbus, followed by rosary until midnight.

Sept. 15, Marian College, Indianapolis, Our Lady of Sorrows Mass at 9 a.m., followed by talk on Our Lady of Guadalupe; St. Roch, Indianapolis, Mass at 7 p.m., followed by exposition of the Blessed Sacrament, and benediction at 10 p.m.

Sept. 16, St. Louis De Montfort Catholic Church, Fishers, 9:30 a.m. votive Mass of Our Lady of Guadalupe, followed by devotions until noon; St. Monica, Indianapolis, Rosary at 7:30 to 9:30 p.m.

Sept. 17, St. Theresa of the Infant Jesus, Indianapolis, devotions from 7:30 a.m. to 10:30 a.m., with Mass at 8 a.m.; St. Joan of Arc, Indianapolis, Mass at 5:30 p.m., followed by rosary until 7 p.m. Hispanic festival, Fiesta, until midnight at the American Legion Mall in Indianapolis.

Sept. 18, St. Michael the Archangel, Indianapolis, Masses at 8 and 10 a.m.; St. Mary, Mass in Spanish at 1:15 p.m.

FROM THE EDITOR

The church is more than our local parish

by John F. Fink

Last week in this column I said that, for most Catholics, the church means their local parish. This is where they experience "church" even as they realize there is more to the Catholic Church than that. Some of them think of the church only as a help for their personal growth and consider belonging to the church important only if they get something out of it personally.

Some Catholics even disparage what they refer to as the institutional church, contrasting it with what they consider the rich church of their family and friends. They aren't much interested in what the pope or the bishops have to say; they're interested only in what might help their private faith lives.

One of the most difficult pastoral problems today is trying to move Catholics beyond the personal to a sense of the communal dimension of faith. We must have more than just a personal devotion to Jesus. To be a follower of Christ—a Christian—means to be an active part of a community, and that's the Catholic Church. Jesus did indeed save each of us as individuals, but he also founded the church and sent the Holy Spirit to endow it with holiness and keep it from error.

WHAT THE CATHOLIC CHURCH teaches about itself is found in the Vatican II document "Lumen Gentium" ("Light of All Nations"), also known as the "Dogmatic Constitution on the Church." During the council, no document went through more revision before it was finally approved on Nov. 21, 1964 and immediately promulgated by Pope Paul VI. It is the second longest of the Vatican II documents.

The new "Catechism of the Catholic Church" devotes a full 57 pages to the article in the Apostles' Creed that says,



"I believe in the holy catholic Church" (small "c" meaning universal) and in the Nicene Creed, "We believe in one holy catholic and apostolic church."

As we use the word, "church" means the liturgical assembly, the local community or the whole universal community of believers. All three meanings are inseparable. The church is the People of God that God gathers in the whole world. It is the Body of Christ.

The very first paragraph of "Lumen Gentium" says, "By her relationship with Christ, the church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind." And the catechism says that "the church's first purpose is to be the sacrament of the inner union of men with God." It is "the sacrament of the unity of the human race. In her, this unity is already begun, since she gathers men from every nation, from all tribes and peoples and tongues; at the same time the church is the sign and instrument of the full realization of the unity yet to come."

THESE TWO MAGISTERIAL documents refer to the church as the People of God, the Body of Christ, and the Temple of the Holy Spirit. As the People of God, they say, we participate in the three offices of Christ—priest, prophet and king. On becoming one of the People of God, which we do by being "born anew of water and the Spirit," we are consecrated to be a holy priesthood, they say. The People of God share in Christ's prophetic office when they adhere to the faith and become Christ's witnesses in the midst of the world.

And they share in the royal office of Christ, who exercised his kingship by making himself the servant of all, by serving "the poor and the suffering, in whom the church recognizes the image of her poor and suffering founder," they say.

The church as the Body of Christ has been preached from the time of St. Paul, who referred to Christ as "the head of the body, the church" (Col 1:18) and to his followers as members of that body, each with its own function. Paul's references to the church as the Body of Christ appear in his letters to the Romans, Galatians and Colossians.

St. Augustine wrote this: "Let us rejoice then and give thanks that we have become not only Christians, but Christ himself. Do you understand and grasp, brethren, God's grace toward us? Marvel and rejoice: we have become Christ. For if he is the head, we are the members; he and we together are the whole man."

Finally, the church is the Temple of the Holy Spirit. St. Augustine said, "What the soul is to the human body, the Holy Spirit is to the Body of Christ, which is the church." It is the Holy Spirit who gives life to this body, first through baptism and then through each of the other sacraments. The Holy Spirit also gives charisms to the various members of the body, different talents and abilities so that each member can successfully carry out its separate function.

THE CHURCH'S DOCUMENTS then go on to explain the characteristics of the church. As the Nicene Creed says, it is "one, holy, catholic and apostolic." It is one in that it professes one faith and has a common celebration of divine worship. It is holy because its head is holy and its members, though still seeking holiness, are sanctified by him. It is catholic because it has been sent on a mission to the whole of the human race. And it is apostolic because it was founded on the apostles and continues to be taught, sanctified and guided by the apostles. (This is, of course, oversimplification; the new catechism devotes 17 pages to explaining "one, holy, catholic and apostolic.")

The church is an institution, with a hierarchical constitution. All members have specific tasks within the institution, as lay people, religious, priests, bishops or pope. We cannot simply discard or ignore the institutional church, this Body of Christ, anymore than a hand or a foot of a physical body can decide to ignore the body of which it is a member.

We are all part of the Body of Christ, the People of God, the Temple of the Holy Spirit. We must, therefore, act as if we are responsible for it and try to see beyond our local community.

A VIEW FROM THE CENTER

Start of school brings back-to-school memories

by Dan Conway

The youngest of our five children (ages 6-15) entered the first grade this year, so our "first" is now officially empty from 7:30 to 3 p.m. on school days. It's hard to believe that this day has finally come. Our baby boy strapped on his backpack, grabbed his lunch box and headed out the door for a full day of school.

I remember my own first day of school nearly 40 years ago. My mother took me to school, walked me to the classroom, and personally handed me over to Sister Mary Martha. I still remember the knot in my stomach and the way I clenched my mother's hand as I entered the first floor classroom with its large windows and its newly-cleaned smell. I remember the strange sights, too. There were letters of the alphabet (which my mother had already taught me) pinned above the blackboard, and a flip chart with pictures from Bible stories standing in the center of



the room. Lots of small wooden desks neatly arranged in orderly rows filled the crowded room, and as I found my place and sat down, I became keenly aware of the other kids and of the anxious hopes and fears that we all brought with our lunch boxes that day.

Watching our son enter the brave new world of elementary school, I couldn't help but wonder if he felt the same way I did 40 years ago. His hair was combed; his back-to-school shirt and pants were dutifully tucked in; and his new lunch box was carefully packed with a peanut butter and jelly sandwich (my own personal favorite) and some fruit and cookies. And, yet for all his readiness, I sensed a reluctance. Kindergarten (a half day of play-plus-learning) is one thing, but as my four daughters never cease to remind their younger brother, first grade is hard work!

A popular book by Robert Fulghum called "All I Really Need to Know I Learned in Kindergarten" proclaims that we learn the basics of life at the beginning of our educational career and from then on we merely elaborate on (and refine) this experience. I don't disagree with Fulghum, but I believe that there are peak experiences

which are more than simple refinements of an earlier understanding. These breakthrough moments, which are now frequently described as "paradigm shifts," cause us to see things differently and to draw new (or different) conclusions from familiar experiences. As a result of these breakthroughs, we may become learned, or street smart, or sadder-but-wiser-now, but something inside of us changes, and the result is a subtle but real shift in the way we understand and relate to the world around us.

I believe I have experienced several of these breakthrough moments, but one that I remember most vividly came on the second day of my elementary school career. As she had done the day before, my mother got me dressed and ready for school. She packed my lunch box, made sure that my clothes were clean and neatly tucked-in, and drove me to school. But when we arrived in the school yard, my mother didn't park the car. She simply drove up to the side door, stopped, and motioned for me to go in. "Aren't you going to take me to the classroom?" I asked in a voice that was both surprised and frightened. "No dear," she said. "You're old enough to go by yourself."

At that moment, I saw the world differently. The protective aura or shield that had previously existed everywhere I went (including my kindergarten classes and even my first day of first grade) suddenly disappeared, and I realized that I was on my own. I had had similar experiences before (I was a fairly independent kid, and my parents encouraged self-reliance), but this was a new insight. All of a sudden, when my mother told me to go in by myself, I knew as never before that I was on my own.

I didn't argue or complain. I simply kissed my mother goodbye, got out of the car, and walked into school a different person. I had discovered what the redneck learns when his mother pushes it out of the nest and forces it to test its wings. I had learned the pain of separation and something of the inescapable loneliness that is part of growing up.

Although it is not part of the formal curriculum, I trust that our son will also learn this painful lesson (and many others as well) somewhere in his elementary school career. My only hope is that he will also come to discover that the ache of loneliness (which I felt so keenly on my second day of school) is what spurs us to seek love and friendship with others and to experience for ourselves what St. Augustine meant when he said, "Our hearts are restless until they rest in you, O God."

THE BOTTOM LINE

New era of dialogue for Catholics and Jews

by Antoinette Bosco

A rabbi in Connecticut drives a car with a license plate that reads CCJU. The letters stand for the Center for Christian-Jewish Understanding, a new program at Sacred Heart University in Fairfield, Ct.

This center, says Rabbi Joseph Ehrenkrantz, is going to be the nation's leading resource for getting to the heart of dialogue going between Catholics and Jews. "This will be the address where you go to study Christian-Jewish understanding," said Rabbi Ehrenkrantz, who directs the center with Rabbi Jack Bemporad.

They hope to offer a master's degree in religious studies with a concentration in Christian-Jewish understanding.



The seeds for this new relationship were sown almost 30 years ago when Vatican Council II opened a dialogue between Christians and Jews with its "Declaration on the Relation of the Church to Non-Christian Religions." It rejected the depiction of the Jews as collectively responsible for the death of Jesus, and it initiated the historic transformation of the attitude of the Catholic Church toward Judaism.

This beginning action to heal the old wounds between Christians and Jews came to fruition in December 1993 when the fundamental agreement that paved the path to full diplomatic relations between the Holy See and Israel was signed.

Credit for this development is given solidly to Pope John Paul II by the two rabbis, who had an audience with the pope in late April.

Rabbi Ehrenkrantz tells the story of a priest in Poland during the Nazi war years who was trying to find a home for a 5-year-old boy whose Jewish parents were gassed. A Catholic family had saved

the child, but rather than finding another Catholic home the priest said, "I'll get him safe passage to Israel so he can be with his people."

"That priest," Rabbi Ehrenkrantz said, "was Pope John Paul II." And the rabbi asked, "How did it happen that a Polish priest came to have this openness? He said that many of his teachers were Jewish, and that the Nazis took teachers and shot them in front of students. He was visibly shaken by this, and he pledged that if he ever were in a position of influence, he would do something to rectify this."

Rabbi Ehrenkrantz told me he left the Rome audience with a mission, and founding the center is the first action. "The pope teaches not tolerance, but love," the rabbi said, and the center's goal is to get Catholics and Jews to see this and know "there is a whole new world out there, and we don't have to continue with the world of hatred."

The fact that two rabbis are running a

center like this on a Catholic campus is an important sign that understanding and reconciliation between the two religions has entered a new phase. As the rabbi says, "Let us be brave enough to put aside the mistrust of the past."

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Point of View

Mary is important part of our faith

by Jon R. Myers

Pope John Paul II concludes the apostolic constitution that appears before the Prologue in the new "Catechism of the Catholic Church" by writing, "I beseech the Blessed Virgin Mary, Mother of the Incarnate Word and Mother of the Church, to support with her intercession the catechetical work of the entire church on every level."

It is no secret that our beloved Pope is very devoted to the Blessed Mother. In almost every country he visits, he calls for entrustment or consecration to the Blessed

Virgin Mary. And he ends almost every talk with a prayer seeking Mary's help.

There is evidence of an increase in devotion to the Blessed Virgin Mary throughout the world, and while it is in no way indicative of any real changes in the Protestant faith, some excellent articles have been written by prominent Protestant theologians supporting Mary's titles as Mother of God and Mother of the Church.

It is disconcerting, then, when asked to entrust or consecrate a parish to Mary, the Mother of God, that some Catholic priests will reply, "Oh, I can't do that. It's too controversial!" It is sad, too, that even though the feast of the Assumption was not a holy day of obligation this year because it fell on a Monday, some parishes did not offer a special Mass for parishioners who are devoted to the Blessed Mother. To some, the

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 of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, 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. Letters from frequent contributors will not be edited. 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, Ind. 46206.

feast of the Assumption was simply not important any more.

Today there are Catholic parishes where devotion to Mary is plan to see, and where celebrations honoring her are meaningful. There are also parishes where Mary's name is not even mentioned during holy day Masses in her honor, and where religious education classes make little, if any, mention of her role in the church and in God's plan of salvation. In at least one parish RCIA program, designed to bring new people into the Catholic faith, the subject of Mary was never discussed.

In some places she is openly loved; in others, literally put in the past. Many of our young people have grown up not knowing who Mary is, or of her importance in the Catholic faith. Many adult Catholics ask, "What does the church teach about Mary today?" as if they think something has changed.

Catholics need to understand that there has been no change since Vatican II in the church's teaching about the Virgin Mary, nor about her role in the church and in God's plan of salvation. There have been no directives to remove statues or images of the Virgin Mary or the saints, nor to cease consecrations.

Mary was, is, and always will be an important part of the Catholic faith. If Mary is not the Mother of God, then Jesus is nothing more than a baby born in a stable, and Christianity does not exist. Any Catholic who is not being taught that, and who is not being taught that devotion to the Blessed Virgin is proper and necessary, is being cheated.

The new catechism offers a lot about Mary, the Mother of God. It speaks of her



CAPITAL PUNISHMENT

place in the church and in God's plan of salvation, and it reaffirms the need for us to look at her in a special way. The catechism makes it very clear that we should give Mary the honor rightly due and befitting the Mother of God, the mother of us all.

The catechism tells us that "Mary's role in the church is inseparable from her union with Christ and flows directly from it" (n. 964). Under "Devotion to the Blessed Virgin," it states, in part, "The church's devotion to the Blessed Virgin is intrinsic to Christian worship." And, "The church rightly honors the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title 'Mother of God,' to whose protection the faithful fly in all their dangers and needs" (n. 971).

Finally, "What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ" (n. 487).

The new catechism is an excellent work. We must pray that those to whom we entrust our education and the education of our children will use this work as it was intended: to bring us the truths of our faith, and to teach the Catholic faith in all its fullness.

Mary is an important part of that "truth and fullness of faith," and if we leave her out, or treat her with indifference, how can we say we are Catholic?

INTERNATIONAL YEAR OF THE FAMILY

When terrible tragedy strikes the family

by Lara R. Haley

Two years ago, while I was vacationing at my sister's in Phoenix, we received the tragic news that my father had died of an aortic aneurysm. He was 68 years old. Our lives would never be the same again.

The long flight home was dreadful, not knowing if Dad would still be alive when we got there. It was a terrible feeling to see my father lying with tubes in his nose, a probe in his head monitoring the pressure in the brain, his neck and face swollen, covered with purple bruises.

Just looking at him made my tiny strings of my heart tear away piece by piece. My whole body became limp as I draped myself over him, sobbing. I'll never forget that moment.

I am secretary/bookkeeper for St. Peter & Paul Cathedral, and being so close to Methodist Hospital, I would spend my lunch hour hoping to see a finger move or an eye flutter. After work, I would keep Mom company and pray fervently that he would wake up and know us.

As the months dwindled on I noticed my cynicism increasing. I felt I was wandering aimlessly each day asking myself over and over, "What has happened to my life?" I felt numb. My mom and I would come home from being at the hospital all day and just cry. My faith was lacking and I was beginning to doubt the presence of Jesus. I was angry at myself for not trusting God.

After six months, on Thanksgiving Day, Dad began talking to us. But day after day, he did nothing but lie in bed. He pulled out his feeding tubes, and even his catheter. He would cough terribly and we hated leaving him at night thinking he might choke to death.

He was in a nursing home for six months, moving to the Rehabilitation Hospital of Indiana as he gradually became a level III comatose. Here we were introduced to monthly support meetings for families of survivors with Head Injuries.

A therapist told us, "With Richard, it's like starting over everyday." We were desperately searching for answers, not knowing what his chances of recovery were, whether or not he'd ever get better.

His existence was confined to spitting on the floor, kicking, biting, and cursing at anyone who tried to help him, including his family.

We made a difficult and heart-wrenching decision to try a neurological facility in Wisconsin. Mom and I flew up to see him and when he saw us he began to cry and begged us when he saw us. At that very moment I thought I'd never make it another day. "When is this going to end?" I kept asking myself.

After a year of virtually no change, he is now back at the nursing home near us. He does not remember his children or his wife of 35 years. When the brain swelled that damaged his memory, his vision, but more importantly, his will. Those things will never come back.

Dad always had this sense of adventure so we went everywhere together. We shared our love for flying by creating a backyard runway for our Ultralight planes. We've all heard the phrase "gift of gab." He must have worn it like a badge because everyone he met would tell him their life story. He had a way of drawing people out. I can't tell you how many times I've wished to him to hurry up when we had more important things to do. I can't remember now what was so important.

I've learned that taking the time to listen to people and sharing yourself with others is really what it's all about. My most precious moments are with my 1-year-old son in the mornings before I leave for work. On numerous occasions I come in late because I'm playing with him. I'm not advising everyone to be late for work, but I would like to encourage people to spend time with their children. Children spend time with their parents—we may never have the chance again.

Dad always thought Mom, he and I were so close because we prayed together. Sometimes I think if I'd never been so close to Dad maybe it wouldn't hurt so much now. On the other hand I got the chance to know this.

At Mass, I can remember when I used to come back from Communion and glance over at my father, kneeling in contemplation. I could feel the pain, the frustrations in his life he carried with him. His face, his eyes showed his emotions.

Finally, after more than two years, I have learned to accept the situation and many of his responsibilities. The feeling of loss never escapes you but the pain has been softened and lessened with time. I still feel his soul is trapped in his body. Sometimes I actually wish he would die.

Sister Marcy Malone of the Carmelite Monastery consoled me once by saying, "The mysteries of God are beyond us. God seems to turn his head to suffering, but he really doesn't. He's there beside us and wants to comfort us and work through us." When I told her of my anger and impatience, she suggested that I become an instrument of peace and grace—to think of myself as a channel of the Holy Spirit.

Through grieving, many people eventually tend to feel a sense of regret for the things they never said to a loved one when they were alive. I am so grateful that there was no "I love you's" unsaid. But I wish I could have told him the things that meant most to me: working together, the laughter, the corny jokes, the good cries, the bear hugs, the long walks, the beautiful sunsets we'd run up the driveway to catch, the flying, the appreciation of music, teaching me how to play the piano, for never going too long without saying how wonderful he thought I was, and especially for showing me by example how to lead a Christian life and the importance of having faith in God. That faith is what keeps me alive today so that I may prepare my child for tomorrow.

LIGHT ONE CANDLE

Making this a better world

by Fr. John Catoir

Director, The Christophers

One of the more intriguing concepts in Catholic theology is the relationship between the people of God and the rest of the human race. There are many dark places in the world where the Light of Christ is absent, places where there is no active community of faith. That's why the Lord wants his people to be a light in the darkness. As a people, we are consecrated by baptism and through that sacrament we are apart from the world, we are also a part of the human family. As such, we have a mission. Jesus called us to be a leaven in society.

In 1962 the Second Vatican Council stated: "It will be increasingly clear that the people of God and the human race which is its setting, render service to each other; the mission of the church will show itself to be supremely human by the very fact of being religious" ("The Church in the Modern World," No. 11).

"To be supremely human" is to care about this world. The church exists not only to save souls but to help make this a better world. Our faith is incarnational. Jesus entered the world with all its joys and sorrows, and to save and heal it, and like him we too are called to reach out to all our brothers and sisters in the human family. We carry God's healing spirit within us in order to share her with the world freely and lovingly.

Long before 1962, in fact going back to 1945, The Christophers have been spreading this same message: Each person has a

mission in life to help make this a better world. In this our 50th year we keep stressing the fact that all Christians should unite with people of other faiths, and people of no faith, to help create an atmosphere of peace and harmony. We want to help build a world where love and justice prevail over injustice and hatred.

Archbishop Angelo Fernandez of India in a recent address before India's Synod of Bishops said: "It has become clear that the church is not only in the world but for the world! As far as India is concerned this means that the problems of our country are the problems also of the church... India is in the world and it follows that the world's problems become... the church's problems."

This broad vision can be applied to every country. The problems of ecology, healthcare, violence, crime, and education are not only the problems of secular society, they are the church's problems as well. This is why the American bishops have written two major pastoral letters in recent years, one on peace, dealing with defense issues, and one on the economy. They are trying to bring a Christian perspective to the major problems of the day.

As the people of God we have a great deal to offer our society as we strive to protect the dignity of the human person. Our relationship with the world will always be filled with tension because we cannot compromise our principles, but respecting the conscience of others, we can still work with our neighbors in common cause to make this a better world.

For a free copy of the Christopher News Note "What on Earth Can I Do?" send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.

CORNUCOPIA

The search for good ideas

by Cynthia Dewes

Is it just me, or are the Creative People of our world beginning to sound more and more like loonies? You know, the ones who enthrall on the covers of *USA Today* or *People* magazine about their increasingly-strange concepts, challenges, promises, and hopes?

Now there's one thing people never lack for, and that's ideas. They may not always seem reasonable, or able to produce results, but these folks sure keep the rest of us alert with their notions. That's definitely a good thing... in spite of all the purported UFOs, miracle cures, and whatever other weirdities we have to live with.

The technological types constantly come up with new ways to communicate with others by way of electronic devices and machines. One of these is the CD-Rom with which we can now scan the entire "Encyclopedia Britannica" without leaving our chair.

The computer Network is exploding with possibilities. We can keep in touch

with fellow Trekkies or obtain advice about dog breeding or even share pornography with willing or unwilling keyboards who tune in.

The humanists are forever inventing methods to improve upon our bodies and other natural phenomena. Not only will we be healthier, slimmer, more physically attractive and long-lived, thanks to their efforts, but we will also be genetically "perfect."

None of us will harbor any handicaps, physical, mental or emotional, within our sleek selves. Besides that, we will conceive only the number of babies we want, of the sex we choose, at the age we want to have them. And if we can't, or don't want to, manage that ourselves we'll hire surrogates or check out the latest in lab methods.

The thinkers keep busy trying to explain the great unknowns which continue to haunt the human race despite advances in its ability to communicate or to control its nature. Clever as we are, (women still long for an explanation to the same old questions: who are we, where did we come from, where are we going?)

No amount of primordial slime or dinosaur talk will relieve us of this inborn angst. So New Age seers promise us the comfort of non-biblical and the certainty that salvation is within ourselves.

No accountability to a mysterious Other is necessary, although we should be kind to people and animals and plants and living things in general. And maybe to inanimate objects, too, but we haven't quite worked that out yet.

Wait. Stop. It seems to me, as we rattle off some of the creative new ideas, that imagination has given way to lunacy. The intent may be good, but the results are skewed.

True communication will never occur unless humans have some direct contact with one other, helpful devices notwithstanding. Ditto learning. The perfection of our human nature has yet to be achieved through the corruption or obstruction of it.

And finally, there is an Other who calls us from the moment we're born. If we answer only to our selves we won't be having much of a conversation.

check it out...

On September 15, a panel discussion "AIDS in 1994" will be held at Immaculate Heart of Mary Parish Center in Indianapolis from 7:30-9 p.m. The discussion will focus on the effect of this disease on the family and the involvement of the Catholic Church in the care of patients. A question and answer session is planned. All are welcome. For additional information, call Ann Wadelton at 317-253-7628 or Rich Vane at 317-253-0553.

St. Elizabeth's Southern Indiana, a regional maternity center in New Albany, will host a **Volunteer Kickoff and Information Session** on Sept. 13 from 6-8 p.m. The session will begin at 6:18 E. Market, across the street from St. Elizabeth's with an indoor to gate party and opportunity to meet the staff, learn about the expansion of services and facilities and select volunteer activities for the year. A brief tour of St. Elizabeth's will follow. The evening will recognize current volunteers and welcome those who have inquired about volunteering. In addition, volunteers may sign up at the kickoff to walk with the St. Elizabeth's Southern Indiana float in the Oct. 1 Homecoming parade. Anyone wishing to attend should call St. Elizabeth's at 812-949-7305.

The Theodore M. Hesburgh Library, University of Notre Dame, wishes to expand its **Parish History Collection** in Catholic Americana. The library welcomes donations of parish histories which document the lives of parishes, including silver, gold, diamond or centennial celebrations. Kindly contact Charlotte Ames, Catholic Americana, 217 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556-5629, or call 219-631-5176.

Award-winning actress Cicely Tyson will kick off the series "Preserving the African-American Family: Mind, Body and Spirit," sponsored by the Mental Health Association.

tion's African-American Partnership. Tyson will speak at the Madame Walker Center Theatre on September 22 at 7 p.m. Her message will focus on violence among youth, discipline and family values. The program is free of charge and open to the public. Call the association at 317-251-0005 for more information about the series.

The **Liturgical Ministry Formation Program**, Phase I, fall 1994, is a series of lectures that asks the basic questions about the liturgy. Group sessions, under the direction of a liturgical expert, allow participants to be enriched and benefit from the exchange of ideas leading to more effective pastoral practice. There will be two sites for the program on Wednesday evenings, Christ the King Church, 1827 Kessler Blvd. E. in Indianapolis, on Thursday evenings, St. Mary, 302 E. McKee St. in Greensburg. Full-program registration must be received by Sept. 21. On site registration for an individual session will be accepted. Watch the Active List for sessions. For more information, call the Office of Worship, 317-236-1483 or in Indiana call 1-800-382-9836, ext. 1483.

The Ancient Order of Hibernians and the Irish American Heritage Society will sponsor a **cell (evening of song and dance)** on Sept. 10 at 8 p.m. at St. Philip Neri Church, 550 N. Rural. Proceeds will support food pantries at St. Philip Neri and Holy Cross Churches. The Irish Rowing Team (which is currently competing in the international rowing event at Eagle Creek) will be special guests. For more information, call Alice Davis at 317-353-6664 or Kathleen Miller at 317-356-9230.

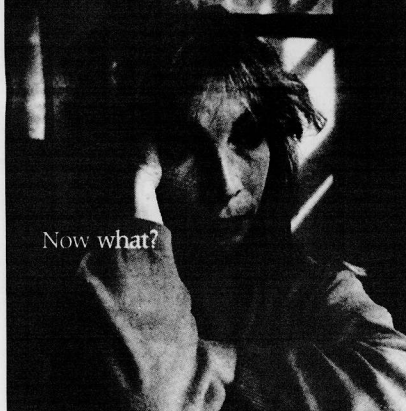
The 12-member Indiana University German Band will perform at St. Meinrad on September 18. The **lawn concert** will be held outside of St. Bede Theater at 2:30 p.m. and will feature polkas, waltzes and marches. The concert is free to the public. In case of rain, the concert will be held in St. Bede Theater. Call Barbara Crawford for more information at 812-357-6501.

vips...

Pope John Paul II has named **Bishop Jerome G. Hanus, 54**, of St. Cloud, Minn., as coadjutor archbishop of Dubuque, Iowa. Bishop Hanus is the brother of Marilyn Haer, a member of St. Margaret Mary Parish in Terre Haute. In his new post he will assist and eventually automatically succeed Archbishop Daniel W. Kucera of Dubuque, who is 71 years old. Both prelates are Benedictine monks.

Benedictine Abbot Claude Ehringer, 85, of Prince of Peace Abbey in Occursand, Calif., retired on Aug. 21. Abbot Ehringer is a transplanted Indiana resident who set out to be a priest for the Archdiocese of Indianapolis. But after four years of training, he decided to follow the Benedictine monks who were running the seminary. In 1958, he and a few of the monks from St. Meinrad went to San Diego to set up a priory. Abbot Ehringer has been the abbot of Prince of Peace Abbey for 30 years.

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FOOD FOR THE POOR—Father Steven Schwab, pastor of Nativity Parish in Indianapolis, Kate Weimer (left) and Deanna DeBruhl (right), students at Nativity School, remove vegetables from a garden on the church grounds. The parish outreach team has grown the garden to provide food for the poor. During the summer, the team has given produce from the garden to the Holy Cross Food Pantry, Holy Family Shelter and Food-Link Ministries, a not-for-profit corporation which distributes food to the poor and the homeless of Indianapolis.

Lay missionary is organizing synod in Uganda

Sherry Meyer is looked at as a role model by the women of Uganda

by Mary Ann Wyand

Related photo on page 1

Former St. Roch parishioner Sherry Meyer of Indianapolis—who is now a member of the Volunteer Missionary Movement stationed in Arua, Uganda—has served two bishops and a cardinal in a variety of ministry roles in recent years. As an educator and administrator, Meyer served the late Archbishop Edward T. O'Meara as a parish principal and staff member of the archdiocesan Office of Catholic Education in Indianapolis. After moving to Illinois, she continued her ministry in Catholic education and administration in the Archdiocese of Chicago for Cardinal Joseph Bernardin. Then, four years ago, Meyer said she felt called to do more. She decided to join the Volunteer Missionary Movement, an international organization of lay people who serve the poor in many Third World countries.

Meyer's assignment to help further the work of the Catholic Church in the Diocese of Arua in Uganda took her to central Africa three years ago. She now serves Arua Bishop Frederick Drandua in a variety of diocesan administrative roles, including her latest task of organizing the second annual diocesan synod scheduled there in December.

In an August 1993 interview in Indianapolis, Meyer said that because she works with Bishop Drandua to teach Catholics about their faith, Ugandan women look to her as a role model.

"Women aren't even used to a woman speaking up in front of her husband," she explained, "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 counter-cultural."

Ugandan women express pride in her ministry role in the diocese, Meyer said, which she describes as amazing. "They feel they have a voice in me," she said, "but what's more important is they are encouraged to use their own voices."

Quarterly issues of "Sherry Notes" mailed from Uganda keep Meyer's American friends informed of her life and ministry in faraway Africa where the poor struggle with primitive living conditions.

Spreading the Good News of Christ in the heart of Africa has brought such joy, Meyer reported in a recent issue of the newsletter, that she has decided to continue her ministry in Arua for another two years.

Financial support from friends and benefactors enables her continued service to the poor as a member of the Volunteer Missionary Movement. An organization in

Holland recently offered funds for her ministry, and family members and friends send her financial support along with letters. Forty-seven percent of the population in Arua is Catholic. Bishop Drandua said during an Aug. 1, 1993, interview with *The Criterion* in Indianapolis. "We number 600,000 out of 12 million. Unfortunately, in the central part of Africa there are people who have never heard the Good News."

Volunteers and financial support are critical to the growth of the Catholic Church in Uganda, the bishop said. "Sherry Meyer has helped me a lot as a lay missionary. We put her to work in the (diocesan) pastoral department. She helps us train the lay leaders in lay ministry."

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

"My main priority is training the leaders—both clerical and laity—in their responsibilities in the church," the bishop said. "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 Meyer's coordination of pastoral activities is training lay leaders, Bishop Drandua said. "Formation is essential. If we form our lay leaders well, they in turn will go and try to form the local Christian communities and that will give the church a bit more self-reliance."

In her January and April 1994 newsletters, Meyer reported that preparations for the second diocesan synod are going well.

"The bishop appointed me general secretary of the diocesan synod," she said in the January newsletter. "Through a steering committee I am ultimately responsible for the preparation, celebration and implementation of this diocesan synod, the second one convoked by Bishop Drandua. I appreciate the bishop's confidence in me and welcome the challenge it brings to all of my educational, administrative and pastoral skills. It will be my major work throughout this year. Already the steering committee has met and materials have been developed and a week-long course held to train representatives from all over the diocese for the extensive consultation process with the faithful."

In April, she wrote, "Reports from the parishes are encouraging about the positive experiences of the consultation sessions. Next week (during April), we begin listening sessions in each of the 34 parishes. Every week from now until mid-June, steering committee members will spend one day in each parish listening to the results of the consultation process. They will tell us their hopes and their dreams for the future of the

diocese and identify the most pressing needs to be addressed. It will be a great opportunity to see old friends in their own parishes."

Preparations for the synod require travel throughout the diocese, but Meyer's stories in her newsletters indicate she enjoys the limitations of life in a Third World country.

"After an unusually long dry season," she wrote in April, "the rainy season has begun. Crops will be delayed by such a late planting, but with steady rainfall the harvest will be good. Dependence on crops is a reality of life for my Ugandan friends, and I've slowly come to understand. Possibilities for food storage are limited and imported foods (even from other areas of Uganda) are extremely limited."

During three months of travel between Maracha and Arua, she explained, "I was spending most weekdays in Arua with occasional weekends in Maracha. I set up one room of the offices for me to sleep in

and 'roughed it' with the pit latrines and bathing shelters."

A few months later, when her work was centered in Ediofe, Meyer said she set up her home in a small apartment in Ediofe at the Christus Centre.

"I have three rooms: a bathroom (Yes!) with flush toilet and hot shower, a bedroom (small but breezy) and a 'great room' where I have a kerosene refrigerator, a propane gas cooker, table, chairs and desk," she said. "Besides the comforts of plumbing, I also enjoy four hours of electricity every night from sundown until 11 p.m. I must admit I'm really quite happy."

A February 1994 visit from her father gave Meyer a chance to show him firsthand how much she enjoys life in Uganda. "I know it sounds corny," she said of her international friends at the Ugandan missions, "but the world just gets smaller and smaller!"

(Sherry Meyer's address is P.O. Box 135, Arua, Uganda, Africa.)



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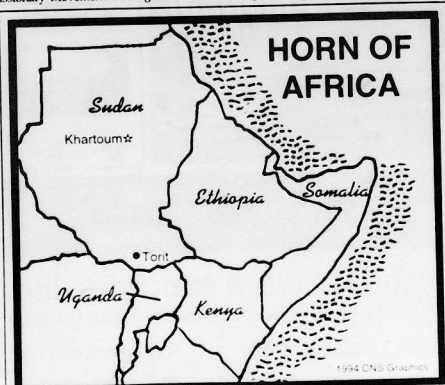
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HORN OF AFRICA—Uganda, where Sherry Meyer serves, is considered to be one of the five countries in the Horn of Africa, south of Egypt and Saudi Arabia. The country of Rwanda, which has been experiencing so much turmoil, is to the south and west of Uganda. (CNS graphic)

SPOTLIGHT ON INDIANAPOLIS SOUTH DEANERY

SS. Francis & Clare Parish is a young community, friendly population

by Elizabeth Bruns

Energetic. Youthful. Committed to youth. A growing population.

All of these words explain the new community growing at the intersection of Morgantown and Travis roads in Greenwood. SS. Francis and Clare Parish is the newly established Catholic community in White River Township. Members meet in a local gymnasium to celebrate Mass—and they're perfectly content to do so—for now.



Fr. Jarrell

Father Stephen Jarrell is the pastor of the parish, founded on Sept. 28, 1993. Father Jarrell is concentrating a big portion of his time trying to get the new parish house up to livable standards. The upstairs will become his residence. "I am anxious to be living in the midst of the parishioners," said Father Jarrell. "I want to get to know them better."

Many of the parishioners have been donating their time and skills working on the parish house. During a tour of the house, John Kane, a member of the parish planning committee stopped by to see if new doors had arrived. According to Father Jarrell, Kane, who heads up the house project, has taken the reins with full force. "He's been an invaluable member of this project. He is living the Gospel in his daily life. What a steward!"

Father Jarrell is also concentrating on acquiring land for the church to be built on. He said, "We've got an ideal site in mind, we just need to get it."

"The archdiocese has been very supportive of everything that we've been doing," said Father Jarrell. "Archdiocesan leaders know that the community is growing at a rapid pace. They'd like to see some relief for the two parishes."

Father Jarrell is referring St. Barnabas and Our Lady of the Greenwood parishes. Due to

the growing population of Catholics on the southside and Greenwood area, there has been overcrowding in the parishes. "Three years ago, Fathers David Coats (Vicar General), Joseph Riedman (then-pastor of Our Lady of the Greenwood), Joseph McNulty (pastor of St. Barnabas) and Richard Lawler (dean of the South Deanery) met and agreed on the need for a new parish. Both pastors spoke of the growth at their parishes," said Father Jarrell. "A decision was made to form a committee of pastors and lay representatives to study the need for a new parish and a potential site."

"Then Archbishop (Daniel) Buechlein asked the new parish committee to recommend parish boundaries, discuss the need for a school and a potential site," said Father Jarrell.

The parish boundaries encompass the entire White River Township of Johnson County, with the northern boundary being Fairview Road. A parochial school has been encouraged, but discussion of it being a reality will wait until the land has been purchased. The primary concentration will be building the new church.

"Joseph Hornett, chief financial officer for the archdiocese, gave us the permission to actively pursue purchasing the land that we've been looking at," said Father Jarrell. "He hopes we can wrap that up within 4-6 weeks. Then once we get the land, we can start construction . . ."

no temporary buildings to celebrate Mass in . . . just build the church."

The church will be an expression of the community, said Father Jarrell. "The building of the church will be a good educational process for the parishioners because it will teach them what it is to be church," said Father Jarrell. "The building will reflect what we stand for as Roman Catholics, what we are committed to and what makes a good Catholic community."

The parish has a group of 15 people called a planning committee. They are a group that studies what needs to be done in the parish and they take care of it. "They aren't a



NEW PARISH HOUSE—The new parish house for SS. Francis and Clare Parish stands at the corner of Travis and Morgantown roads. (Photo by Elizabeth Bruns)

controlling group," said Father Jarrell. "They don't micromanage."

Each time the planning committee meets, they say a prayer to begin the meeting. Their prayer asks for help to seek others' interests first and help them to work together in unity. "It makes people think when we're discussing things—we're planning for the parish as a whole, not individual desires," said Father Jarrell.

The planning committee formed a religious education task force to find a director of religious education. "We had an urgent need for religious education issues. We knew that it was affecting our growth and inhibiting some families from joining the parish," said Father Jarrell.

Steve Beck, a parish planning committee member, commented on Father Jarrell's leadership ability. "He is adapting very well. He is very specific about including people in all aspects of the parish," said Beck. "He does not dominate or coerce the parish, but sits back and listens to the discussion and lets us know what he thinks."

The parish is moving toward the future knowing that all things haven't been decided. "Together we are going to build the parish up," said Father Jarrell. "I keep raising the question here in this parish: it's not what the parish needs but what does the Gospel need?"

Both Beck and Father Jarrell are amazed at the progress the parish has achieved in a short period of time. The

religious education programs will start in the fall (see page 9) and the youth program has had outstanding success. Father Jarrell said he wants to let clubs evolve naturally. "It might not be a pro-active decision, but there would be organizations that arise out of real need and desire of parishioners. "With our young people (seventh to twelfth graders), they decided on a name for the groups—LNF, Leaders, Not Followers. They have decided on the group activities for the year . . . they are off and running," said Father Jarrell. "We have had around 40-60 young people at each of the first meetings. It has been a great success."

In its vision statement, the parishioners state: "We are a vibrant faith community. We extend to all the opportunity to share in our Christian values and traditions. We are dedicated to making a difference by following the examples of prayer and service given by SS. Francis and Clare. We seek to be a warm and friendly family. We strive to joyfully love the Lord now and in eternity." The parishioners of SS. Francis and Clare met on a few different occasions to build this vision statement. Together, they will build a strong faith community in the Indianapolis South Deanery.

SS. Francis & Clare

Founded: Sept. 28, 1993
Parish House Address: 5058 Travis Road, Greenwood, IN 46143
Telephone: (317) 422-5058

Pastor: Father Stephen Jarrell
Director of Religious Education: Christina (Chris) Telle
Number of Households: 230

Masses: Sunday, 9 a.m. in Center Grove Middle School Gymnasium; weekday, at the parish house, varies; holy day, 7:30 p.m. at Center Grove Middle School cafeteria.

Boundaries: All of White River Township excluding territory north of Fairview Road

Weekly profiles will include all parishes

One of the newest projects at *The Criterion* is an ongoing series of parish profiles. Every week a different parish is profiled. Several parishes from a deanery are profiled every month.

After every deanery has been covered, the series will start over again. Then the process will repeat until every parish has been profiled.



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New religious education program gives southside parish an exciting start

by Elizabeth Bruns

St. Francis and Clare Parish has been in existence for almost a year and it's already starting up a religious education program for the fall. For the new southside parish, the program is an immediate need for parishioners, said Father Stephen Jarrell, founding pastor of the parish. The need is so great because many of the young people of the parish are enrolled at various public schools in the area.

The first step in inaugurating a religious education program was hiring Christina Tebbe as the director. Tebbe, who worked at St. Barnabas Parish as a coordinator of religious education, is thrilled about starting a program from scratch. With the help of a religious education task force, she has set up programs for the children of the parish according to their ages.

Liturgy of the Word is a program for 4 and 5 year olds. The children will leave Mass before the first reading and return before the Eucharist. This gives them 20 minutes of age-appropriate activities.

For children in grades 1-8, the parish will use a home-based religious education program. Tebbe is expecting about 140 children to participate. "I think that children that are in a Catholic school accept their religion classes as part of the school structure because they are at school," Tebbe said. "But when you teach religious education to children in public schools, you have the unique opportunity to blend their formation and life experience while maintaining the challenges of educational classroom experience."

The parish planning committee, Father Jarrell and the religious education task force for the parish, decided on a home-based model for catechesis. The model takes the traditional classroom learning experience and situates it in the home of a host sponsor. Under the leadership of a catechist and an aide, the children will be taught the principles of the Catholic faith in small learning groups of 10 students.

"I think this (home-based religious education) combines the best of both worlds," said Tebbe. "Rather than having the children bring their life experiences to the classroom to learn religion, we're going to take religion into their life experience with their friends in neighbors' homes and create a classroom experience."

The home-based model of religious

education is a new concept for many, but Tebbe said it has been used at a northside parish in Indianapolis for four years with great success. "That's one of the most attractive aspects about this model of religious education... the kids are with their friends in a 'non-school' setting. It makes the children more comfortable."

Three programs have been set up for sacramental preparation. First Communion and First Reconciliation will be taught in the second grade. First Reconciliation preparation will include a family component. Confirmation will be offered to 8th graders and for high school youth who have not celebrated the sacrament. "We are currently composing a goal for religious education for our parish. Once we've received feedback, then we will go back and write one-year and two-year objectives," said Tebbe. "We have to limit ourselves because there might be a church building in two years and we don't want to be stuck with objectives that apply to a transient religious education program. We're trying to take it one day at a time."

For the present time, Tebbe and the task force haven't planned programs for adults yet. "We want to concentrate on planning for the children first, but it will definitely come soon."

Tebbe is thankful for the opportunity to work with the people of St. Francis and Clare Parish. "People are genuinely kind here and that is hard to come by in today's world. I have found a trust with the folks at St. Francis and Clare that's unique and pure," said Tebbe.

Tebbe earned a bachelor's degree in religious studies at the College of Mt. St. Joseph in Cincinnati. She earned her master's certificate in pastoral family counseling, graduating in 1993. "The program was great for me," said Tebbe. "I'd spend every other weekend in Cincinnati studying."

The mother of three, Tebbe has been a nurse for the past 20 years. She had just started a new job as a clinical coordinator of a home-health program. "Then Mike Noone (a parishioner at St. Francis and Clare) told me about the job as a director of religious education. The last thing on my mind was church work," said Tebbe.

Tebbe looks on her new appointment as a gift. "Frequently you are able to be a pastoral or a people person as a clinical nurse. Working as a religious educator, I feel like I'm sharing my faith, not doing a job," said Tebbe. "My creative juices are flowing. It gets me energized."



NEW DIRECTOR—Christina (Chris) Tebbe is the new director of religious education at St. Francis and Clare Parish in Greenwood. A former coordinator of religious education at St. Barnabas Parish, Tebbe is excited about starting from scratch. (Photos by Elizabeth Bruns)

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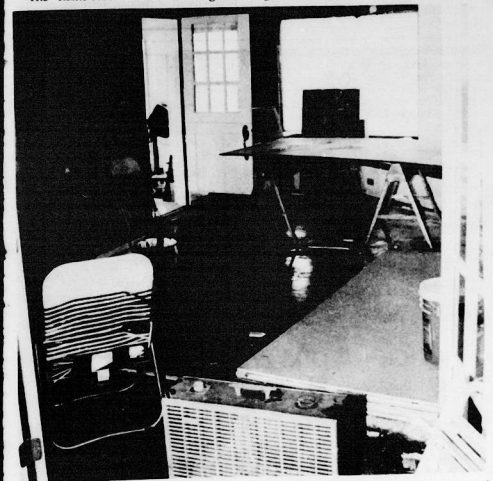
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CONSTRUCTION AND REMODELING—There is much work to do inside the newly acquired parish house. Father Stephen Jarrell is scheduled to move into the house on Sept. 9. Father Jarrell is grateful to the many parishioners who have helped renovate the home.

Columbus parishes' consolidation well underway

Change in the city's Catholic community has been a part of life for some time

by Peter Agostinelli

For Catholics in Columbus, things just don't stay the same for long.

The consolidation of the city's St. Columba and St. Bartholomew parishes, finished this summer, is the latest change. It could be the last one the 1,500 families see in their parish for some time.

But aside from the name change and obligatory paperwork, St. Bartholomew Parish is pushing ahead as usual. That's because the consolidation wasn't a sudden transformation.

"We almost haven't noticed it because we've been living it," said Kathy Davis-Shanks, the parish's coordinator of religious education since 1990. She pointed out that most of the parish offerings, such as youth ministry and the parish schools, have been combined for some time.

"This wasn't something that was done overnight," said Davis-Shanks, who initially came to the parish in 1985 as youth ministry coordinator. "It was a very gradual process we grew into. Some people are feeling some pain, but the majority are not. We really lived it before it became official."

It started in 1979 with the consolidation of St. Columba and St. Bartholomew schools into All Saints School. A number of other changes followed, including the merging of parish councils, office staffs, finance committees and other groups and organizations.

Talk of officially consolidating the two parishes began last year when the parish council decided to formally make the parishes one. The council solicited suggestions for names from parishioners. After prioritizing the suggestions, the council again asked for input. The list eventually was narrowed to two names—St. Bartholomew and All Saints.

In March the names were forwarded to Archbishop Daniel M. Buehlein for consideration. With the help of the Council of Priests, the archbishop approved the consolidation and selected St. Bartholomew, the patron saint of the first Catholics in Columbus. Also, the approval called for the "closing" of both parishes and the creation of a "new" parish.

The original St. Bartholomew Parish served Columbus from 1841 until St. Columba opened in a growing part of the city in 1963. Some thirty years later, Columbus is back to one parish.

Both church buildings remain open, serving local Catholics much as they always have. The only difference since the consolidation is that the community now has one parish—St. Bartholomew—with two locations or "oratories."

Father Stephen Banet, pastor of St. Bartholomew, said he thinks of it this way: The parish will have two prayer spaces for a while—St. Bartholomew Oratory and St. Columba Oratory, which are the churches of those former parishes.

"My understanding is that the 'church' would be the primary worship space for this community. And since at this point we don't have one primary space—we have spaces where the worshiping community does gather in—those spaces for us are called oratories," Father Banet said.

Little has changed for many parishioners. They can attend Mass at the same times, and the same pastors—Father Banet and associate pastor Father Chris Craig—serve them.

But the parish is starting work on this consolidation's biggest task: evaluating the physical needs of the growing Catholic community and considering the feasibility of building a new facility that will better serve them.

A long-range planning committee formed a subgroup to talk with the different parish organizations and collect information about their future needs. Besides worship space, this will include educational, recreational and community needs.

Father Banet said the main tasks will be figuring out the direction the parish needs to take and what it must do to plan for the future needs.

"Over the last few years we've developed a preschool that is really successful, we started a kindergarten—and a lot of good feelings came with all those kinds of things," he said. "And our religious education programs outside of the school are growing—adult education, Bible studies and other programs we are doing. There are a lot of people clamoring for the same space every night of the week."

Even Sunday worship is crowded. Davis-Shanks said most Masses are

packed with parishioners often stretching out onto the church steps.

Father Banet said the parish needs a multipurpose meeting facility. The lack of meeting space can put pressure on youth and school programs.

"Jesus taught people, but he witnessed them on their turf, and a lot of that was in social gatherings," Father Banet said. "We are very limited with what we can do in social gatherings, and it would be imprudent if we weren't looking at that."

"That's where we are right now. We're trying to get to all the parishioners and groups and get input, reassure them that no decision has been made on anything, solicit questions, and also provide some answers. From there we'll try to present a picture—where do we need to be going? What is our community calling us to be? Then we'll start putting that on paper."

The reshuffling includes renaming all parish organizations, including the school, under the patronage of St. Bartholomew.

"It's an adjustment for all of us, but it's more just the idea of getting used to it than anything really major," said Principal Colleen Coleman. "We kept telling (the students) that it's going to be the same building and the same people, and just the name is going to be different."

It helps that the school will keep the same colors and mascot, something the parish had considered changing. Also, workers recently installed the new sign that says St. Bartholomew School.

Growth has helped too. The school's enrollment of 373 students last year has jumped to 392.

It all makes for a complex process. But the parish will take a lot of time with the many projects so parish families know what's going on every step of the way.

"We try to communicate the best we can with parishioners," Father Banet said. "We sent each family a copy of all the things we did (in the consolidation process). We sent them the basic information given to us by the archbishop, and also what we sent to the archbishop. We sent each family a letter detailing exactly what we did."

"Hopefully that assured them that we were not trying to be underhanded or keep things from them. I hope that was one of the reasons why people knew we were trying to be good and faithful stewards to them."

Father Banet said the environment of the consolidated parish has helped in approaching all these tasks. Before the consolidation, by canon law, each parish technically could still make separate decisions about their own matters.

Mark Mann, youth ministry coordinator, thinks the consolidation has helped make some people more aware of letting go and embracing new things. Father Craig thinks the final consolidation has strengthened the unity and faith lives of Catholics in Columbus.

This summer the parish commemorated the International Year of the Family by participating in the Bartholomew County 4-H Fair. Parishioner Anne Grayson created a photographic exhibition of parish families as a stained-glass window collage. The collage, displayed at the fair, depicted more than 150 years of Catholic history in Columbus.



PARISH PARTY—Catholics in Columbus held a special lawn party in June to celebrate the official consolidation of St. Columba and St. Bartholomew parishes. The changes took effect July 1 with the creation of the new St. Bartholomew Parish. (Photo by Grace Coyner)

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Boundaries help parents and teen-agers get along



COCOONS—Children are like a cocoon's fledgling butterflies. Parents are the cocoon, providing a safe environment where children can develop "wings" strong enough to fly. Children gain strength in those "wings" by "batting" them against the cocoon's walls. (CNS illustration by Jo Hyme)

by Mary Jo Pedersen

Children are like a cocoon's fledgling butterflies.

Parents are the cocoon, providing a safe environment where children can develop "wings" strong enough to fly.

Children gain strength in those wings by "batting" against the cocoon's walls. Some children bat harder than others.

The parents' job is to provide the cocoon. The children's job is to bat.

Children grow into responsible adults by having clear limits on their behavior and struggling against those limits, testing the boundaries.

Structural boundaries help parents provide physical and emotional safety, prevent problems, and teach thinking skills. Boundaries help to communicate values and morals.

The purpose of boundaries, however, is not to control, but to gain a child's cooperation, thereby bringing him or her to a mature understanding of freedom.

However, setting boundaries for teens is an art. No easy formula works for everyone, but here are some suggestions.

- Set boundaries early.

From the onset of puberty, teens enter a period (usually five-10 years) of gradual emancipation from parents. This is normal. But learning to live within boundaries must begin years earlier.

Saving, "You may play with the 'Legos' when you like if you put them away when you're finished" establishes a clear limit and prepares a younger child for increased privileges and responsibilities later.

- Set clear limits, with consequences for misbehavior.

Whereas threats and nagging are soon tuned out by most adolescents, logical consequences and natural consequences make good teachers.

Natural consequences happen when, for example, the child does not budget money wisely and thus cannot afford a weekend movie with friends.

Logical consequences require parental planning. When a child begins driving, for example, some basic rules should be set. If the car is returned littered with papers, the logical consequence is to clean the car. If something breaks through misuse, the logical consequence is to pay for its repair or replacement.

Tying consequences to actions enables teens to see freedom as a privilege gained by responsible decision making, not a license to do whatever they please.

- Include your teen.

Involving your teen in setting the limits and consequences of misbehavior results in improved cooperation.

If a teen at our house was 15 minutes late coming in at night, curfew the next night out was 15 minutes earlier than usual. Our sons, those that consequence over being grounded or doing what they called "hard labor" the next day. As they responsibly got home on time, they were allowed later curfews each year.

- Do it in style, your style.

Because parenting is an art, you will have your own style of setting limits. It's important to find a balance between being too permissive and too autocratic.

A balanced style provides clear, consistent limits for children in a fair and friendly manner. It allows freedom within limits appropriate to each child's age, ability and personality.

For example, limits on phone use will be stricter for a sociable, talkative child than for a shy, introverted one.

- Choose your battlefields wisely.

Rules about homework and baby-sitting for siblings are more important to you than keeping the bedroom neat, put your energy into the critical areas.

Know which rules are negotiable, and which are not. Non-negotiable rules must be obeyed unless a rule is changed. These rules provide personal protection, teach respect for law, provide predictability, and create a safe environment.

For a 15-year-old, not consuming liquor or driving only in possession of a license are non-negotiable rules.

- Join forces with other parents.

Fifty years ago most parents could depend on generally accepted boundaries for teens.

There is great wisdom in the African proverb, "It takes a whole village to raise a child."

Most parents today must enforce teen boundaries alone. To make the job easier, join with other parents.

When our first child started high school, we were invited to join a parent network. Parents signed a pledge banning underage drinking in their homes. The pledge further stated that only parties chaperoned by a parent or responsible adult would be hosted by their teen.

For seven years this network has provided us support.

- Establish boundaries on a foundation of love and respect.

In an informal study, we asked young adults what enabled them to stay within boundaries during their teen years. Unanimously they agreed that though they sometimes thought parents were living in the dark ages, they complied because of respect.

"I went along with what seemed like unreasonable demands because I respected my parents. They practiced what they preached" and let us know they loved us unconditionally," said one young adult.

So, make sure your children know that if you sometimes detect their actions, you still love them unconditionally.

Let your children know every day that you love them by spending time with them, being interested in their activities and concerns, encouraging them, and naming their goodness.

Tell children you believe in them, that they are capable, and that parenting them responsibly is your most important work.

(Mary Jo Pedersen is the coordinator of the Leadership in Family Ministry Training Program for the Archdiocese of Omaha, Neb.)

Parents offer unconditional love

by David Gibson

The new "Catechism of the Catholic Church" explains that one way parents educate children is by "creating a home where tenderness, forgiveness, respect, fidelity and disinterested service are the rule" (No. 2223).

That offers a clue to understanding parenthood. Parents fulfill a multifaceted role. Parents are neither this nor that, but both this and that. For example, parents are the enforcers of boundaries for the family's life together, and parents are people of unconditional love for children. Don't isolate one role from the other.

Borrowing terms from the catechism, I'd say parents shouldn't forget that whatever

their other roles, they also are forgivers and people of respect, fidelity and tenderness.

Don't let children forget this either. Remind them that you love them unconditionally.

The family's goals are lofty. The catechism says the children are undergoing "an apprenticeship in self-denial, sound judgment and self-mastery" and are learning "the right use of their reason and freedom" (No. 2223).

They and their parents are discovering the importance of respect for each other (Nos. 2219 and 2222) and are contributing to each other's holiness (No. 2227).

Noble goals. But who can blame parents for wondering sometimes if they are worthy of their own calling!

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Teen boundaries need to be fair

This Week's Question

What kind of boundaries for teens seemed fair and helpful in a family you know of?

"To establish early on a sense of right and wrong. Then as they get older, we allow them to begin to set their own boundaries. We still have basic boundaries. For example, when a teen agrees to a curfew, they have to abide by it. Another basic boundary is that they are not allowed to stay in a friend's house unless a parent is there. That's one that they balk at the most. But it's one we won't bend on." (Carol LaPointe, Alhambra, Wis.)

"Parents should meet the person you're going out with and know where you're at. It's kind of hard to be responsible as a parent if you don't set those boundaries." (Cliff Harn, Caldwell, Idaho)

"Parents should set the boundaries, but they should give us teens a voice in what those boundaries should be. . . . For easier for us teens to meet it if we set it together." (Mindi Evans, Nampa, Idaho)

"Our children were expected to attend Mass regularly as a part of our family. By giving them the gift of faith, we were trying to enable them to cope with whatever difficulties they would encounter." (Mildred Stahler, Barnet, Vt.)

Lend Us Your Voice

An upcoming edition asks: How can parents discuss the meaning of baptism with their child?

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



Kids' Views

Parents set boundaries based on love, concern

Why do teen-agers need boundaries?

St. Mark Parish junior high youth group members from Indianapolis offer differing opinions about that issue.

Here are a sampling of their comments:

Teens need boundaries so things don't get out of hand.

Alicia Walker, age 13

Teens need boundaries so they don't get in trouble with the law, such as getting in trouble with drugs, drinking, stealing, etc.

Teens (need to) have boundaries so they feel that they are cared about and loved by other people. If parents and teachers make rules, it's because the parents and teachers love and care about the kids.

Younger kids look up to older kids. In order for the younger kids to learn stuff that is good for them, older teens need boundaries to set good examples.

Jana Klarber, age 13

Teens need boundaries so they don't get hurt or get in trouble.

Christina, age 13

Teen-agers need boundaries so teens don't get out of control, so teens have freedom that is OK in society, so we can

have less crime for the younger generation, so our world would be a better place to live in, and so parents have better control over their teens.

Michelle Biggs, age 13

Teens need boundaries so we don't get hurt or in trouble or lost.

Allison, age 13

Teens need boundaries so that we will not hurt people and break laws.

Patrick Clark, age 13

I don't believe teens need boundaries because most (teen-agers) know how far they should go.

St. Mark youth, age 13

Teens need boundaries because if they didn't (have boundaries), they would be uncontrolled and no one would be responsible for their decisions but them.

St. Mark youth, age 13

(Following a summer break, the "Kids' Views" page resumes this week as an archdiocesan feature which complements the Catholic News Service "Faith Alive!" religious education supplement.)

When and why do teens listen to music?

♫ = 5 people

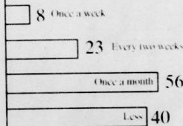
Feeling sad
While driving
To relax
Doing homework
To get to sleep



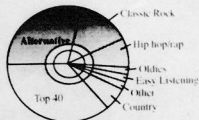
Music Survey

by Jill Kelly

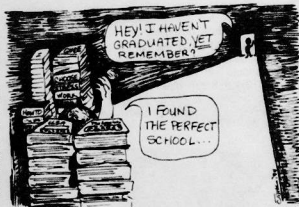
How often do they buy new music?



What are teenagers listening to?

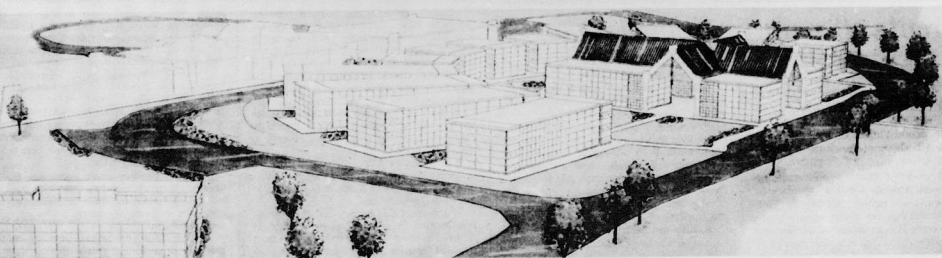


TEEN ISSUES—Music preferences (above) and future plans (at right) are among the issues teen-agers and parents may disagree about on an occasional or a regular basis. Boundaries help teens and parents communicate more effectively about a variety of issues, including dating, curfew, grades, and telephone time. (Illustrations by Shawe Memorial High School senior Jill Kelly of Madison. Her music chart is based on an opinion survey of Shawe students last spring.)



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TWENTY-FOURTH SUNDAY IN ORDINARY TIME
 The Sunday Readings

Sunday, Sept. 11, 1994

Isaiah 50:4-9 — James 2:14-18 — Mark 8:27-35

by Fr. Owen F. Campion

The Book of Isaiah is the source of this weekend's first reading.

Scorn for the prophets is a circumstance in the Old Testament with which most are familiar. It surely was an experience encountered by the author of the second part of the Book of Isaiah, an author whose name is unknown. Scholars therefore must call this author simply "Second Isaiah," or "Deutero-Isaiah," to borrow from the Greek.



Second Isaiah lived in Babylon, the capital of the Babylonian Empire, a place no longer inhabited in the area of present-day Iraq. The prophet was among the exiles from the Holy Land. A few generations earlier the Babylonians had overwhelmed the Holy Land, and they had taken hostages. Second Isaiah descended from those hostages.

The exiles lived amid the Babylonians' scorn and abuse. In addition, the author probably would not have found everyone with roots back in Judah to be most receptive to calls to be loyal to God. Anger and a rejection of God always accompany for some a response to hard times.

In this reading, surely in the face of these realities, the prophet asserts the prophetic role, that it proceeds from God. God is the prophet's help. God opens the prophet's ear to hear the divine word.

This reading is one of the Servant songs. Experts cannot agree as to whether these several songs, hallmarks of the Second Isaiah work, represent an actual person, such as the prophet, or the nation of Israel itself, or if they refer to a stereotype for any abused follower of God.

It is not difficult, nor outlandish, to see in this song what must have been the circumstance of the prophet, detained and languishing in unfriendly Babylon.

The second reading is from the Book of James. The New Testament mentions a series of figures with the name of James, one of them being James who was the half-brother or perhaps the cousin of the Lord. The Epistle itself does not specify which James

was its author. Christian tradition long has seen the Lord's relative as the author, but this is not necessarily a fact.

As was the case last week, when James also was quoted, this weekend's reading appeals to Christians to give their belief more than lip service. It says that good works, faith in practice, must accompany belief, or belief is empty, unconvincing.

The Gospel of St. Mark is the third reading, and the reading is situated in the area that is the source of the Jordan River, near the resort of Banias. It is a great testimony to the place of Peter and most of all to the identity of Jesus. Peter salutes the Lord as "Messiah." The Lord warns that much suffering, even death, will befall him. It is difficult for Peter to understand. The Lord speaks sharply to him.

Following this exchange, the Gospel presents another saying of the Lord. By this juxtaposition, the Gospel implies that only by absolute commitment to God can a person acquire the sight to see God's will.

Reflection

Again and again throughout the New Testament, the holy writings present readers with the reality of the Christian community, and indeed of its structure. More than any other apostle, Peter is mentioned in the Gospels, and he is mentioned at crucial times. Such is the case in this weekend's reading from Mark.

In this reading, Jesus reveals the identity of the Son of God, the identity of himself. It is an identity marked by suffering and death, by conspiracy to subject the will of God to earthly thinking, by rejection of God for merely human ambitions. In all this, Jesus, the Son of God, fulfills the role long before described by Second Isaiah in his songs of the Suffering Servant.

Evil and hardship do trouble the human spirit, today as much as long ago in Babylon or in Caesarea Philippi. Much of the evil all around is the product of human sin, of human evil design. Much of the hardship is a part of the human condition, all too often enabled and intensified by human sin.

Christians live life amid this evil and hardship. Jesus himself confronted evil. Only by total dedication to God can a person rise above the despair and pain of life, and as did Jesus, and achieve not only peace in this world but life eternal.

Pope says young people are 'the hope of the church'

by Pope John Paul II

Remarks at audience Aug. 31

The Second Vatican Council calls young people "the hope of the church" (*Gaudium Evangelicum*, 2). Even among his apostles, Christ chose some who were quite young. He counted on their desire to see things change for the better and on their wholehearted dedication to a just cause as channels of the new life and energies which come from the Holy Spirit, with which he himself was filled.

This impulse of the Holy Spirit leads the young Christians of today, like those

of the first generation, to seek an active role in the church's life. Pastoral programs should enable them to put their enthusiasm, their human qualities, and creative skills at the service of the common good, through solidarity, in conformity with the Gospel ideals.

I renew my constant invitation to young people to advance in prayer and to be ever more committed to the service of the human family and the task of evangelization. And their unselfish response, which I experience in so many meetings with young people, especially at the World Youth Days, is a true sign of hope for the church and for humanity.

MY JOURNEY TO GOD

Noon Mass

The cool breath of morning
blows warmer now
and the pulse of the day
beats in us
but we have stopped our hands,
our noise,
the whirling of our broken thoughts.

Consumed by the hungry bread,
the thin red wine,
we flow into a timeless river
rushing toward you,
touching those
who entered life before us
and moving with their images

(Sandra Behringer is a member of St. Luke Parish in Indianapolis. She attends noon Mass at SS. Peter and Paul Cathedral.)

of the unborn.
Yoked to the hidden souls
of those we think we know,
in the company of angels,
we go one by one
into a single silence.

All creation sways before us
and the day kneels
to our bidding,
for the One the sun obeys
is hidden in our flesh
and our gentled blood
is mingled with His own.

by Sandra Marek Behringer

Daily Readings

Monday, Sept. 12
Seasonal weekday
1 Corinthians 11:17-26, 33
Psalm 40:7-10, 17
Luke 7:1-10
Tuesday, Sept. 13
John Chrysostom, bishop
and doctor
1 Corinthians 12:12-14, 27-31
Psalm 100:1-5
Luke 7:11-17
Wednesday, Sept. 14
Triumph of the Cross
Numbers 21:4-9
Psalm 78:1-2, 34-38
Philippians 2:6-11
John 3:13-17

Thursday, Sept. 15
Our Lady of Sorrows
Hebrews 5:7-9
Psalm 31:2-6, 15-16, 20
John 19:25-27
Luke 2:33-35
Friday, Sept. 16
Cornelius, pope and martyr
Cyprian, bishop and martyr
1 Corinthians 15:12-20
Psalm 17:1, 6-8, 15
Luke 8:1-3
Saturday, Sept. 17
Robert Bellarmine, bishop
and doctor
1 Corinthians 15:35-37, 42-49
Psalm 56:10-14
Luke 8:4-15

SAINT OF THE WEEK

St. John Chrysostom was known for his preaching

by John F. Fink

Last week, when writing about St. Gregory the Great, we said that he was one of the four greatest fathers of the church of the West. This week's saint, John Chrysostom, was one of the four greatest fathers of the church in the East, the others being Gregory of Nazianzen, Basil the Great, and Athanasius. St. John's feast is Sept. 9.

John was not known as Chrysostom during his lifetime. It's a surname given to him after his death; it means Golden Mouth, so it's not difficult to surmise that John was a great preacher.

He was born around the year 347 in Antioch, Syria, the only son of Secundus, the commander of the imperial troops. As was the custom in those days, he wasn't baptized until he was over 20, when he was a law student. Then, in 374, he joined a group of hermits in the mountains south of Antioch. Living a solitary life in a damp cave, though, caused a life-threatening illness, so he returned to the city in 381. He was ordained a priest in 386, and for the next 12 years became a celebrated preacher.

John was made the Archbishop of Constantinople, the most powerful city in the empire, by the Emperor Arcadius in 398, despite the efforts of Theophilus, the Archbishop of Alexandria, who had his own candidate. John was sent to Constantinople in secret so as not to cause a revolt when it was learned that he was going to leave Antioch.

As Archbishop of Constantinople, John took decisive action to reform the church and society. He preached on the obligation of the rich to share their wealth with the poor and he set an example by cutting the expenses that his predecessor had considered necessary and applied the money to the relief of the poor. He continued to lead an ascetic life. John got in trouble when he was a bit too vigorous in his denunciation of the excesses

of imperial life, especially when he associated the Empress Eudoxia with Jezebel of the Old Testament. Eudoxia conspired with Archbishop Theophilus (and his nephew, St. Cyril of Alexandria, another doctor of the church) to depose John. Theophilus and some other bishops from Egypt met in Chalcedon and composed a letter to Emperor Arcadius accusing John of treason for having called the empress a Jezebel.

The emperor ordered John to be banished, and John was sent into exile to Praenestum in Bithynia. But then Eudoxia had a change of heart, apparently as the result of an earthquake in Constantinople. She asked Arcadius to recall John and sent John a letter protesting her innocence for his banishment. John was welcomed back to the city and Archbishop Theophilus and his party fled by night.

But John's troubles with Eudoxia weren't over. A silver statue of the empress was erected in front of the great Church of the Holy Wisdom, and John felt the need to speak loudly against it. So Eudoxia invited Theophilus back. Once again a cabal of bishops decreed that John should be deposed. The pretext this time was that a bishop who had been deposed could not be restored to his see except by a synod of bishops. Once again the emperor sent John an order of banishment.

He was first sent to Nicaea, and then to a place in the Taurus mountains of Armenia. Later the bishops who had opposed him managed to get an order forcing him to move farther away, to the eastern end of the Black Sea. But John was suffering from old age by this time and the heat brought on an illness. He died near Cappadocia on Sept. 14, 407.

John was proclaimed a doctor of the church by the Council of Chalcedon in 451 and was named patron of preachers in 1909.

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Entertainment

VIEWING WITH ARNOLD

'The Mask' entertains with quality slapstick

by James W. Arnold

"The Mask" is—deep down—about as old-fashioned a movie as you could imagine in 1994, with roots going back to the rollicking physical comedy of the silent screen. The difference: the horse-drawn milk wagon, trolley cars and Model T's have been replaced by computer special effects and a hip attitude.

New or old, slapstick comedy also needs a clown, and "The Mask" has Jim Carrey, the lean, charged-up Canadian who outperforms the Energizer bunny. The 32-year-old TV comic (from Fox's "In Living Color"), with a Gummy body, broad smile and toothy overbite, shows the talent to renew the tradition of—well, maybe not Keaton—but Jerry Lewis' RKO Williams? Will E. Coyote?

Carrey, Stanley Ipkiss is the classic downtrodden nice guy who gets dumped on by nearly everyone: his boss at the bank, potential girlfriends, nightclub doorman, car repairman, even the landlady. If there's a puddle, he'll get sprayed by a passing car.

The locale is Edge City, a cartoonish, untidy metropolis whose major beauty spot is named Landfill Park. Stanley's the charitable chap who'll jump into the river to save a drowning man, then discover, once he's all wet, that it's just floating debris. Stanley also has a classic dog, Milo, a



lovable but obstinate Jack Russell terrier who enjoys chasing a frisbee but refuses to let go of it. Both of them are destined for exciting things when Stan's would-be heroics in the river lead to his finding a mysterious mask.

When Stanley puts on the mask, of course, he turns into something wonderful, a green-faced extrovert dude in a mustard zoot suit with super powers. He's still good, but does everything Stanley is too shy to do. He talks incessantly and theatrically in Williams-like free association, and is in constant search of a party. Bending like rubber, he moves like a whirlwind and is indestructible.

Carrey has furious fun with the character, who of course has comic book ancestry. He goes in and out of The Mask much like Clark Kent goes in and out of Superman. He gets humorously even with some of his tormentors, but mostly he battles the nasty local gangsters, who hang out in and around a comic book nightclub, the Coco Bongo Club.

He also falls for Tina, the club's slinky blonde singer (model Cameron Diaz), as well as a treacherous newspaper reporter (Amy Poehler). Notably, all the women in the movie are, at least at first, bad people who give in to greed. (As Poehler says in her defense, "I just can't lose my condo"). But their love for Stanley redeems them.

He woos Tina as The Mask in a high-speed computer-generated dance; when he kisses her, the energy makes her shoes pop off. When he blows a smoke ring at her, it takes the shape of an arrow-pierced heart. But Tina really loves Stanley, whom she met at the bank—"for treating her like a person instead of a party favor."



'BLANKMAN'—Actors Damon Wayans and David Alan Grier star as the crime-fighting duo Blankman and Other Guy in what the U.S. Catholic Conference calls a "cut-rate Batman." The USCC classifies the film A-III for adults. (CNS photo from Columbia Pictures)

The moral of this silly but infectious fable is basic. (In case you miss it, it's expressed by three different characters.) Stanley and The Mask are "the same wonderful person" and he just needs to bring his quiet and noisy sides into balance. Since he's good at heart, Stanley can do no evil, even when freed from inhibitions. It's a worthy insight for the 12- and 13-year-old target audience.

Adults will enjoy the magic and fresh ideas. Turned loose, Carrey is creatively hilarious. He mimics the famous from Elvis to Eastwood. Amid a climactic shootout, he suddenly does a hammy cowboy death scene in the arms of a burly thug, then fakes a teary Oscar acceptance speech for his acting.

In another major sequence, The Mask, mistaken for a crook and surrounded by police led by Peter Riegert, breaks into a Latin dance and the cops, gradually catching the beat, join in. The dog, Milo, in a very funny sequence, leaps the wall into Stanley's cell and helps steal the keys from a sleeping guard. ("No, Milo, not the cheese—the keys?" Stanley pleads, as the pup grabs the guard's sandwich.)

Carrey and Director Charles Russell, who did the respectable 1988 remake of the cult classic, "The Block," are very generous to the

dog. Milo (real name: Max) frequently upstages Carrey, especially in the later sequences as the movie picks up speed. Milo, along with the head villain, also gets to wear the mask for a few uproarious seconds.

Obviously, Milo is a minor animal star, not to be preferred to other classic options currently in theaters, like "Lassie" and "Black Beauty." But Milo's charm is his lack of pretention. He's a dog's dog. Both Milo and Stanley are already set for a sequel.

Slapstick is alive and well, in new high-tech packaging: fast-moving superhero and doggy movie spoof; fantasy-style violence; satisfactory for older kids and adults.)

USCC classification: A-III, adults.

Recent USCC

Film Classifications

Camp Nowhere	A-III
Fresh	A-IV
Milk Money	A-III
Wagons East	A-III

A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with restrictions; O—morally offensive.

'Statesman of Faith' profiles life of Pope John Paul II

by Henry Herx and Gerri Pare
Catholic News Service

Vividly recounting the life and accomplishments of the man who since 1978 has been the spiritual leader of the world's 958 million Roman Catholics is "Pope John Paul II: Statesman of Faith," airing Monday, Sept. 12, from 8 p.m. to 9 p.m. on the A&E cable channel. (Check local cable listings to verify the program date and time.)

Written and narrated by ABC News correspondent Bill Blakemore, the documentary does an impressive job encapsulating the crowded, complex career of the present pontiff, from his Polish roots to the universal concerns of his Vatican tenure.

Using newsreel footage and the recollections of friends and associates, the program furnishes a fresh and quite dramatic account of Karol Wojtyla's formative years in Poland, first under the Nazis and then the communists.

A college student in 19 when German troops occupied his country, Wojtyla worked as a laborer in a quarry, organized underground classes, and raised morale with makeshift theatricals.

A year before the Soviet Union "liberated" Poland, Wojtyla began his studies for the priesthood, was ordained two years later, then was sent to Rome for further studies.

Returning to Poland in 1948, Father Wojtyla experienced first hand the communist regime's persecution of the church and learned to oppose it with words rather than violence.

Named bishop in 1958, he attended sessions of the Second Vatican Council, was elevated to cardinal in 1967, and elected pope in 1978—the first non-Italian in five centuries and the first ever from a Slavic country.

Even more surprising than his election was Pope John Paul II's decision to take the papacy on the road, visiting countries on every continent.

The first papal visit was to Mexico where, Blakemore says, the pope was met by "the largest crowds ever seen on earth."

Once John Paul II began his world journeys, there was no way to stop his coming to Poland.

As journalist Tad Szulc observes, "The Polish government had to live with it and they died with it."

The documentary stresses the Polish pope's role in inspiring the Solidarity labor movement and how its ultimate triumph in 1988 triggered the collapse of the entire Soviet empire.

led earlier this year to the Vatican's establishing diplomatic relations with Israel.

While the program notes that not all Catholics follow the pope's teachings on "personal morality"—specifically, contraception and abortion—it avoids going into an issue which it sees apparently as beyond its scope and competency.

Acknowledging that the pope has critics, Szulc responds that Pope John Paul early in his career was aware that opposition "goes with the territory."

Instead of doctrinal controversies, the program is much more interested in John Paul II's teachings on social justice and human rights, and how these views have earned the world's respect.

Though St. Louis Archbishop Justin Rigali, a former Vatican official, characterizes John Paul as "a man of deep, deep prayer," and others note his intellectual abilities and command of languages, the documentary is an objective profile rather than a personal portrait.

In looking at this contemporary religious leader and his part in the history of our times, Blakemore has done his homework well and presented it in a compelling fashion.

A production of ABC News, the result is a first-rate documentary, with fine supporting historical materials and new, informative interviews.

A presentation in A&E's "Biography" series, the program should prove as interesting to non-Catholics as to Catholics. Because of their familiarity with the subject, however, Catholics clearly have the most to gain in seeing this perspective view of John Paul II's moral leadership in the context of secular history.

TV Programs of Note

Sunday, Sept. 11, 8-11 p.m. (ABC) "The 46th Annual Primetime Emmy Awards." This TV awards show telecast live from Pasadena, Calif., features celebrity presenters and performers such as Bette Midler, Dennis Franz, Kelsey Grammer, Angela Lansbury and Helen Hunt.

Sunday, Sept. 11, 11 p.m.-midnight (TBS cable) "Sex, God and Politics." This special deals with global population issues being discussed at the International Conference on Population and Development in Cairo, Egypt.

Monday, Sept. 12, 8-10 p.m. (PBS) "Elektra." From "The Metropolitan Opera Presents" series, James Levine conducts this one-act Strauss opera based on the Greek tragedy by Sophocles, with the title role sung by Hildegard Behrens.

Tuesday, Sept. 13, 9-11 p.m. (A&E cable) "Poit: Peril at End House." Agatha Christie's ingenious Belgian detective, Hercule Poirot (David Suchet), and his sidekick Colonel Hastings (Hugh Fraser) vacation on the Cornish Riviera,

where they fear for the life of a woman who has had too many close calls.

Wednesday, Sept. 14, 8-9 p.m. (A&E cable) "Gilda Radner." From the "Biography" series, this portrait of the talented comedienne relates her life and death of ovarian cancer at age 42. She succumbed to the disease after authoring a book, "It's Always Something," about her struggle against the illness.

Wednesday, Sept. 14, 9-10 p.m. (CBS) "Angels Among Us." This special dramatizes three stories in which apparent angelic intervention changed the lives of a woman clinging to a cliff, a little boy bitten by a poisonous snake, and an impoverished family on Thanksgiving. The program also includes interviews with the real-life people from the stories.

Thursday, Sept. 15, 8-9 p.m. (PBS) "On the Trail of a Killer Virus." In this repeat episode from "The New Explorers" documentary series, doctors and scientists search for the origins of a deadly virus that struck New Mexico in May of 1993, attacking the victims' lungs. Within 19 days the virus was traced to tiny deer mice.

Friday, Sept. 16, 10-11 p.m. (A&E cable) "King David: Poet Warrior." From the "Ancient Mysteries" series of the "Bible" series, this program is an exploration of the life and reign of the great leader of ancient Israel. The documentary also reports details of a recent archaeological discovery which confirmed his existence independently of the Bible.

Saturday, Sept. 17, 8-10:30 p.m. (HBO cable) "The Burning Season." This fact-based story profiles Chico Mendes (Raúl Julia), who was murdered while trying to protect his home, his people, and the Amazon rain forest from being exploited.

TV Film Fare

Sunday, Sept. 11, 9-11 p.m. (CBS) "Steel Magnolias." In this 1989 theatrical release, sassy Southern belles (Dolly Parton, Shirley MacLaine, Olympia Dukakis and Daryl Hannah) share the joys and sorrows of a friend (Sally Field) and her headstrong, diabetic daughter (Julia Roberts) in comic and supportive banter at the beauty shop and during key events involving marriage, birth and death. Adapted by Robert Harling from his play and directed by Herb Ross, the movie is a rollicking tearjerker with polished performances and a refreshing focus on women friends who are more seasoned than sexy. The film includes some sexual innuendo. The U.S. Catholic Conference classification of the theatrical version of the film was A-III for adults.

(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

Anointing of the sick strengthens faith

by Fr. John Dietzen

Q We have group anointing of the sick in our parish every month. At last month, my son and his wife wanted their little son anointed also. The baby has been chronically ill, and the parents are terribly nervous and worried whether he will ever get well.

However, the priest said children that young (2 years old) should not be anointed. Can you tell us if the priest was right? It would have meant so much to the parents. (Ohio)



A Instructions for the anointing of the sick indicate that "sick children may be anointed if they have sufficient use of reason to be strengthened by this sacrament" (General Introduction of Pastoral Care of the Sick, No. 12).

The reason for this requirement, briefly, is that sacramental anointing brings the prayer of the church to help those suffering to bear their burdens of pain with greater faith and hope.

As the instruction puts it so well, "Christians feel and experience pain as do all other people; yet their faith helps them to grasp more deeply the mystery of suffering and to bear their pain with greater courage."

FAMILY TALK

Friends can help job seeker find employment

by Dr. James and Mary Kenny

Dear Dr. Kenny: Jobs are hard to find. I've answered all the ads and applied every place that I can, but so far the best I can do is sign up with several temporary services. They pay minimum wage and offer no benefits.

I'm 23, have a high school diploma, and have worked in construction and as a carpenter's helper. How can I find a good job? (Louisiana)

Answer: Jobs that pay reasonably well with benefits are very difficult to locate today. You are certainly not alone.

Your first step is to summarize your knowledge and experience on one sheet of paper. This is a resume. My favorite style is to include five headings: personal data, education, employment, specific achievements, and references.

A resume is an advertising document whose purpose is to sell you. Make it attractive. A resume is different from a job application because it gives you the chance to present yourself in the best light possible.

Under "specific achievements" tell what you are good at. Include all your experience, your skills, your awards, but also your interests and hobbies. Here is an opportunity to make yourself interesting.

You should list your references, especially those with titles like "owner," "manager," "doctor" and "teacher." Having prestigious persons who will attest to your job worth is important.

Once your resume is completed and you have from 50 to 100 copies, pass them out to your friends and neighbors. Have them bring the resume to the job you are seeking.

About 70 percent of people are hired where they have a friend or contact already working at the business. Only about 5 percent of people are hired simply by replying to a newspaper ad. Use all the friends and connections you know in your job search.

Once the employer has received your resume through your friend, call the employer or stop by. Ask politely if they have seen your resume and if you can answer any questions. If they do not offer an interview, tell them you would be pleased to stop by.

It's all right to show enthusiasm and interest. Stop short of being pushy. The Rule of Three says: Expect to make three contacts before making the "sale" or obtaining the desired result.

If two months have gone by and you have passed out all your copies and still don't have a job, consider furthering your education. Being unemployed is down the best career field; the school usually can help you to some fruitful use by developing your knowledge and skills.

Consider what field you would like to pursue. From your letter I suspect that you are interested in the medical trades.

Check with your local vocational and technical schools or colleges. Find out what programs they offer and what financial help is available. If you are unsure about the best career field, the school usually can help you to some appropriate testing to determine your interests. Many vocational schools also offer employment assistance for graduates.

Most jobs are found and hired through a friend. Make lots of copies of your resume and have your working friends pass them on to personnel. Good luck on a hard search!

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

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"From Christ's words they know that sickness has meaning and value for their own salvation and for the salvation of the world."

By the grace of the Holy Spirit given in this sacrament "the whole person is helped and saved, sustained by trust in God and strengthened against the temptations of the evil one and against anxiety over death" (Nos. 1, 6).

These benefits clearly presuppose an awareness of faith that a young baby, for example, would not have.

On the other hand, a child of believing and prayerful parents might easily possess sufficient faith awareness by the age of 5, perhaps even before that.

I hope your son and his wife are not overlooking another possibility that could spiritually benefit them greatly. The serious illness that should be present when a Christian receives this sacrament need not be physical.

Guidelines for the sacrament issued by the bishops of the United States note: "Sickness is more than a medical phenomenon. Sickness is a crisis situation in the life of a Christian as regards his salvation. His life with Christ in the community of the church."

Thus, anointing of the sick may be received by people with emotional illness and crises, as well as physical problems.

Judging from what you say, this child's parents understandably face extremely painful psychological stress and threats, not only regarding their son but in their relationship with each other as well.

It's obvious that to deal with their weaknesses and challenges in a spiritually and emotionally healthy, healing manner they need all the help and grace they can get.

In other words, while their serious and potentially hurtful situation is not physical, they certainly seem to be eligible candidates for this sacrament.

Perhaps they can talk to their priest about it, and even receive the anointing before the next communal celebration in their parish.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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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.

September 9

St. Lawrence Parish, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

September 9-10

The Beech Grove Benedictine Center will hold a seminar using mandalas called, "Creating Soul Images." Mandalas are circular images of the source deep within our spiritual life and the inner journey of the human psyche. For more information, call the center at 317-786-7581.

St. Ann Church, 2862 S. Holt Rd., will hold "Fun Under the Big Tent," on the church grounds from 5-11 p.m. both evenings. Call the parish at 317-244-3750 for more information.

September 9-11

Fatima Retreat House, 5353 E.

terward. Call Carson Ray at 317-576-4749 (w) or 317-228-9321 (h).

The Young Widowed Group will gather for miniature golf at Rustic Gardens, 1500 S. Arlington, at 6 p.m. They will eat at Damon's, 4514 S. Emerson Ave. afterwards. For more information, call Sandy at 317-842-0052.

St. Joseph University Parish in Terre Haute will hold its parish picnic at Plumbers and Steamfitters Park beginning with 11 a.m.

St. Mary, Ireland, will hold its parish picnic from 10:30 a.m. to 4 p.m. Dinners will be served at 11 a.m. EST. Call the parish for more information.

St. Pius Parish, Troy, will hold its fall festival beginning at 11 a.m. For more information, call the parish office.

September 10-15

Our Lady of Perpetual Help, 1752 Scheller Lane, New Albany, will hold a Parish Mission at 7:30 p.m. each evening. The mission will be conducted by Reclompist Fathers Jack Dowd and Pete Schavits. For more information, call Tom Yost at 812-944-1184.

September 11

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

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

St. John Church, 126 W. Georgia

St. will hold a Tridestine Mass at 9:30 a.m.

Pre-Can Conference will be held at the Archbishop O'Meara Catholic Center from 12:45-5:30 p.m. Contact the Family Life Office at 317-236-1596.

Holy Family, St. Andrew and St. Mary, Parishes in Richmond will hold the Hubbard Series this fall. "Inter-Generational Celebration" with Fr. Don Kimball will be held in the Holy Family Gym from 1-8 p.m. for the young and old alike. A DJ & Dance will be held from 6-8 p.m. \$3 for meal. Reservations needed. Call 317-962-3902.

St. Joseph University Parish in Terre Haute will hold its parish picnic at Plumbers and Steamfitters Park beginning with 11 a.m.

St. Mary, Ireland, will hold its parish picnic from 10:30 a.m. to 4 p.m. Dinners will be served at 11 a.m. EST. Call the parish for more information.

St. Pius Parish, Troy, will hold its fall festival beginning at 11 a.m. For more information, call the parish office.

September 12

The Hispanic focus group of the Urban and Multi-cultural Ministry will meet at 7 p.m. in Allison Mansion at Marian College. For more information, call 317-236-1405.

A special Mass and evening of hospitality for Separated and Divorced Catholics, at 7 p.m., location TBA. For more information, call 317-236-1596.

September 13

The Beech Grove Benedictine Center will gather its centering prayer support group from 7:30-9 p.m. Call 317-786-7581 for more information.

St. Anthony, Clarksville, will hold scripture study classes from 1-3 p.m. in the parish hall. For more



information, call Loy Purcell at 812-282-9143.

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove. After dessert and coffee, a business meeting will be held.

The first lecture of the Marian College Mature Living Seminars: Expanding Our Horizons, "The Mind-Body Connection" will be held in Marian Hall, room 251, from 10 a.m.-2 p.m. Cost is a \$2 donation per session. For more details call 317-929-0123.

St. Mary, Greensburg, will hold a program at 7 p.m. about the sacrament of anointing with Father Tom Amstutz. For more information, call 812-663-8427.

September 14

The African-American focus group of the Urban and Multi-cultural Ministry will meet at 7

p.m. in the assembly hall of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call 317-236-1405.

There will be a celebration honoring the fifth anniversary of perpetual adoration of the Divine Mercy Chapel. A Eucharistic liturgy will be held at St. Michael Church, 3354 W. 30th St. at 7:30 p.m.

The Hispanic focus group of the Urban and Multi-cultural Ministry will meet at 7 p.m. in Terre Haute. For more information, call 317-236-1405.

Project Rachel: Post Abortion reconciliation workshop for all involved in post-abortion counseling. To be held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. from 8:30-4 p.m. For more information, call 317-236-1569.

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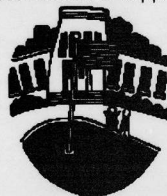
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The Archdiocesan Parish Secretary Support Group will have its monthly luncheon meeting at Vito Prowolone's at 8031 S. Meridian St. at 12 noon. For more information, call Bette at 317-357-8352 or Jen at 317-353-9404.

September 15

The African-American focus group of the Urban and Multi-cultural Ministry will meet at 7 p.m. in the assembly hall of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call 317-236-1405.

The Hispanic focus group of the Urban and Multi-cultural Ministry will meet at 7 p.m. in Bloomington. For more information, call 317-236-1405.

Sacred Heart Church, 1530 Union St., will hold family rosary night at 7 p.m. For more information, call 317-638-5551.

September 16

The Hispanic focus group of the Urban and Multi-cultural Ministry will meet at 7 p.m. in Bates-

vile. For more information, call 317-236-1405.

Scecina High School will hold an "All Sports Monte Carlo" at 7 p.m. in the school cafeteria, 5000 Nowland Ave. Cost is \$3.

Positively Singles will gather for happy hour at Keystone Radisson at 5:30 p.m. Call Tim Smith at 317-353-0423.

September 16-17

The Pastoral Care Associates Fall 1994 Conference, "Healing in the

Community: A Sacred Journey Toward our Future," will be held at the Adams Mark Hotel, 2544 Executive Dr. For more information, call 317-926-5371.

Fatima Retreat House will hold a Women's Serenity Retreat. It is designed for women who have

been affected by alcoholism. For details, call 317-841-3061.

September 17

The Hispanic focus group of the Urban and Multi-cultural Ministry will meet at 7 p.m. in St. Meinrad. For more information, call 317-236-1405.

The Beech Grove Benedictine Center will hold a Spiritual Companionship workshop from 9 a.m. to 4 p.m. Develop the skills of companionship people in need or crisis. Call the Benedictine center at 317-788-7581 for more information.



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Youth News Views

Roncalli students help build a Habitat house

by Mary Ann Wyand

"Home sweet home" and "Home is where the heart is" are traditional neologism messages which evoke images of warmth, comfort, and security inside a house.

"There's no place like home" is another memorable message which many Americans cherish from the classic book and film "The Wizard of Oz."

But for many impoverished people in the world today, there are no walls to hang pictures on or rooms to feel secure inside. There is no place like home, because they are homeless and unable to afford housing.

About 100 Roncalli High School seniors, six faculty members, and 20 alumni hope to remedy a small part of the growing national problem of homelessness this fall by helping build a Habitat for Humanity house on the southside.

The ambitious project of providing a new home for one family is part of their senior religion class curriculum, according to Gerard Striby, a Roncalli faculty member who is supervising the students' work.

Builder Mike Gorman of Gorman & Caldwell Inc. is working with the Roncalli students, faculty and alumni on the project. Volunteers from St. Barnabas Parish, the Concord Community Development Corporation, Eli Lilly & Company, the Rotary Club,

and the family who will live in the house also are joining efforts to complete the house in the Babe Denny neighborhood on the Indianapolis southside.

Joe Hollowell (Roncalli's principal) wanted to do a project that would involve the Class of 1995 as well as the alumni and people on the southside of Indianapolis. Striby said, "We came up with the Habitat for Humanity project. The students worked on soliciting materials last spring. About 20 students gave up their spring vacation to go door-to-door asking people to donate materials. The students took care of the materials and labor and the Roncalli Alumni Association took care of getting donations of money."

Construction on the house started in mid-August, he said, when St. Barnabas parishioners built the foundation.

"The students started work on Friday, Aug. 26," Striby said. "We built the structure, floors, and framing of the roof on the first day. The second day, Saturday, we worked on finishing the roof, and we put in all of the windows and doors and did the framing of the porch. The following Monday we did the insulation and started the heating, electric and plumbing. Then on Tuesday we finished the heating, electric and plumbing as well as the roof."



SHARED MINISTRY—Roncalli High School seniors (from left) Jeanne Allard, Jenny Clark and Toni Agresta of Indianapolis talk with Franciscan Father Bob Sieg, pastor of Sacred Heart Parish in Indianapolis, outside a Habitat for Humanity project on the Indianapolis southside. (Photos by Margaret Nelson, top, and Bob Tully, below)

Professional drywallers completed interior walls, he said, then the students began work on installing the vinyl siding, completing the interior trim, and painting. Finish work is underway now on the siding, trim, painting and landscaping.

"If we stay on target we'll be done on Sept. 17," Striby said. "It's happening fast. We've got students, alumni and faculty working with the professionals and the family who will live in the house."

Roncalli senior Christie Hall, one of five student project coordinators, said building a house has been a great way for the students to realize their potential.

"It shows what we as a class can do for the less fortunate," she said. "I think it's made the class closer. Everyone got to know each other better working together for a good cause."

Seniors Paul Schaub, G.T. Pollard, Mike

Hubbs, and Kim Smith worked with Christie to coordinate Roncalli's student involvement in the Habitat for Humanity project.

Classmate Ryan Branagan said the project has been fun because "you're building a house and you didn't think you could do something like that."

Ryan said he especially enjoyed helping other people and working with the family who will live in the house.

"It's a lot of hard work, but you're working with people who know what they're doing," he said. "so if you get confused you can ask them and they'll help you. You learn a lot that you didn't think you could do, like learning how to lift a wall to a second story."

At the beginning of the project, Father Steve Giannini, Roncalli's chaplain, blessed the housing project. More prayers are planned for a celebration when Roncalli students help the family move into their new home.

New Albany Deanery begins fall fund-raising campaign for youth

New Albany resident Diane Zoeller, the wife of professional golfer Fuzzy Zoeller, invited people from southern Indiana to be "guardian angels" for youth during her keynote address at an Aug. 30 fund-raising dinner at Joe Huber's Restaurant in Starlight.

The dinner benefited Catholic youth ministry in the New Albany Deanery.

"We are assuring our children an education about the Christian values that will shape their lives in this community for the future," Zoeller told more than 100 people gathered for the dinner.

The honorary chairperson for the 1994 New Albany Deanery Catholic Youth Ministries campaign, Zoeller, will work with deanery staff members to continue this fund-raising effort in September and October.

Dinner patrons and other benefactors responded to the youth ministry fund raiser on Aug. 30 with pledges of over \$19,000 to make programs possible for area teens. The dinner was the kick-off for the fall youth

ministry campaign which will invite the support of others through letters.

Money raised during the campaign will be used to help expand the services provided by the deanery Catholic youth ministry office.

"This campaign provides opportunities for area teen-agers that simply would not be possible if not for the generosity of all the people who have made contributions," explained Ray Lucas, director of youth ministry for the New Albany Deanery.

"We are so thankful for the support of Diane and Fuzzy Zoeller and the support from the rest of our community," Lucas said. "I think our level of success is a good indication of the importance folks in southern Indiana place on young people."

Catholic youth ministries in the New Albany Deanery provides athletics, retreats, leadership training, youth conferences, social activities, youth Masses, and service opportunities, Lucas said, in addition to other services for teen-agers from Harrison, Clark and Floyd counties.



ON THE JOB—Seniors Andy Fitzgerald (top) and Brian Lauck (bottom) of Indianapolis work together on an interior ceiling project at the Habitat house.



LOFTY PERCH—Roncalli senior Emily Waltz of Indianapolis balances her volunteer work on the Habitat house with her school responsibilities this fall.

Parents and teen-agers can learn to negotiate issues

by Leif Kehrwald
Catholic News Service

Our 12-year-old son has developed that pre-teen stare—the one that ends with a slight rolling of the eyes which silently says, "Dad, you're getting dumber by the day."

With my son's teen years approaching, I asked several friends how they "corral" their teens. What boundaries are appropriate?

The simplicity and logic of their responses surprised me. One father said, "I rely on my gut-comfort level when negotiating with Jenny."

"Here's the premise," my friend said. "When Jenny wants to go out on Friday or Saturday night, she feels entitled to a good time with friends, and I agree. At the same time I'm entitled to a good night's sleep."

He proceeded to explain how the two of them discuss the particulars of the evening: who she's going with, the time she'll arrive home, and the consequences if she doesn't make it in on time.

He calmly explains to her that he is entitled to his night's sleep, and he won't agree to anything beyond this comfort level.

"As long as we have a negotiated agreement beforehand

rather than arbitrary rules," he said, "we don't have a problem."

Another friend's advice could be summarized in two statements: "Establish as few non-negotiables as possible, and pick your battles wisely."

This mother explained that her family has only a few "hard" rules, all firmly based in their family values.

For example, one rule is "to always tell the truth." This rule reflects the value of family trust, which is difficult to recover when compromised.

Another value this family holds is "prayer and worship together." While they don't compromise the value, they are open to negotiation as to how and when the family will be together to pray.

My friend concluded, "If you're clear on your family values, then you pick your battles around those. Write off other disturbing behavior as just the phase they're going through."

Finally, another friend advised, "Affirm their strengths more than you pick on their weaknesses."

This father of four teen-agers said he has learned "that if you expect problems from teens they will deliver. But if you communicate a genuine attitude that expects growth toward maturity they can deliver that instead."

I asked how this attitude translates into practical boundaries.

He told me about a point of tension they have dealt with often: teens tying up the telephone. He said he used to pick and nag, but that only created tension.

"So," my friend explained, "I tried to look at the problem from a positive side. Because I've always been a shy person, I realized how fortunate my children are to have lots of friends. I also realized that each of my children knows how to be a genuine, loyal friend."

During a family meeting, he told them these things. "Then I told them I had a problem concerning use of the telephone," he explained. Then he asked, "Couldn't we work out an arrangement?"

This approach to the telephone issue worked nicely.

"Well, for once I pressed the right buttons," he said. "You should have seen them brainstorming, prioritizing, compromising and coming up with a creative solution."

These suggestions come from good parents in the midst of life with teen-agers. The ideas are sound.

- Rely on your gut-comfort level.
- Base your rules in family values.
- Pick your battles wisely.
- Affirm your teen-agers' strengths.

I would add just one word of counsel. Nobody knows your child like you do, so take the guidance that sounds good and leave the rest behind.

Campus Corner

Women at Catholic Colleges share triumphs

by Heidi Schlumpf Kezmoh
Catholic News Service

CHICAGO—The nearly 200 women in United States Catholic higher education who gathered in Chicago this summer told tales of discrimination, harassment, salary inequities and lack of academic freedom.

But the women also spent the weekend sharing successful strategies, celebrating freedoms won and planning the future for an organization they hope will help Catholic and non-Catholic women find strength and resources as they continue their work in Catholic institutions of higher learning.

Participants included faculty members, administrators and students from Catholic colleges and universities across the United States.

"We want to build coalitions and find ways to draw on our collective power in order to have a stake in shaping the future of higher education at our colleges and universities," said Sharlene Hesse-Biber, director of the National Association for Women in Higher Education.

The association co-sponsored the symposium at Loyola University in Chicago with the (Kupper) College Women's Studies Program.

Keynote speaker Patricia McGuire, president of Trinity College in Washington, put a new twist on the metaphor of the lion lying down with the lamb in her address on leadership in Catholic higher education.

"I come here tonight not to talk about

victims, but heroes," said McGuire. "I come to talk about lambs who walk in the image of Daniel, not cowering in fear but towering in faith."

"Such was the heroic leadership that women gave to the past of Catholic higher education," she added. "Such must be the faith and courage of the women who will lead the future of Catholic higher education."

She encouraged the women to not let feelings of anger and despair prevail, despite the sometimes bleak prospects for women's leadership in the church. "Sometimes heroism requires putting aside our personal hurts for the sake of the larger mission," she said. Most importantly, McGuire said, women should never lose faith.

"In our faith we will find the instinct for heroism within ourselves. In our faith we will find the capacity and strength to transmit this instinct for heroism to new generations of leaders, those who will guide this flock when we are long gone," she said.

"Let them remember us as shepherds who were not afraid to search among the lions for the lost lambs," she said. "Let them remember us as lambs who become heroes, not through great and dramatic works, but through the small acts of faith and courage that give life to our mission each day. Let them remember us as the women who ensured no sleep for the lions."

The National Association of Women in Catholic Higher Education began in 1991 as a grass-roots organization of women faculty and administrators at Catholic colleges and



TWISTED TWISTER—Members of Butler University Newman Center sneak in a game of Twister while manning a table (above) for the center at the Butler Volunteer Fair on Aug. 24. At right, the new members of the IUPUI Newman Center pose for a quick shot before the opening Mass held at the center on Aug. 28. (Photos by Elizabeth Bruns)



universities. In 1992, more than 250 women from 85 Catholic institutions gathered at Boston College for the first symposium, called "Making Connections."

The second conference, "Making Connections II," featured workshops on administration, research, women's studies and academic life. They included "The Power and Perils of Feminist Pedagogy," "Being an Outsider at a Catholic Institution" and "Transform Curriculum as if Women Matter."

Looking to the future of the group, which describes itself as "an association in progress," Hesse-Biber said it must reach out to women in nontraditional fields, such as science and business, where they often feel isolated.

"It's important to deal with the issues by drawing on our strength, so we can be a force to contend with," she said. "Our power comes from the sharing of knowledge. And knowledge is power."

Nun files discrimination case against university

by Lenore Christopher
Catholic News Service

DAYTON, Ohio—Sister Lorine M. Getz says the University of Dayton did not hire her for a position because she is a woman so she has filed a complaint of discrimination against the school with the U.S. Equal Employment Opportunity Commission.

Describing herself as someone who wants to work with people and not be adversarial, she said filing the complaint was not something she would "naturally be inclined to do," but felt it was necessary.

In an Aug. 26 phone interview with the *Catholic Telegraph*, Cincinnati's archdiocesan paper, Sister Getz said the University of Dayton rejected her suggestion to hire both her and Terrence W. Tilley to head the school's religious studies department.

Instead, the university offered the job to Tilley, a professor of religion at Florida State University, even though reportedly the majority of the department's faculty supported the nun. The final decision in hiring is up to administrative officials.

University officials said they rejected Sister Getz's compromise offer because the school did not have two positions open.

"We believe we haven't done anything discriminatory and that we made the best selection, (so) we didn't feel it would be to the benefit of the university" to create a second post, said John Geiger, associate provost of the university. An EEOC supervisor in Cincinnati would not comment on the case, but Geiger said university officials filed their official response to the complaint Aug. 25.

He said the university's response was that it did not discriminate and hired the best qualified candidate, following university policies, procedures and applicable laws.

William Anderson, a member of the religious studies department who has been at the university for 27 years, said two votes were taken on the candidates for the position.

"Each time the vote was 11-6 in (Sister Getz's) favor. Ten of the 11 are senior faculty with more than 20 years of service (collectively)," he said. "Three of the four Marianist faculty, including a former provincial, all supported Lorine."

Sister Getz, a professor at the University of North Carolina-Charlotte and a University of Dayton alumna, said that she will receive a copy of the university's formal reply and six to eight months may be required for an investigation.

"I'm prepared to file (a lawsuit) if necessary," she added. As for Tilley, he says he would like to "put the headlines and controversy" behind him as he gets on with the challenge of positioning the University of Dayton to add a doctoral program on the U.S. Catholic experience.

The controversy is history, he added. "From those that I've talked to in the department, it's clear that we go forward."

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Pope sends his spokesman to Cairo

Move underscores the importance the pope places on Cairo meeting

by John Thavis
Catholic News Service

VATICAN CITY—When Pope John Paul II was preparing to make his pilgrimage to former Yugoslavian republics, it seemed strange that the pope's spokesman planned to be on another continent.

Vatican sources said the pope personally asked Joaquin Navarro-Valls, director of the Vatican press office, to attend the Sept. 5-13 International Conference on Population and Development in Cairo, Egypt. That meant the spokesman would be forced to skip the historic papal visit to Croatia Sept. 10-11 and the one-day stop in Sarajevo, Bosnia-Herzegovina, that the pope wanted to make Sept. 8.

The move underscored the importance the pope placed on the Cairo meeting, which he saw as a crossroads in the public debate on such issues as abortion, contraception and family models.

It also shows the Vatican realizes a simple truth in the age of satellites and sound bites: that having solid moral arguments is one thing, and getting them across is another.

That's why Navarro-Valls was moving out of the papal entourage and into the hallways of the Cairo conference: to get the message across.

In the weeks leading up to the conference, Vatican officials were concerned that some news coverage tended to paint the Vatican as the villain in the population debate—as an institution caught up in rigid doctrine and retro thinking. Navarro-Valls' task was to articulate the church's position with enough scientific data to be credible and enough flair to be heard above the rest of the Cairo crowd.

The 57-year-old Spaniard was well-suited to the task. A medical doctor by training, an author of books on the family and fluent in several languages (including English), he has learned how to speak through the media to the Vatican's dialogue partners and the wider public audience.

When he was appointed press spokesman in 1984, Navarro-Valls' membership in the close-knit church organization Opus Dei raised some eyebrows among reporters. But

that has turned out to be a nonissue; his journalistic background as a newspaper correspondent has been much more important. He understands the importance of a news deadline and a punchy quote.

His predecessor, a monsignor now serving as a papal nuncio, was famous among the Vatican press corps for statements that said little or nothing of significance. But when Navarro-Valls comes into the Vatican press room these days, reporters grab their notebooks.

He even answers questions, and over the years the questions have included tough ones on issues like clerical sexual abuse, papal health and Vatican finances. His comments are often, but not always, prepared in advance with officials in the Secretariat of State.

The spokesman warmed up for his Cairo assignment Aug. 31 in a Vatican briefing that showed how a few feisty remarks can sharpen the debate and perk up interest. He aimed several rather stinging salvos at Vice President Al Gore, leader of the U.S. delegation to Cairo.

The issue was abortion, and Gore had asserted the previous week that in supporting a draft document for the Cairo conference the United States was not trying to establish an "international right to abortion."

For the Vatican and Navarro-Valls, it was important not to let that perception stick in the public mind. The Vatican spokesman did his best to knock it out, saving Gore was contradicted by the very text of the Cairo document and the definition of terms it uses.

Navarro-Valls went on even to dismiss Gore's remarks linking conflict in Rwanda to overpopulation.

"How does he explain the fact that Tutsis and Hutus were already fighting 200 years ago when there was no question of population problems in Rwanda?" the spokesman said.

The pope was also counting on Navarro-Valls to make it clear to the world that church concerns go well beyond the issues of abortion and birth control. Vatican officials believed the Cairo draft document, in the name of "empowerment" and "reproductive rights," would sanction practices that weaken the family, undercut responsible sexuality and threaten couples with government intrusion.

Navarro-Valls aimed to cut through

what he called the "ambiguous" language of the document to give concrete examples. At his press briefing, for example, he questioned how many Americans would vote for a law giving abortions to adolescents without parental consultation. Yet through the Cairo document, this is what the Clinton administration is proposing for the rest of the world, he said.

He also sought to draw an important distinction, saying this should not be portrayed as a showdown between "the Vatican vs. the United States." The Vatican's argument is not with the United States but with the positions of "this administration," he said, repeatedly emphasizing the word "this."

If the tone was aggressive, it was no accident. That's the way to make the news, and the U.S. headlines the next day proved it. Once again, the Vatican got its message across.

In a Sept. 1 op-ed piece in *The Wall Street Journal*, Navarro-Valls said that for the Vatican, the Cairo conference is "a crucial challenge to Christianity's most fundamental doctrine on the sanctity of life as it is to come to be and exist in the family."

"The Holy Father is not merely defending a sort of odd Catholic view about life and family," Navarro-Valls wrote. "He is pointing to the key issue on which future humanity must make a choice. This issue of human life and population undergirds all others."

Many insist there is a world population crisis and that the world can hold only so many people, said Navarro-Valls. So the end of controlling population justifies "the means of achieving it," he said.

Pope still hopes to visit Sarajevo

VATICAN CITY (CNS)—As this issue went to press Sept. 6 Pope John Paul II still said that he wanted to visit Sarajevo Sept. 8 despite security risks. He ordered Vatican officials to conduct further talks with U.N. and Bosnian political leaders about the trip's dangers, said Joaquin Navarro-Valls, papal spokesman.

Another Vatican official said that the pope will go if security guarantees are given, but would not make the trip if the guarantees



Joaquin Navarro-Valls

Based on that hypothesis, he said, "human beings cannot be expected to live by the ethical laws that the pope, following natural law and reason, proposes and insists on." And governments then want to impose a system to control "the reproductive act's consequences," he said.


If the pope "is largely isolated and alone, as many would have it," in his opposition to artificial birth control and abortion being promoted as ways to control population, Navarro-Valls said, it may be "because modern thought and politics have embraced principles that cannot enhance human worth and destiny."

If the pope "is free enough and courageous enough to stand firm" while everyone else compromises, he added, "it must mean something more is going on here than a mere exercise of political will. Civilization is at stake."

are lacking. The final decision was not to be made until 24 hours before the trip's start, said the official.

Navarro-Valls said Sept. 1 that people on the Vatican's contact list included Bosnian Serb leader Radovan Karadzic, who strongly opposes the trip and has said he cannot guarantee the pope's safety.

Navarro-Valls said that despite the "precautions and tense situation," the pope is confident that within a few days "it will be possible to have the guarantees."



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Episcopal church adds St. Ignatius feast to its liturgical calendar

Convention delegates in Indianapolis also hears an upbeat report on Catholic-Anglican relations

by Catholic News Service

INDIANAPOLIS—The House of Bishops of the U.S. Episcopal Church has added the feast of St. Ignatius of Loyola to the Episcopal liturgical calendar.

Issues of Episcopal Church teaching on sexuality and sharps cuts in the church's national budget were among top issues at the 1994 General Convention, held in Indianapolis Aug. 24-Sept. 3. But the 1,000 Episcopal bishops, priests and laity in attendance also addressed a wide range of other issues, including a recently published pastoral letter on racism by their bishops.

They heard an upbeat report on Catholic-Anglican relations from Catholic Archbishop Oscar A. Gomez of Mobile, Ala., chairman of the Committee on Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

He cited significant recent signs of progress in Catholic-Anglican dialogue and argued that "it is precisely because of the closeness of our churches that the appearance of any disagreement or difference between us...loom large in our minds."

There was little debate among the bishops before their decision to include in the sanctoral cycle of the Book of Common Prayer the feast of St. Ignatius, 16th-century founder of the Jesuits, an order whose members were once banned from Anglican England under penalty of death. St. Ignatius' observance was set for July 31, the same day his feast is observed by Roman Catholics.

In response to questions about the appropriateness of placing a leading figure of the Catholic Counter-Reformation in the Anglican liturgy, Bishop Frank Griswold of Chicago, chairman of the Liturgical Commission of the Episcopal Church, described the Spanish-born saint as one of the most exemplary figures of the 16th century.

He cited the importance of the healing of memories in the progress of Catholics and Anglicans toward Christian unity.

Bishop Griswold, who is also Episcopal co-chairman of the Anglican-Roman Catholic Dialogue in the United States, is to be a leader of a pilgrimage Nov. 2-10 of U.S. Catholic and Episcopal bishops to Canterbury and Rome. Also leading the pilgrimage is Bishop John J. Snyder of St. Augustine, Fla., Catholic co-chairman of the U.S. dialogue.

At the end of the pilgrimage Bishop Griswold, who has described himself as one of many Anglicans nourished by the Ignatian Spiritual Exercises, plans to stay on in Italy to visit the Ignatian shrine at La Storta.

Archbishop Lipscomb attended the first two days of the General Convention as leader of a Catholic observer delegation but had to leave before his report came out on the agenda Aug. 26. Christian Brother Jeffrey Gros, associate director of the NCCB Secretariat for Ecumenical and Interreligious Affairs, delivered the archbishop's written report in his place.

In the report Archbishop Lipscomb recalled "an almost palpable gloominess in the air" in 1991 when the Vatican gave its response to the 1981 "Final Report" of the first Anglican-Roman Catholic International Commission, known as ARCIC I.

The gloominess, he said, came from the Vatican's negative judgments on some aspects of that report and its request for clarifications on four points concerning Eucharist and four points concerning ministry and ordination.

But he reported that the requested clarifications were submitted to Rome by the second international commission, ARCIC II, along with similar comments from national dialogue groups such as those in Canada and the United States.

These, he said, led to a Vatican response this spring saying that "the clarifications have indeed thrown new light on the questions.... The agreement reached on Eucharist and ministry by ARCIC I is thus greatly strengthened and no further study would seem to be required at this stage."

He said this does not mean that all Anglican-Roman Catholic differences over ministry and authority have been resolved.

"The 1981 'Final Report' raised but left unresolved a number of questions related to authority in the church," he said. "And our difference concerning the ordination of women was not taken up.... In other words, 'Stay tuned.'"

Archbishop Lipscomb cited as another major sign of progress between the two churches the recent ARCIC II report, "Life in Christ: Morals, Communion and the Church." He quoted from the report the statement that Catholics and Anglicans "share the same fundamental moral values. Even on those particular issues where disagreement exists, Anglicans and Roman Catholics, we shall argue, share a common perspective and acknowledge the same underlying values. This being so, we question whether the limited disagreement, serious as it is, is itself sufficient to justify a continuing breach of communion."

The archbishop cited the numerous Catholic-Episcopal

diocesan covenants in recent years and the collaboration of their national associations of ecumenical officers on various programs and projects as examples of joint witness and collaboration that are growing alongside the theological dialogue.

Before the General Convention met, the lack of a draft teaching statement on sexuality provoked national controversy. The draft, to be discussed and voted on by the House of Bishops, drew sharp criticisms from some Episcopalians who said it did not clearly uphold traditional Christian teachings on the sanctity of marriage and was too accepting of homosexuality as an alternative lifestyle.

After intense debate, the bishops overwhelmingly approved a revised statement, restyled as "a pastoral study document" and modified to more strongly reaffirm the church's traditional teaching on sexual relationships.

At first they added as an appendix an alternative statement signed by 101 bishops that said the only appropriate sexual activity is within heterosexual marriage.

But Bishop John Spong of Newark, N.J., introduced a second alternative statement, signed by 52 bishops, declaring that sexual orientation is "morally neutral" and affirming the value of "faithful, monogamous" homosexual relationships.

The bishops then agreed that neither alternative statement should be attached to the official study text, but both alternative statements should also be made available to church members as part of the ongoing dialogue.

A proposal to cut back funding of national offices and programs by more than 20 percent, to a budget of \$28 million, provoked extensive debate over the nature of program cuts and the best formula for determining how much local churches should contribute to national operations. The budget cutback was announced as a result of declining revenues in Episcopal dioceses.

The General Convention, the highest decision-making body of the U.S. Episcopal Church, meets every three years. It is made up of two chambers, the House of Bishops and the House of Deputies, which is formed by equal numbers of priests and laity elected in diocesan conventions. During the convention the two houses meet both individually and jointly.



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Cardinal says Croatia trip will strengthen prayers for peace

by Catholic News Service

MILAN, Italy—Pope John Paul II's trip to Croatia will be an occasion to strengthen prayers for peace in the former Yugoslavia, said Cardinal Franjo Kuharic of Zagreb, Croatia.

Prayers will be offered "so that injustices suffered by people will be corrected," he said in a Sept. 1 interview in the Milan-based Italian Catholic newspaper, *Avvenire*.

The pope plans to visit the Croatian capital Sept. 10-11 to celebrate the 900th anniversary of the founding of the Zagreb Archdiocese.

The pope's visit will be brief because of his physical pain, said the cardinal, referring to surgery earlier this year to repair the pope's broken thigh bone.

"He wanted to visit one of our cities which suffered during the war, but he will not be able to," said Cardinal Kuharic.

Regarding the fighting in the former Yugoslavian republics, the cardinal said that religion is not responsible for the war crimes committed.

"Those who have committed crimes have done them as members of the church, but because they felt alone in the temptation of hate," he said.

"Violence and many injustices have been committed against the freedom, peace and rights of Croats," he said.

The pope's trip "will be very important in stimulating the religious, moral and spiritual renewal" of Croats after decades of communist rule, he said.

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BOOK REVIEW

Notre Dame shakes it down

SHAKE DOWN THE THUNDER: THE CREATION OF NOTRE DAME FOOTBALL, by Murray Sperber, Henry Holt and Co. (New York, 1993).

by Bill Beck

Breathes there a kid in the Indianapolis Archdiocese who hasn't thrilled to the gridiron exploits of the Notre Dame Fighting Irish?

Three generations of Hoosiers have followed the fortunes of Notre Dame football through thick and thin for most of the 20th century. Long before Lou Holtz came to coach in the shadow of the Golden Dome at South Bend, others woke up to the echoes for generations of Notre Dame's real and subway alumni.

That's the subject of Murray Sperber's fascinating new book. Sperber, an associate professor of English and American Studies at Indiana University in Bloomington, has written the definitive work on the early years of Notre Dame football, from the Gus Dorais-Knutte Rockne team of 1913 to the coming of Frank Leahy as coach in 1941.

In many ways, they were the golden years of Fighting Irish football. They included the great teams of the Rockne era during the 1920s—George Gipp, Rockne's "win one for the Gipper" speech at halftime of the 1928 Army game, Grantland Rice and

the four horsemen, and Pat O'Brien and Ronald Reagan in the movie, "Knutte Rockne, All-American."

There's probably not a Hoosier alive who doesn't recognize at least a couple of the names and events in the above list, and most of them are shrouded in the mists of myth and nostalgia. What Sperber does so well in "Shake Down the Thunder" is strip away the layers of myth and present what is one of the fascinating sports stories of twentieth century America.

Far from being a football factory, Notre Dame in the 1920s was a fairly small, fairly poor Catholic university that aspired to developing an academic reputation. Rockne was a certified football genius, although not "St. Knute," as his legion of fans like to believe. Rockne was the prototype of the modern coach, endorsing everything from Studebakers to shoulder pads, signing contracts with equipment manufacturers and running a very lucrative football camp at Culver Military Academy.

Rockne's football system stressed speed and quickness, and his Notre Dame shift dominated college football for more than a decade. But Rockne also had the ability to stack the deck in favor of his Fighting Irish; football coaches in the 1920s were allowed to select the game officials, who were often local sportswriters. Rockne was a master at the selection process.

The Notre Dame coach also had a nationwide network of alumni and boosters who were willing to stock parochial school

systems for talented high-schoolers and subsidize promising football players. Notre Dame, however, did nothing that other football powers of the day didn't do, and one of the more fascinating portions of the book is Sperber's explanation of the sometimes difficult relationship that characterized Notre Dame's relations with the Big Ten. Fighting Yost, the Michigan athletic director, despised Rockne and Notre Dame and worked diligently to black Notre Dame's membership in the Big Ten.

Sperber shows how the rise of Notre Dame football was partly a product of the anti-Catholicism of the Klan era of the 1920s. One of the big victories of the program early in Rockne's tenure was over Georgia Tech at Atlanta, and Notre Dame eventually dropped the University of Nebraska because of the rabid anti-Catholicism of the fans in Lincoln. The Holy Cross Brothers and Priests sanctioned the rise of a big-time college football program at Notre Dame, partly to serve as a counterweight to the strength of the Ku Klux Klan in Indiana.

Sperber devotes a great deal of attention to the role that the Holy Cross Fathers and Brothers played in shaping the academic and athletic culture at Notre Dame. Of particular interest is Sperber's account of the administrations of Father Charles O'Donnell and John O'Hara. Far from being overseers of the Notre Dame football factories, O'Donnell and O'Hara were academics sensitive to what a successful football program could do for the university's academic reputation. Still, for much of the early history of Notre Dame football, the administration refused to allow the football team to play in post-season bowls, even though the payout would have helped finance other Notre Dame programs; the Holy Cross Fathers running the school reasoned that the travel time required for post-season play was detrimental to the football team's academic careers.

Sperber discovered Rockne's correspondence in the basement of the Notre Dame Athletic Department and used the letters and reports to great effect in "Shake Down the Thunder." He writes beautifully about the university policies that swirled about the football team, the role of sportswriters in filling stadiums and creating the myth of Notre Dame football, the economics of big-time college football in the 1920s and 1930s and the impact of the athletic reform movement in the early part of the twentieth century.

"Shake Down the Thunder" is a pure delight and the dawn of college football in America. Anyone who has ever sung along to the strains of the Notre Dame Victory March should read this book.

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+ Rest in Peace

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

† AHAREN, Louis, 95, St. Christopher, Speedway, Aug. 26. Father of Patricia A. Emery, grandfather of one.

† BULLOCK, Carroll Joseph, 64, St. Malachy, Brownsburg, Aug. 23. Husband of Laverne; father of Carol Jo Berzeny, Vicki Lee Pease, Cathy Ann Combs, Roseline Kay Roberts, Jodi Lynn Hanan and Joseph Patrick Bullock, brother of Dale and Richard, grandfather of eight.

† CHRISTENBERRY, Thomas C., 73, Christ the King, Indianapolis, Aug. 26. Husband of Mary Ann Marks-Christenberry; father of Thomas C. W. Michael and Stephen M., grandfather of five.

† CUNNINGHAM, James W., 44, St. Elizabeth, Cambridge City, Aug. 18. Husband of Karen; father of James, Joseph, Ann Michelle Wicker, Catherine and Angelina; son of Jack and Sara Ann, brother of Mark, Mike and Jon, grandfather of three.

† GOEBEL, Florence, 89, Prince of Peace, Madison, Aug. 29. Mother of Charles Lehnert, Mary H. Tingle and Norma Tingle; step-mother of Alfred Goebel, Richard Goebel, Vincent Goebel and Mary Stevedy, grandmother of ten, great-grandmother of 14.

† KRUEER, Urban W., 83, St. Mary of the Knobs, Floyd Knobs, Aug. 23. Father of Anthony C., Urban A., Alma Graf, Rita Ward, Linda Wells and Vivian Constantine; brother of Irene Battliner, grandfather of 16, great-grandfather of 13.

† MILTON, Patricia Williams, 24, St. Lawrence, Indianapolis, Aug. 25. Wife of Thomas, daughter of James and Umberto Williams.

† RIPLEY, Bernadine J. Haberstock, 77, St. Christopher, Speedway, Aug. 25. Mother of Mary J. Perkins, Elizabeth A. Hopper,

sister of Andy Haberstock, Mary Floise and Elmira Murphy, grandmother of three.

† SYLVESTER, Dorothy G., 63, St. Pius X, Indianapolis, Aug. 24. Wife of William A. P.J., Ann, Katie and Jody Canine; sister of Ed Gass, Patricia Norman, Susie Johnson and Carol Hill, grandmother of one.

† TURNER, Elizabeth L., 78, Sacred Heart of Jesus, Jeffersonville, Aug. 23. Mother of Martha A. McKeough, sister of Robert H. Lessman and Helen L. Casey, grandmother of four, great-grandmother of one.

† TYSON, Evelyn May, 82, Little Flower, Indianapolis, Aug. 23. Sister of James C. May and Isabel Michael.

*Sister of St. Joseph
Aloysia Soland,
87, dies Aug. 27*



Sister of St. Joseph Aloysia Soland, 87, died on Aug. 27. She was a nun for 69 years.

Sister Aloysia taught at many schools throughout the United States. In the Archdiocese of Indianapolis, Sister taught at St. Roch and Sacred Heart, both in Indianapolis.

At age 62, Sister Aloysia earned her license to practice nursing. She worked at a nursing home in St. Louis, Mo. She was also the first nun to be president of the Missouri State Nursing Association.

Sister Aloysia is survived by her siblings Louise Schnepf, Rose Sheehan and Emerson Soland.

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Women religious told they must look to the future

More than 900 women religious, representing 88,000 sisters, attend national assembly in Chicago

by Heidi Schlumpf Kezmoh
Catholic News Service

CHICAGO—Now is the time to look to the future, U.S. women religious were told by the president of the Leadership Conference of Woman Religious.

Women religious must set their own direction, and "our compass is Christ, our sails are woven of faith and hope, courage and love," said Mercy Sister Doris Gottemoeller.

She addressed the more than 900 women religious from 380 congregations who gathered for the LCWR national assembly Aug. 26-30 in Chicago. The leaders represent 88,000 sisters in the United States.

She likened the "unseen forces" or pressures on women's religious life to "winds coming from the four compass points."

From the east, Sister Doris said, came expectations of the institutional church, "whether Roman or American," in conciliar documents, canonical requirements, diocesan policies and procedures. Such influences "led to renewal, but also created tension with orders' own insights, she added.

From the south came "the winds of liberation theology," she said. From the west came forces of U.S. society and culture, forcing sisters to adapt lifestyles and ministries to meet new needs and to adjust to revolutions in science, technology, communications and the political and social orders.

From the north came "the steady influence of our own founding charisms and sound traditions," Sister Doris said.

But she encouraged the women to invoke the wind that comes from another direction—"the breath of the Spirit that blows where it wills."

Her address capped off four days of liturgy, workshops and general sessions under the theme, "Breath of the Spirit

Winds of Change." Sister Doris, who also is president of the Sisters of Mercy of the Americas, said renewal in the church has often meant looking back, but that now is the time to look forward into the future.

"There was no golden age of religious life," she said. "There were only women and men, human as we are, who loved God, cared for persons in need and dared to dream. We are human, as flawed and gifted as they were, and still in touch with the dream."

To "betried the wind" women religious must answer what Sister Doris called "the depth questions" including the issue of ecclesial identity. "How important are we to the church, and how important is membership in the church to us?"

"Clearly, what has not always existed in the church need not always exist," she said. "Neither religious life in general nor apostolic religious life in the form in which we know it today is essential to the constitution of the church." However, she continued, it is a gift to the entire Christian community.

Part of the identity issue is membership in the church. Some women religious are saying that while they are comfortable in their communities they do not feel at home in the Roman Catholic Church, Sister Doris said.

She said women's religious orders desire recognition in the church "despite the growing pain caused by the transformation of our consciences as women and our realization that the church itself institutionalizes sexism within and fails to denounce it outright."

Love for Christ and the community must sustain a commitment to membership in the church, she added, because "to allow ourselves to be alienated" is to give up a brightness and be exiled "from our true home."

The upcoming world Synod of Bishops on religious life was on the minds of many participants at the conference, and Cardinal Joseph L. Bernardin of Chicago touched on the topic in his homily at an Aug. 27 Mass.

"I hope that the synod will bring into clear focus the true beauty of consecrated life in its various manifestations and the tremendous contribution it makes to the church and society through its witness and ministry," he said.

The cardinal said he was striving to put "surface issues" in

perspective in preparation for his contribution to the synod. "I will point out that we live in a time of crisis for consecrated life, but also a time of creativity," he said.

Creating tensions for religious as they try to live the Gospel and help the poor, he said, are the realities of aging members, rising health care costs, and pressures from society's emphasis on individualism and consumerism.

Immaculate Heart of Mary Sister Amata Miller tried to get creative juxta flowing in her August 27 address. "Winds of Challenge."

Fidelity to our Gospel call in these times calls for creativity, courage, commitment, flexibility and integrity," she said. She cited six specific challenges to women religious: challenges of the world's poorest, of systemic change, of employment, of sustaining life, of the age of anxiety and of nurturing nascent hope.

Those attending the LCWR assembly took up some of those challenges in their business meeting on the final day of the conference. They passed a statement that presses the U.S. government to sign three U.N. documents that further human rights around the world—the U.N. Convention on Social and Cultural Rights, the U.N. Convention on the Elimination of All Forms of Discrimination Against Women, and the U.N. Convention on the Rights of the Child.

The sisters, many of whom sponsor major hospitals and health care systems across the country, also overwhelmingly approved a resolution calling for universal health coverage "for all those resident in the United States."

"This resolution passed virtually by acclamation," said Sister Margaret Cafferty, LCWR executive director and a member of the Sisters of the Presentation of the Blessed Virgin Mary.

"Our members want to be on record—and want our congressional delegations to know our concern—for comprehensive, truly universal health care coverage," she said. "We deliberately chose the word 'resident' rather than simply 'citizen' to express the breadth of that concern."

Precious Blood Sister Andree Fries of O'Fallon, Mo., new LCWR president, said she is hopeful about the synod on religious life, scheduled for October. "We're looking for some encouragement and celebration of religious life," she said.

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