

Pope calls for talks on papal authority

Encyclical apologizes for times when Catholics have contributed to divisions among Christians

by Cindy Wooden
Catholic News Service

VATICAN CITY—As a concrete sign of his commitment to Christian unity, Pope John Paul II called for a new discussion of the thorniest issue dividing Christians: the authority and ministry of the pope.

In an encyclical letter on ecumenism released May 30 at the Vatican, Pope John Paul said the unity of all Christians is God's will and is at the heart of the mission Christ entrusted to his followers.

The encyclical, "*Ut Unum Sint*" ("That They May Be One"), ends with a call to "everyone to renew their commitment to work for full and visible communion" and with a specific exhortation to bishops "to be especially mindful" of their mission and duty to work for Christian unity.

The pope apologized for times when Catholics have contributed to the divisions among Christians and for ways in which Catholics have contributed to other Christians' difficulty in accepting the ministry of the bishop of Rome.

"The Catholic Church's conviction that in the ministry of the bishop of Rome she has preserved, in fidelity to the apostolic tradition and the faith of the Fathers, the visible sign and guarantor of unity constitutes a difficulty for most other Christians, whose ministry is marked by certain painful ecclesiological situations," he wrote.

"To the extent that we are responsible for these, I join my predecessor Paul VI in asking forgiveness," the pope said.

When Christians enter into a dialogue with one another, he said, both sides must make an examination of conscience because division "is an evil from which we need to be healed."

"All the sins of the world were gathered up in the saving sacrifice of Christ, including the sins committed against the church's unity, the sins of Christians, those of the pastors no less than those of the lay faithful," he said.

Christians must enter into dialogue motivated by love and with a humble awareness that mistakes and offenses were made by both sides, the pope said.

In that spirit, he said, legitimate differences will be seen as sources of enrichment for the entire Christian community rather than as obstacles to unity or even sources of tension and conflict.

"Legitimate diversity is in no way opposed to the church's unity, but rather enhances her splendor and contributes greatly to the fulfillment of her mission," the pope said.

At the same time, the search for Christian

unity must be a search for the truth about Christ and his will for the community of believers, the pope said.

"To uphold a vision of unity which takes account of all the demands of revealed truth does not mean to put a brake on the ecumenical movement," he said. "On the contrary, it means preventing it from settling for apparent solutions which would lead to no firm and solid results."

True Christian unity must include a common understanding of the profession of faith and the sacraments as well as bonds of communion between members of the hierarchy, he said.

While praising the advances made in the ecumenical movement in the 30 years since the Second Vatican Council, especially the growing frequency of ecumenical prayers services and common work for justice and peace, the pope said Christians cannot be content with what has been accomplished.

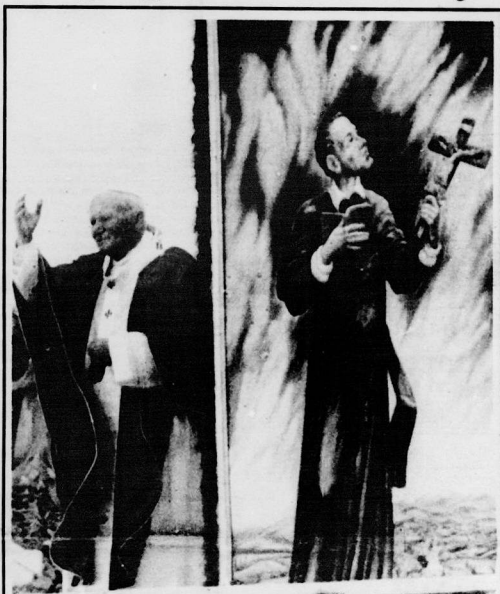
"The greater mutual understanding and the doctrinal convergences already achieved between us ... cannot suffice for the conscience of Christians who profess that the church is one, holy, catholic and apostolic," he said.

"The ultimate goal of the ecumenical movement is to re-establish full visible unity among all the baptized," the pope said.

To achieve that unity, he said, agreement must still be found in several areas:

• "The relationship between sacred Scripture, as the highest authority in matters of faith, and sacred tradition, as indispensable to the interpretation of the Word of God."

- The meaning of the Eucharist.
- Ordination as a sacrament.
- Church teaching on Mary.
- The teaching authority of the pope and bishops.



POLAND MASS—Standing next to a portrait of St. Jan Sarkander, Pope John Paul II waves to a crowd during Mass May 22 in Krakow, Poland. Skoczow is the birthplace of the saint, whom the pope canonized a day earlier in the Czech Republic. European Protestant leaders were critical of the canonization. See story on page 21. (CNS photo from Reuters)

Schisla named director of public policy information

He will build network to alert Catholics about legislative issues

Charles J. Schisla has been appointed by Archbishop Daniel M. Buechlein to the newly-established position of director of public policy information for the Archdiocese of Indianapolis. Schisla has been a staff member of the archdiocese's Catholic Communications Center since 1988.

The appointment will be effective on July 1.

In his new position, Schisla will serve as the liaison between the archdiocese and the Indiana Catholic Conference (ICC), an organization which represents the five Roman Catholic dioceses in Indiana on matters of public policy.

Archbishop Buechlein said that the director of public policy information will be responsible for building and maintaining an information network which can alert Catholics in all regions of the archdiocese to significant legislative and public policy issues.

"The need for this kind of network has become increasingly obvious in recent years," the archbishop said. "Government initiatives in a wide range of areas—including life issues, educational concerns, welfare reform measures, economic and tax questions, and many other areas of vital concern—require us to do a much better job of keeping the Catholic community informed."

"We are fortunate to have on staff a

ability to make effective use of the instruments of modern communications and technology.

In accepting this new position, Schisla said: "I am grateful to Archbishop Buechlein for offering me the opportunity to help make the Catholic community's voice heard more effectively in matters of public policy. I believe we have a great contribution to make in the discussions that are taking place today on a growing number of key issues. I want to do whatever I can to help the archbishop and the ICC inform Catholics about these vital issues. I look forward to helping facilitate

(See SCHISLA, page 2)



Charles J. Schisla

veteran communicator who knows the ins and outs of all levels of government, but who also is fully aware of the needs and concerns of our archdiocese," the archbishop said. "I am very pleased that, after more than 26 years in our communications ministry, Chuck is willing to take on this important new responsibility."

Besides his service in the Catholic Communications Center, Schisla was the volunteer ICC coordinator in the early 1980s. A life-long resident of Indianapolis, he is well known in the local community, the archdiocese and throughout the United States as a communications professional who is deeply concerned with the church's

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SEEKING THE FACE OF THE LORD

Archabbot Timothy taught us about peace

by Archbishop Daniel M. Buechlein, OSB

This past Tuesday I went to St. Meinrad to celebrate at the last Mass at which Benedictine Archabbot Timothy would preside as archabbot. This Friday the monastic community elects his successor. I wanted to be present with Archabbot Timothy and the monastic community because I was a resident member of the community for 37 years. Ten of my years as a monk and as rector of the seminary were spent in obedience to Archabbot Timothy. In addition to this spiritual relationship, the retiring archabbot is a friend. Under his leadership and, together as archabbot and as seminary rector, we faced some substantial challenges in changing times.



Archabbot Timothy doesn't like public notoriety, something that made his tenure as abbot a generous sacrifice for the community. I suspect this is also one of the reasons he has chosen to forego the privileges of a retired archabbot and to return to the monastic ranks as Father Timothy. Yet anyone who has literally spent 17 years of his life in spiritual leadership deserves to be acknowledged for outstanding service to the church, especially in the circumstances of our day.

Spiritual leadership demands strength of character, unwavering confidence in God's grace and the Holy Spirit's gifts of wisdom, understanding and fortitude. No one can

claim these gifts of his or her own accord. Yes, there is the grace of office; God gives the gifts one needs to do what God calls one to do. But we humans have the free freedom to say "no" to God's call and to his grace. And these days it seems that many people do say "no," and more people than we care to admit do not remain faithful to God's call. The archabbot, who did not seek to be elected superior of the monastic community, said "yes" for 17 years of faithful service and now he will serve the church and the monastic community as a priest under obedience to a new archabbot.

I suspect the former Archabbot Timothy will be remembered in St. Meinrad's history as a great builder. He built a new monastery and a new library. He directed the major renovation of the old monastery complex and accomplished all of the preliminary planning and fundraising to enable the new archabbot to renovate the archabbey church. He built up a substantial endowment to provide more security for the monastery's apostolate of education and formation for ministry. I add my applause to that of the archabbot's friends and alumni of the schools. But to dwell on these accomplishments would be to miss the point of why someone like Father Timothy serves as he did and will continue to do.

Monastic life has a specific purpose that takes priority over any monastic apostolate or the administration required to accomplish the monastic mission. Monks become monks to bear witness to all the world that there is a kingdom far greater than life as we know it. The primary expression of a monastery's faith in the kingdom that is to come is its communal and solitary prayer which St. Benedict calls the *Opus Dei*, the "work of God."

Monastic life places praying the Liturgy of the Hours and the celebration of the Eucharist at the center of every day of every week of every year. The monastic apostolates flow from this centerpiece of prayer and are secondary to prayer. It is the challenge of the archabbot to provide the vision and the leadership to maintain the monastic mission in a realistic balance. Archabbot Timothy can leave his "tour of duty" with the satisfaction that monastic prayer and observance continue with great strength at St. Meinrad. More than many of us will ever know, his leadership and the monastic mission of St. Meinrad Archabbey are an unsung gift for our local church in Indiana.

The transition of leadership in a monastic community like St. Meinrad provides a fine occasion to reflect on the challenge of spiritual leadership which many of us carry in various and distinctive roles in the church and in family life. How does one find peace of mind and heart and soul when facing challenges in our respective roles in the journey of life? How do we experience the Easter "Peace be with you" of Jesus in good times and in bad? Recall, at the Last Supper, Jesus wished his followers "Peace," as he set off on his way to the Cross!

Cardinal Joseph Ratzinger once wrote that the witness of Jesus teaches us two things about authentic peace: He released us from the captivity of comfortable lies and He taught us the value of generous sacrifice. True and generous sacrifice are the ingredients of spiritual peace. I submit that Archabbot Timothy taught us something about peace.

For a more intimate profile of Archabbot Timothy, I invite you to read the article about him on page 3.

EDITORIAL COMMENTARY

Imposing moral beliefs in a democratic society

by John F. Fink Editor, The Criterion

The pope's teachings about life and death in his encyclical "Evangelium Vitae" ("The Gospel of Life") seem to be accepted by all Catholic theologians, whether they are considered liberal or conservative.

Jesuit Father Richard A. McCormick wrote in *America* magazine that the encyclical's "strongest statements concern abortion and euthanasia, and I believe that virtually all Catholic moral theologians support these prohibitions."

And Father Richard McBrien wrote in his syndicated column, "The encyclical's central teaching on abortion and euthanasia is clear and one would expect that it would elicit virtually unanimous acceptance by theologians."

Where disagreement will undoubtedly come is not with questions of the morality of abortion or euthanasia but with what the pope says about legal and political implications, especially as they apply in a pluralistic and democratic society.

You've heard the arguments: that our public moral standards depend on a consensus view of what's right and wrong, that we can't impose our morality on others who don't believe the same way we do, or that laws must take account of and accept the convictions of the majority.

But the pope says that "democracy cannot be idolized to the point of making it a substitute for morality or a panacea for inhumanity. Fundamentally, democracy is a system. Its morality depends on the morality of the ends which it pursues and of the means which it employs. . . . The value of democracy stands or falls with the values which it embodies and promotes."

He says that the purpose of civil law is "that of ensuring the common good of people through the recognition and defense of their fundamental rights, and the promotion of peace and of public morality," and he says that the "first and fundamental among" those rights "is the

inviolable right to life of every innocent human being."

He quotes St. Thomas Aquinas as saying that "when a law is contrary to reason, it is called an unjust law; but in this case it ceases to be a law and becomes instead an act of violence." He says that "laws which

Total Catholic Education Fund awards \$32,135 in grants, loans

The Office of Catholic Education announced that \$32,135 has been awarded in grants (to parishes and schools) and loans (to individuals).

The Total Catholic Education fund enhances the educational effectiveness of education in the archdiocese, according to Rev. Camp, associate director of Catholic Education.

"The TCE fund received more requests at this deadline than any previous deadline," said Camp. "Requests totaled \$255,600, for educational projects and programs to strengthen the knowledge and competencies of Catholic educational leaders, teachers, religious education administrators, and catechists."

"The demand far exceeded the \$32,000 available at this deadline," Camp said. "Nevertheless, we are encouraged by the quality of applicants who have a deep desire to improve their expertise and skill levels in the ministry of Catholic education in religious education and school programs throughout the archdiocese."

Grants and loans come from the interest received from the Total Catholic Education Endowment Fund, which is a part of the Catholic Community Foundation.

Twenty-one grants and loans were awarded, including 10 loans to current educators to pursue advanced degrees in school administration and religious educa-

tion programs. Four participants of the newly-created archdiocesan Leadership Development Program received funds to pursue certification as Catholic school principals.

The program was started by Annette "Mickey" Lentz, associate director of schools for administrative personnel and professional development. It was initiated to identify current teaching personnel with potential administrative talent.

The 25 participants in the program meet quarterly to discuss the principal's role in a Catholic school. Lentz said, "Meeting with these young leaders has been an exciting opportunity to discuss the Catholic school principal as a spiritual, educational, and managerial leader. These young educators represent the future of Catholic schools."

Some grants will serve several educators, including a grant to the tri-parishes of Tell City for training parish teams in the program: "Faith: Family Style."

Also a grant to the New Albany Special Education committee will train special needs children. And a grant to the St. Bartholomew, Columbus religious education program will sponsor a parish workshop on "Building Community: Re-imagining Parishes."

The next deadline for grant or loan applications is Oct. 2, 1995 at the OCE.

authorize and promote abortion and euthanasia are therefore radically opposed not only to the good of the individual but also to the common good; as such they are completely lacking in authentic juridical validity. Disregard for the right to life, precisely because it leads to the killing of the person whose society exists to serve, is what most directly conflicts with the possibility of achieving the common good. Consequently, a civil law authorizing abortion or euthanasia ceases by that very fact to be a true, morally binding civil law."

And he concludes that "abortion and euthanasia are crimes which no human laws can claim to legitimize. There is no obligation in conscience to obey such laws; instead there is a grave and clear obligation to oppose them by conscientious objection."

The pope is explicitly telling politicians that they can no longer get away with saying, "I'm personally opposed to abortion, but. . ." He says that civil leaders have a duty to support life and that "no one can ever renounce this responsibility, especially when he or she has a legislative or decision-making mandate, which calls that person to answer to God, to his or her own conscience and to the whole of society for choices which may be contrary to the common good."

In light of the pope's encyclical, we Catholics must insist that our public officials defend the sacredness of life from conception till natural death.

Father Bonke jubilee

The date of the silver jubilee Mass for Father James Bonke was omitted from the May 26 story. It will be on June 4 at 3 p.m. at SS. Peter and Paul Cathedral.

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Schisla named to new post of director of public policy information

(Continued from page 1)

communication among Catholics in central and southern Indiana and officials in local, state and federal governments."

As the archdiocese's first full-time director of public policy information, Schisla will work closely with Thomas Gaybrick, archdiocesan secretary for Catholic Charities, and Desmond Ryan, executive director of the ICC, to establish programs that will facilitate communication between the ICC and representatives of archdiocesan parishes and agencies.

Schisla will also collaborate with other archdiocesan offices, including the Office of Pro-Life Activities and the Office of Catholic Education, to help ensure timely responses to legislative and public policy concerns in their respective areas.

According to William R. Bruns, executive director of the archdiocese's Office of Communications, Schisla's current responsibilities will be shared among current staff members until more permanent arrangements can be made.

ST. MEINRAD ARCHABBOT TO LEAVE POST

'Monastic life is my cup of tea'—Archabbot Timothy

Archbishop Schulte: 'Do you like to get up early? . . . Well, you're going to have to do an awful lot of that if you join the monastery'

by Margaret Nelson

Archabbot Timothy Sweeney will become Father Timothy on June 2, when St. Meinrad Archabbey elects a new abbot. Recently, the leader of one of the country's largest seminaries discussed influences on his life of work and prayer in the Benedictine monastery—and his hope to work in a parish.

"I was undoubtedly influenced by the parish priests at St. Philip (Neri in Indianapolis). When you look back, St. Philip's was a community and the community was St. Philip's," said Archabbot Timothy. The priests were: Father James Barton, now director of the Mission Office; Father Hilary Meny; and the late Father Raymond Moll and Msgr. Albert Busald.

"When I was in the sixth or seventh grade, the whole idea about the priesthood entered my thoughts. My brother Jim, three years older than I, went to St. Meinrad. So I went to St. Meinrad with the intention of studying for the Archdiocese of Indianapolis," said Archabbot Timothy.

"At my junior or senior year of high school (at St. Meinrad), I seriously considered becoming a Benedictine. I entered the Benedictine novitiate in 1955.

"Certainly some of what I found at St. Meinrad was a very good example of a way of life that combined for me personally the whole question of prayer and work," he said. "In those days, you thought that in the seminary, the only work of the monks was running the seminar.

"When I told Archbishop (Paul) Schulte what I was considering, he asked, 'Do you like to get up early?' and I said, 'Not particularly.' Then he asked, 'Do you like to sing?' My answer was the same. 'Well, you're going to have to do an awful lot of that if you join the monastery,' he said. But he was very gracious" about the young Timothy Sweeney's decision to become a monk.

"In the old days, we got up at 3:45 a.m.," he said. By the mid '60s, the monks arose at a "more humane" 5:30. During his early years in the monastery, their days were full of theology studies and their duties in the monastery.

"I was fortunate to visit with St. Meinrad as a seminarian. We, who later became the teachers and administrators at St. Meinrad, went to school with the people who later became diocesan priests and bishops. We all know one another,"

said the archabbot. "You knew the guys older than you and you knew the guys who were younger. That created a bond."

After he was ordained in 1961, Father Timothy was sent to study in Europe—for two years in Rome and five in Paris.

"Besides the education, the trip opened my eyes. It made me realize the breadth of the church—that it's not just the U.S. church, but priests were from all over the world," he said.

When he returned to St. Meinrad, he began 10 years of teaching philosophy to freshmen and sophomores. "They were 18, 19-, and 20-year-olds. Philosophy, as a subject matter, requires a certain human disposition that enables one to be objective and get beyond what one is immediately feeling," Archabbot Timothy said.

"It was a delightful experience, but it was a harder task than teaching biology or some subject they can lay their hands on. Some men working today in parishes were my students," he said. At the same time, he was working with the young monks who were novices—considering the Benedictine vocation.

"In the early '70s, I was also involved in the more technical, scientific initial planning that was starting to take place in our schools," said Archabbot Timothy. "In those days, they called it long-range planning.

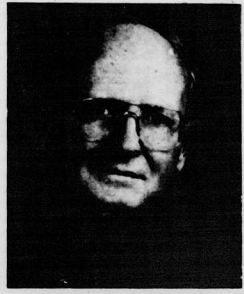
"But that planning had to be adapted to each of our ministries: the three cultures—or characteristics—at St. Meinrad: the seminary was a quasi-educational culture; Abbey Press, sort of a business culture; and the monastery proper was not like any other culture."

"In the '80s we moved to what is technically named strategic planning—really an improvement, I think," he said.

Then-Father Sweeney was superior (third in charge) from 1970-75 and in charge of the hospital for three years. In 1975, he became prior.

"My work with Archabbot Gabriel Verkamp was like a chief operating officer of the monastery," he said. He found working with the business people whose experience helped him make good decisions instinctively—"very revealing."

"He (Archabbot Gabriel) could not explain why certain things worked, but he had the gut ability to size things up. He was the sort of man who cultivated the abilities of others. He would give you responsibility. He would only step in if you messed up or just before you were about to mess it up. I



Archabbot Timothy Sweeney

learned a lot working with Archabbot Gabriel," said Archabbot Timothy.

"By that time I was elected abbot, the fundamental principals of Vatican II were basically in place in terms of the monastic community—in the liturgy and in the theology of religious life and the seminary schools.

"The pattern had been established pretty clearly. It was just a question of sharpening, arranging and developing what had already been laid out ahead of that time," said Archabbot Timothy.

He said that, in 1968, a five-year plan had been made, including the renovation of the archabbey church. Twenty-five years later, they got back to planning that again.

"The situation had grown and developed, and reached the point that, when I became abbot it was a matter of grabbing the ball and running with it. It was like second down and two. I just had to make the two yards.

"I, with others, grabbed the ball. We entered into the capital campaign and built the new monastery, which we entered in 1982. We built new library and renovated the old monastery for use by the school of theology," he said.

Did changes in society have an influence on St. Meinrad? "The major influence over the 17 years is that you have to have expertise in what you're doing, that people didn't need to have before. There is a greater degree of utilization of professional people in the school," he said. "People are in the business of development and counseling, just as we had our own profession of theology, philosophy, and the arts.

"In 1972-73, Archabbot Gabriel brought professional accountants in to look at the books," said Archabbot Timothy. "At St. Meinrad, we had to do that. The business manager/treasurer is not necessarily a monk. Not many monks will have a feel for finances.

"I've learned a lot. I am affirmed in my vocation as a priest whenever I have to deal with bankers or construction

people. I have never been tempted to run off and be a construction manager," the archabbot said, with a broad grin.

"I was certainly influenced greatly by my brother James. He was a diocesan priest for some 33 years (before he died in 1990). I think his ability to relate to people certainly was different than mine. He was outgoing and friendly. He was loved by his parishioners.

"We talked a lot about parish life—how to go about it," said Archabbot Timothy. "He was pastor of Our Lady of Perpetual Help for 10 years. He believed that a pastor should not stay at one place more than 10 years. He thought anyone would have given what they have to give by then.

"In a leadership position, you need to ask that question. You reach a point when you have given what you have to offer. Then, it's time to move on.

"I certainly think, after 17 years, it's time for me to move on," said Archabbot Timothy.

What has been accomplished during those years? "You can point to the buildings, but buildings are only for the sake of the institution and the people. It's hard to judge, when you're so close to it, whether or not it has been better.

"You can say that the physical space for the spiritual life is better at St. Meinrad. It's harder to say if it's holier," he said.

"The future is in the hands of the new archabbot," said Archabbot Timothy. "We indicated that I'm quite willing to do parish work for a couple of years or so. I think I should get away from St. Meinrad and let the new abbot get settled in his seat.

Not that there would be any friction—but my very presence. I think I ought to get away. I would like to do parish work. I have a lot of catching up to do."

If he leaves, Archabbot Sweeney will miss the monastery in the southern Indiana hills. "St. Meinrad is my home. After two or three years, I could return to St. Meinrad and take up whatever sort of work the new abbot would want me to do," he said.

"I've decided to return to my place in the monastery in seniority; I won't continue to utilize the title of archabbot. This makes more of a difference within the monastic community. I'll just be Father Timothy. I didn't join the monastery to become abbot.

"Monastic life is my cup of tea," said Archabbot Timothy. "Being a priest is, too. When I made my final vows as a monk, I felt pretty comfortable with what I was called to do.

"I do think I have grown to appreciate the monastic way of life over the years," he said. "I have spent more than 40 years under the Rule of Benedict. I can see that a lot of wisdom is imbedded in that sixth-century document. It is really astounding.

"We have to pray for a few more vocations," said Archabbot Timothy Sweeney. "Maybe we can get them if we live our lives in a clearer manner—on a deeper level."

Another open letter escalates dispute over firing at St. Meinrad

by John F. Fink

The controversy over the dismissal of Dr. Carmel McEnroy from the faculty of St. Meinrad Seminary escalated last week when another open letter appeared in *National Catholic Reporter* (NCR). Dr. McEnroy, a Sister of Mercy, was dismissed after she signed an open letter that criticized a statement by the pope that called for an end to public debate over the ordination of women.

The latest open letter, signed mainly by college professors, graduate school students, and other academics, was addressed to Benedictine Father Eugene Hensell, rector of St. Meinrad School of Theology; Benedictine Archabbot Timothy Sweeney; Indianapolis Archbishop Daniel M. Buechlein; and Archbishop Elden F. Curtiss of Omaha, who led a team of bishops that recently visited the seminary and which, according to NCR, ordered Dr. McEnroy's dismissal. (The seminary maintains that the visitation and the dismissal of Dr. McEnroy are two separate and unrelated issues.)

The open letter states: "We are deeply concerned that the administration of St. Meinrad's—in collaboration with Archabbot Timothy Sweeney, Archbishops Daniel M. Buechlein, OSB (Indianapolis) and Elden F. Curtiss (Omaha)—seems to

believe that discourse and open intellectual inquiry have no place in the world of higher education. We are particularly distressed that they should apply this belief to a school whose mission is to develop its leadership for the church in the 21st century."

Although St. Meinrad had no immediate response to the latest open letter, the original statement on the dismissal by Archabbot Timothy said: "Under church law, public dissent by faculty members of a seminary is not acceptable because seminary faculty are active participants in the preparation of future priests. Priests collaborate with the bishops in teaching and guarding the Catholic faith. The role of a seminary professor, especially a professor of doctrine, is to help prepare seminarians for their collaboration with the bishops in teaching the doctrine and positions of the church. Therefore, seminary professors are expected to convey Catholic teachings in the classroom and to respect such teachings in their public expressions."

Archbishop Buechlein has supported the decision made by Archabbot Timothy. He said, "For their own good and for the good of the whole church, it is essential that seminary faculty members fully support our church's teachings—both in the classroom and in the public forum."



PROVIDENCE GROUND BREAKING—The first phase of Our Lady of Providence High School's renovation project is underway now that school and community officials have broken ground on the site. Taking part in the recent ceremony were (front row, left to right) Jerry Wilkinson, principal; Ray Day, faculty member; Phil McCauley, president of the principal's advisory council; Dan McHugh, president of the New Albany Deansery Board of Total Catholic Education and the Providence Alumni Association; Father James Farrell, dean of the New Albany Deansery; Doug England, New Albany mayor; Buddy Parker, Jeffersonville mayor; and Richard Dickman, Clarksville Town Council president; (back row, from left) Gil Campbell, architect; Richard Young, Providence Booster Club president; Bob Koetter Jr., contractor; and Paul Ernstberger, facilities committee chairman. (Photo from Providence High School)

FROM THE EDITOR

The work of the Holy Spirit in the church

by John F. Fink

Come, Holy Spirit.

Sunday is the feast of Pentecost, when the Holy Spirit descended upon the Apostles and emboldened them to start preaching Christianity. It is considered to be the birthday of the church.

It seems to me that, except for Pentecost or during preparations for confirmation, we don't hear much about the Holy Spirit. Yet, without the Holy Spirit, we could have no faith, we would not have the grace to receive the sacraments, or do any of the things we should do as members of the body of Christ.

It has been said that the Old Testament is the Gospel of God the Father, the four Gospels are the Gospels of God the Son, and the Acts of the Apostles is the Gospel of the Holy Spirit. Certainly Acts is Luke's story of how the Holy Spirit worked through the Apostles, especially Peter and Paul, to spread the new church. However, the Holy Spirit was also at work during Old Testament and Gospel times.

THE HOLY SPIRIT, of course, is equal to the Father and the Son in the one God. He proceeds eternally from both, coming forth from the mutual love of God. The Father and God the Son, and is inseparable from them. At work since creation, he inspired the prophets of the Old Testament as well as the writers of the Hebrew Scriptures. When the Catholic Church today reads the Old Testament, she searches for what the Spirit wants to tell us about God, especially the prophecies about the Messiah, the Christ.

It was the Holy Spirit who spoke through the prophets, culminating with John the Baptist who, Luke says, was "more than a prophet" (Lk 7:26). In John, the Holy Spirit



completed the work of preparing the people for the coming of the Lord.

The Holy Spirit also prepared Mary to be the mother of God, infusing his grace in her from her conception. In Mary, the Holy Spirit fulfilled the Father's plan: By the Holy Spirit she conceived and gave birth to the Son of God.

ALTHOUGH WE TEND to think that the Holy Spirit came only after Jesus ascended into heaven, the "Catechism of the Catholic Church" tells us that "Christ's whole work is in fact a joint mission of the Son and the Holy Spirit" (No. 727). It also says, "When the Father sends his Word, he always sends his Breath. In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the Spirit who reveals him" (No. 690).

The Son is the one anointed by the Father's Spirit. The words *messiah* (in Hebrew) and *christ* (in Greek) mean "the anointed one." Everything that occurred from the Incarnation on comes from the action of the Son and the Spirit together.

But Jesus did not reveal the Holy Spirit fully while he was on earth. He alluded to him at times, notably when speaking to Nicodemus, to the Samaritan woman, and to those who took part in the feast of Tabernacles (all in John's Gospel). But he spoke about the Spirit most explicitly when he promised that the Father would send another Paraclete (the Greek word for "advocate"): "I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth. . . . The Advocate, the Holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that I told you" (Jn 14:16, 26).

The coming of that Spirit, to be with us always, is what we will celebrate this Sunday, Pentecost. On that day, when catechism tells us, the Holy Trinity was fully revealed. The Holy Spirit inspired the Apostles, who up till then were hiding for fear of being arrested and executed as their master was, to become fearless preachers. The Holy Spirit

gave them the gift of tongues that made it possible for all who heard them to be able to understand them in their own languages. This symbolized the worldwide mission of the church which Jesus had promised: "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8).

THE CHURCH IS both the body of Christ and the temple of the Holy Spirit. As head of the body, Christ pours out the Spirit on each of us so that we can perform our function as part of that body. Through the church's sacraments, instituted by Christ, the Holy Spirit comes to us. Thus Christ and the Holy Spirit continue their joint mission.

St. Paul told us: "To each individual the manifestation of the Spirit is given for some benefit. To one is given through the Spirit the expression of wisdom; to another the expression of knowledge according to the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same Spirit; to another mighty deeds; to another prophecy; to another discernment of spirits; to another varieties of tongues; to another interpretation of tongues. But one and the same Spirit produces all of these, distributing them individually to each person as he wishes" (1 Cor 12:7-11).

The church identifies seven Gifts of the Holy Spirit: wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord (or reverence). These are the qualities Isaiah, under the inspiration of the Holy Spirit, said the Messiah would have (Is 11:2-3). The church considers them special graces granted by the Holy Spirit which, together with habitual grace, make us open to the influence of the Holy Spirit.

There are also the Fruits of the Holy Spirit, named by St. Paul in his Letter to the Galatians (5:22-23): charity, joy, peace, patience, goodness, gentleness, faith, mildness, and modesty. The church adores humility, longanimity and chastity. These are the acts that follow the practice of supernatural graces infused into the soul by the Holy Spirit. Come, Holy Spirit.

A VIEW FROM THE CENTER

More on why Catholics don't contribute more

by Dan Conway

As reported in the May 19 issue of *The Criterion*, the Archdiocese of Indianapolis recently co-hosted a meeting of representatives of the Catholic Church and four Protestant denominations. The purpose of the meeting was to discuss the findings of a recent study conducted by Professor Dean R. Hoge of The Catholic University of America on "American Congregational Giving." The Hoge study confirms earlier analyses that show that Catholics give less to the church than Protestants do, but the study



failed to uncover a statistically verifiable explanation for this fact.

In addition to comparing giving levels among various denominations, the Hoge study points out several factors that are important in congregational giving regardless of church affiliation. These are: 1) level of family income, 2) degree of involvement in church activities, and 3) religious motivation for giving (usually expressed in terms of a theology of giving or "stewardship"). Here are a few of my reflections on each of these important factors.

Families with larger incomes generally give more to the church than those who have smaller incomes. This is an interesting, but deceptive, finding. It's true that affluent families give more in total dollars than poorer families do, but the Hoge study also confirms that the wealthier people become, the smaller their contributions are as a percentage of their

incomes. For example, if a family whose total household income is \$15,000 gives \$300 a year to their parish, this represents 2 percent of their income. But if another family whose income is \$300,000, gives \$3,000 a year to their parish (10 times what the poorer family has given), their gift represents only one percent of their family income. So which family is giving more? I believe this disparity in giving as a percentage of income is a modern illustration of what Jesus had in mind when he said that the poor widow's penny ("the widow's mite") was far more valuable than the "big gifts" that were given by those who could easily afford them.

People who are actively involved in their church give more than those who simply attend church services. Have you ever heard of the 80-20 rule? In many congregations (Catholic and Protestant),

20 percent of the members are responsible for most of the church's activities. This same 20 percent also contribute 80 percent of the money! It doesn't take a rocket scientist to figure out that there is a strong correlation between degree of participation and financial giving. So if we need to increase the number of dollars given to the church, the first step should be finding ways to get people more involved. This is one very practical reason why parish stewardship programs that emphasize giving "time and talent" are more effective than those that merely concentrate on increasing the weekly collection.

People who are motivated by a solid understanding of biblically-based tithing or stewardship give more than those who give out of sense of obligation or guilt. Whenever someone asks me, "How much do I have to give to the church?" I respond by asking, "How much do you want to give?" Stewardship is about giving freely—from the heart. It has nothing to do with "giving until it hurts." If giving hurts, people are not inclined to give very much. But those who give out of a sense of gratitude, because they believe they have been blessed by God and want to share these blessings with others, give freely and generously. These are the "cheerful givers" that the Bible says God loves, and they enjoy life a lot more than people who are "grumpy givers." (But, of course, God loves them too.)

We don't know why Catholics give less than Protestants do, but here's what we do know: If we can get people involved, and if we can help them see their gifts of time, talent and treasure as "faith in action," people will give more. What else do we need to know?

THE HUMAN SIDE

Broad consultation nourishes church authority

by Fr. Eugene Henrick

My Italian-American relatives often joke about the people who begin a conversation with a congenial thought, "What a wonderful this is that you did," but then quickly add another word, "but . . ." It leaves you wondering what kind of compliment you received. Recently a sociologist commenting on Pope John Paul II's new encyclical "The Gospel of Life," conceded that it is true that most American Catholics are not disaffected from their church or pessimistic about its prospects, "but . . ." The "but" was his dissatisfaction with the pope, whom he labeled autocratic and authoritarian on matters of sexuality and marriage.

The scholar felt his studies had shown that the collegiality advocated by Vatican Council II had all but disappeared because of a pope who is not listening, to the people.

What is authority and when does one become too authoritarian? Governance, which is coterminous with authority, is derived from the Latin term *gubernare*, to steer. It originally applied to a person who

steered a ship, controlling the tiller or setting the sails. The *gubernator* determined the vessel's direction and speed.

Authority also conveys the notion of fostering growth, and it also has become known as the right and power to command, enforce laws, exact obedience, determine or judge.

No one denies that certain individuals are singled out more than others to lead society. When the direction is not to the liking of some, we hear the familiar phrase, "He or she is a good person, but . . ."

This happens especially when the church addresses the question of sexual morality or other life issues. The "but" is then usually followed by the suggestion that church authority is not fostering growth, but hindering it.

What often is forgotten in the malaise is that, contrary to the inference of our sociologist, no leader, no authority acts alone. If there is a feeling that the church is authoritarian, more than one person must take the blame.

The pope and those who advise him just don't sit down and write an encyclical, drawing its ideas out of the air. What often is missing in reading an encyclical is that the pope and his advisers meet regularly with bishops from around the world and listen to their intent. These bishops listen to their priests, who, in turn, listen to their people.

The listening that precedes an encyclical is a key factor in its development. The deeper the listening, the better the product—and the more that people will identify with it.

What is listened to, however, is not whether people "like" a teaching or don't like it, but rather what is happening to them because of the neglect of moral principles.

Why is one out of two marriages breaking up? Why the rise in infemulations? Why is there a need for a new feminism to ensure the dignity of women? What can be done to curb the AIDS epidemic? Where will the Human Genome Initiative and its biological engineering lead us?

These kinds of questions are asked in the church throughout the world before an encyclical is written. If it were written without consultation, then those who claim it is too authoritarian might have an argument.

For those who find the church's teaching on human sexuality and life issues sometimes difficult to take, I would say you may have a point, "but" have you gotten the whole story on how the teachings came about.

The image of an encyclical as a document drawn up in a back room by two or three autocrats who never speak to anyone but themselves is a fiction.

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To the Editor

Catholic 'tithing' is defined differently

As an amateur mathematician, I would like to comment on the front page article in your May 19 issue entitled "Meeting Examines Why Catholics Contribute Less," by William R. Bruns. Nowhere in the article is it noted that Catholic "tithing" is defined as the contribution of 5 percent of annual income to the church. Many other denominations adhere to the biblical meaning of the word—10 percent.

Catholics give less, as surely as 5 percent is less than 10 percent.

Robert E. Hurley
Indianapolis

Praise for a renewal weekend

Our church, St Vincent de Paul in Bedford, recently held a Christ Renew His Parish (CRHP) weekend. This CRHP weekend compares to the process of spiritual renewal of the pilgrimages of the past. The CRHP weekend provides spiritual growth and healing through a process which awakens and refines our relationships with God and neighbor. The

build up of spirit is both in more awareness and caring on a personal and community level along with formation of commitment to further personal and community goals.

Father Al Ajamie of Fatima Retreat House was our spiritual director and a great blessing to all. There was a CRHP for both the women and the men. Both groups were bubbling with excitement after their respective weekends. Julie Brewer was the coordinator for my group and she was an inspiration, as was her daughter Samantha.

Others from St. Monica, St. Simon, Our Lady of Grace and other parishes provided team ministry. This ministry was so kind, openly abundant and generous that it moved all of us. Jesus taught that we are to share generously what we are given and that they truly did. Different ages and occupations were represented in both groups but that did not stop the beautiful bonding to each other. It is an ongoing process that we are sure will outpour to the parish and community.

One lady in our women's group stated, concerning the CRHP weekend: "It brought me closer to God and now I can share and talk to God, with a reading of the Scriptures." Another said: "This is one of the most spiritually powerful retreats I ever attended. It has awakened in me a new spirit of loving faith sharing."

Point of View

War on poverty or war on the poor?

by Raymond L. Flynn
U.S. Ambassador to the Vatican

When Pope John Paul II visits the United States this coming October to address the United Nations General Assembly on its 50th anniversary, it will be almost 30 years to the day since the historic visit of Pope Paul VI, who in 1965 became the first pope ever to visit the United States and speak before the U.N.

Pope John Paul II will find a vastly different United States from the one encountered by Pope Paul VI. In 1965, the United States was in the midst of establishing the "Great Society" and fighting a "War on Poverty." The United States was struggling to assure the most vulnerable in our society a safety net to prevent a dangerous descent into poverty and to help the poor enter the middle class. In 1995, the U.S. Congress is tragically dismantling many of those anti-poverty programs that we have spent 30 years creating. Some of those efforts were well-intentioned but poorly executed. Both home and abroad, helping the poor and disadvantaged is morally correct. Should we abandon our commitment to social and economic justice and stop helping the poor?

Are we now fighting a war on the poor instead of a war on poverty?

As Paul VI said during his visit to the U.N. General Assembly in October 1965: "We must assure a life of dignity for all people." He pressed President Johnson and the world community for a commitment to peace and to helping the poor and disadvantaged.

Throughout his pontificate, Pope John Paul II has also been in the forefront in speaking out on human rights, and on the plight of the poor from Rwanda to Sarajevo. In my position as ambassador to the Vatican, I have been privileged to work with the Holy See to unite the pope's concern for the poor with the Clinton Administration's commitment to the most disadvantaged in our society both home and abroad.

I have been active in the issues of

social and economic justice for many years. In the almost 10 years I was mayor of Boston and then president of the U.S. Conference of Mayors, many city and community leaders were often publicly criticized for regularly coming to Washington, cup in hand, looking for money for our poor and needy constituents. That criticism never stopped us from "fighting the good fight" against the devastating budget cuts which adversely affected the life of the people of our cities from 1980 on. During no period of time did cities get hit harder by the federal government.

The 1992 election reflected a new national consensus dedicated to turning around that insensitive policy, helping bridge the economic gap between the rich and poor, and keeping the middle class from falling into poverty.

The recent debate in the United States about poverty, however, has turned mean-spirited. Cutting off aid to poor families, poor working mothers, and poor children is immoral and wrong. It is an indication of how skewed the debate has become since Pope Paul VI traveled to the United States in 1965.

The American Catholic bishops have spoken out publicly and clearly about the cuts to the country's welfare system that Congress is proposing this year. Pope John Paul II will undoubtedly emphasize the Vatican's commitment to social and economic development of the peoples of the Third World and industrial societies when he visits the United States in October. Americans share this commitment to keeping a safety net under the most vulnerable in our society and to reaching out to those around the world who are less fortunate than ourselves.

As Franklin Roosevelt said in his famous "Four Freedoms" speech in 1941, "Freedom from want" is an essential goal not only of the United States but of the entire world community. A country that cannot educate its children, provide decent health care for its elderly, and provide jobs for its citizens cannot rightfully claim the title of "leader of the world community."

We must remember that we will be poorer as a country if, ignoring FDR's words, we fail to assist our needy and vulnerable.

For myself, the CRHP weekend sparked a new commitment to God and my neighbor. It created a desire for understanding of God's love and, through God's love, the obtaining and giving of peace and joy.

Betty Gaiser
Bedford

Stifling freedom of speech in church

I mourn the dismissal of Dr. Carmel McEnroy from the faculty of St. Meinrad School of Theology for her dissent from the church's doctrine forbidding the ordination of women, and I applaud the courageous resignation of Sr. Bridget Clare McKeever in support of Dr. McEnroy's right to speak her conscience on this matter.

It is a tragedy to be a citizen of a country whose secular constitution guarantees me freedom of speech, yet to belong to a church whose sacred leader attempts to deny it. And how ironic it is that of man who played such an important role in the downfall of communism in Eastern Europe should try to stifle speech in the church in such a totalitarian manner.

The denial of ordination to women is not ultimately an offense against women, although it certainly is that. Ultimately, it is an offense against the Spirit. The Spirit is calling women to serve God in the church as priests. When the hierarchy denies this, it commits a blasphemy that will not endure. The Spirit blows where it will. The refusal to listen is the betrayal of a sacred trust.

Ann Schechter
Bloomington

HOW I PRAY

From childhood to retirement

by Bernadine Purcell

Prayer entered my life at a very early age. I was born of Catholic parents. Our family meal was never started until the "blessing" was given. Bedtime brought me down on my knees beside my mother as she led me in "now I lay me down to sleep."

In preparation for my first Holy Communion I was taught many new prayers by the Ursuline nun who taught first grade at our parochial school. I received my first rosary and prayer book as a gift from my parents. This was the time of the Latin Mass. Latin was a strange language to me. I could read and understand the words in my prayerbook. These prayers were prayed often as we attended Mass each morning before the start of the school day.

The new missal was available by the time I attended high school. The Mass prayers were printed in two languages, Latin and English. It brought a deeper meaning and importance to me. I attended my first novena with my older sister. My prayers weren't always answered the way I had hoped they would be. The prayers brought comfort, in a spiritual way. Many prayers were answered and I gave "thanks."

Motherhood brought many time-consuming responsibilities. I learned to offer my duties in prayer to God. I found myself relying more and more on those short prayers called "spoons."

Retirement gives me more time to devote to prayer. It gives me time to pray for the sick, the starving, the hurting, the religious, families, etc. I still feel challenged when I pray the rosary. Over the years I prayed in union with others. The

sound of other voices kept my mind alert. Today as I pray in my solitude I sometimes find my mind wandering to other events. It is not unusual for my rosary beads to fall from my fingers as my eyes close briefly in sleep. The devil may like for me to give up but I won't. I have learned the importance of that special prayer.

As I kiss the crucifix, I see Jesus who was nailed to the cross for me. I profess to him, "I believe." I give glory to the Father and to the Son and to the Holy Spirit. I pray the prayer that Jesus taught. The Holy Mary gives praise to the woman who said, "Yes." She gave human birth to God, the Father's Son, Jesus. I ask her to pray for me.

The mysteries of the rosary lead me through the history of Jesus' life here on earth, his suffering for sins, his glorious Resurrection. The Third Person of the Blessed Trinity is revealed in the third glorious mystery. It reminds me that I received the gift of the Holy Spirit in baptism. The fourth and fifth glorious mysteries include Mary's assumption into heaven and her coronation. "She was standing on the moon with the 12 stars on her head for a crown" (Rev. 12:1). Is there a more powerful prayer?

I give thanks to my dear parents who led me to the path of prayer.

(Bernadine Purcell is a member of St. Anthony of Padua Parish in Clarksville. Readers are invited to write about how they pray or to share their prayer experiences. We prefer that the author's names be used, and all submissions must be signed in order to be published, but we will honor requests that the names be withheld.—Editor)

LIGHT ONE CANDLE

My plans for the future

by Fr. John Chairof
Director, The Christophers

During Pope John Paul's visit to the United States Oct. 4 to 6, I'll be doing the color commentary on TV with the WABC-TV news team in New York. Then, two days after the pope goes back to Rome, I'll be stepping down as director of The Christophers, returning to duty in my home diocese of Paterson, N.J.

Bishop Frank Rodmer has been most gracious to me in this transition period. He's appointing me diocesan director of evangelization-communications, a new office, the first of its kind in this country. We hope to focus on the use of mass media for the purpose of evangelization. In this connection, I plan to create a new entity called the St. Jude Media Foundation to produce spiritually oriented radio and TV spots. I will be using my own savings as start-up money for this venture. St. Jude is the patron saint of impossible cases, and I have great faith in God's power working through him.

My purpose is to seek after those who have lost their way, particularly Catholics who have lost their faith. The unchurched in

America now number over 100 million, and many of them are ripe for an invitation to return to their spiritual roots. The four words of Jesus are: love, pray, go, teach, and they urge me to follow the example of the Good Shepherd who left the 99 in search of the one lost sheep.

The need is great and the time is now. Billions of dollars are spent every year to advertise everything from soap to soda. It's time for us to put the church's best foot forward and proclaim our richest treasure, the Eucharist. I call it blind evangelization, and I believe God wants me to do this in the years remaining to me.

I will also serve as a judge on the diocesan Matrimonial Court of Second Instance while in residence at St. Mary of the Assumption Rectory, 63 Monroe St., Passaic, NJ 07055. There I'll offer Mass, visit the sick and help with the youth program. A few times a year I hope to give priest retreats and I also plan to continue serving on the board of advisors for The Catholic Digest. Finally, I will continue as the national director of the Fiat Prayer Movement. Ten years ago Cardinal Suenens appointed me to that position and he expressed the wish that I continue with it.

Please pray for me that all these efforts will bear rich and abundant fruit in the years ahead.

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



CORNUCOPIA

Going through life dissatisfied?

by Alice Dailey

Why is it that we never know when we're well off? Consciously, or unconsciously, we go through life vaguely dissatisfied, always seeking something better.

When our kids were growing up amid whining, bickering and clashes of personalities, the walls seemed to close in and we yearned for "just one hour of peace and quiet, Lord, just one hour." Our prayers were answered most profusely. Almost overnight, it seemed, all that bustling energy had moved out leaving too much quiet, too many hours of peace.

Similarly, a friend got more than she prayed for. Exasperated at being trailed everywhere by her newly retired husband she complained, "Why can't he go away somewhere for just one day so I can get some work done?" Within hours he was gone, not for just a day, but forever.

Frustrations that keep life from being



what we want it to be have a habit of popping up often, and we believe, foolishly, that once they're eased all will be better. Hah!

Not too long ago I was driven to near madness by a five-pound bundle of fur and noise. A neighbor's dog, penned up all day, vented his frustration by yelping nonstop. He barked at everything that moved: cars, humans, birds, squirrels, even falling leaves. Diplomacy and even outright complaints to his owner ran into a brick wall.

In desperation I cried turning up the radio volume but realized that would turn me, too, into a neighborhood pest. So I prayed. Prayed that my blood pressure wouldn't blow up the countryside. Prayed that Yappo and his insensitive owner would move far, far away. And one blessed day they did.

Currently in their place, is another owner of a dog. This dog, however, seldom barks because he is free as air, free to roam at will and "visit" other yards, most often, mine. In fact, he is so obsessed with my lawn that he leaves tokens of affection all over the place. Now, I have to play hopscotch on my way to the garage.

Many times our discontent has spilled over even to church matters and worship.

One time was this priest, Father LBL, as in loveable but late, who possessed the amazing ability to sleep through 3 alarm clocks. Consequently, Mass was often 10 minutes late. In the course of churchy governance he was transferred to a rural area where the roosters would try their luck at getting him awake.

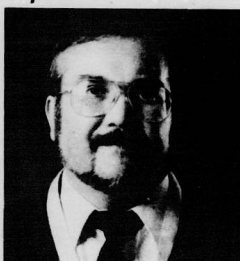
His successor, Father Early Bird, had such a compulsion to get things going that sometimes Mass started 5 minutes early, causing many to be late.

Church music, too, hasn't escaped its share of grumbling. When the faithful, weary of the lifetime organist and her idiosyncrasies, complained, "Why doesn't she retire and give new blood a chance?"

Well, new blood came sweeping in bringing along their guitars and folk music. That wasn't exactly what the discontents had in mind. They wanted sacred organ music and only sacred organ music back again.

But maybe this time we'll realize that we're well off and appreciate what we have, because if the future of the church lies with youth what kind of music will they bring with them? Boom boxes?

vips . . .



Roger McNaughton, member of St. Mary Parish in Aurora, was awarded the 1995 St. Catherine Medal during the College of Mount St. Joseph's annual Honors Convocation April 30. McNaughton is a junior at MSJ majoring in religious pastoral ministry with a minor in music. The medal, sponsored by Kappa Gamma Pi, the national Catholic college honor society, is presented each year to a member of the junior class who demonstrates unselfish service and commitment to a lifetime of faith and service to his church and community.

Benedictine Sister Catherine Beach will celebrate her golden jubilee of religious vows on June 4 at 10:30 a.m. at the Monastery Immaculate Conception in Ferdinand. Sister Catherine entered the monastery in 1943 from St. Michael Parish in Bradford. She is currently retired from active ministry and cares for the monastery's guest department.

Prior to her retirement, Sister Catherine was the director of the dietary department at St. Joseph Hospital in Huntington, from 1968 to 1965, and for Stork Memorial Hospital (presently St. Joseph Hospital) in Huntington, from 1958 to 1959 and from 1960-1965. She also taught at St. Plus in Troy and Christ the King schools, both in Indianapolis and Evansville. A reception will be held from 2 to 4 p.m. in Madonna Hall.

Benedictine Sister Mary Noel Franchville will celebrate her golden jubilee of religious vows on June 4 at 10:30 a.m. at the Monastery Immaculate Conception in Ferdinand.

Sister Mary Noel entered the monastery in 1943 from St. Isidore Parish in Bristol. She currently cares for the personal effects of the infirm sisters at the monastery, a position she has held for 18 years. Prior to this position, she was a nurse's aid at St. Joseph Hospital in Huntington, and a

teacher in St. Meinrad and Fulda, as well as Evansville schools. A reception will be held from 2 p.m. to 4 p.m. in Madonna Hall.

Benedictine Sister Agnes Marie Dauby and Benedictine Sister Ann Marie Howard will celebrate their silver jubilee of religious vows on June 17 at 10:30 a.m. at the Monastery Immaculate Conception in Ferdinand. Sister Agnes Marie entered the monastery in 1968 from Sacred Heart Parish in Jeffersonville. Sister Ann Marie entered the monastery from St. Mary of the Woods Parish in 1968. Sister Agnes Marie is pastoral associate and director of religious education at St. Joseph Parish in Evansville, a position she has held for eight years. Sister Ann Marie is currently in her fourth year as director of religious education and pastoral associate at St. Joseph Parish in Corydon and its mission parishes, Most Precious Blood in New Middletown and St. Peter in Buena Vista. A reception will be held from 2 p.m. to 4 p.m. in Madonna Hall.

check-it-out . . .

A Christian Men's Conference featuring leaders in the Catholic Charismatic Renewal, Legatus, and Promise Keepers is scheduled for July 7-9 at Christian University in Steubenville, Ohio. Speakers include Bishop Sam Jacobs, chairman of the bishops' Committee for the Catholic Charismatic Renewal; Tom Monaghan, founder of Legatus, an organization of business executives; and Dale Schläfer and Glenn Wagner of Promise Keepers, a national ecumenical movement for men. Franciscan Father Michael Scanlon, president of Franciscan University, will also participate in the conference. For more information call the Christian Conference Office at 1-800-437-TENT.

Roncalli Alumni Association will host its annual alumni kickball tournament on June 10. The tournament will be held at St. Jude School at 9 a.m. To register a team, call Rose Stahley at 317-784-1112 or Meg Huch at 317-888-3812. Entry deadline is June 5.

The Archdiocesan Family Life Office will present a Pre-Cana Program on June 11 in the Assembly Hall of the Archbishop O'Meara Catholic Center from 12:45 p.m.-5:30 p.m. Call 317-236-1596 for more information.

The Richmond Catholic Community will celebrate the Eucharist at 7:30 a.m. at Glen Miller Park on June 18. The double celebration will observe the feast of Corpus Christi and Father's Day. At the liturgy, members of the three parishes, St. Mary, St. Andrew and Holy Family, will serve as greeters, cantor, readers, servers and gift bearers. Besides the traditional gifts offered, home baked bread, canned goods and non-food items will be collected to be donated to local charities. A continental breakfast will be available at a nominal cost after the liturgy. A special logo designed and submitted by a parishioner will be used on the programs and a banner. For more information, call Holy Family office in Richmond at 317-962-3691.

Holy Trinity Place Adult Day Care is seeking volunteers who are interested in sharing their time and talent. The organization has served the westside community for 13 years. The program, for older adults with special needs, is available from 7:30 a.m. to 5:30 p.m., Monday through Friday. Currently, openings are available. For more information, call 317-638-8322.

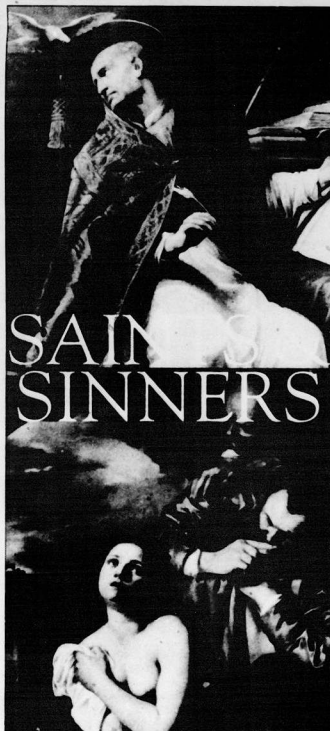
Roncalli High School, in conjunction with its alumni association, will host a men's and women's 3 on 3 basketball tournament. The tournament will be held June 3 with action beginning at 9 a.m. at the school gymnasium. Enrollment for the four-person teams is being accepted. Entry fee for the tournament is \$30 per team. Each team must have three Roncalli alumni. To enter a team, call Pat Shuback at 317-783-4819 or Roncalli alumni office at 317-787-8277.

CORRECTION—Our Lady of Lourdes Parish in Indianapolis will celebrate Mass on Saturdays at 4:30 p.m. and on Sundays at 8 a.m. and 12 p.m. Incorrect information for summer Mass hours was printed in the Vacation Travel Guide in the May 26 issue. We apologize for the error.

Criterion Coffee Break

Lucky subscribers, if you see your name listed here, call in with your subscriber number and win at 317-236-1572! We supply the mug and coffee . . . just take along a copy of The Criterion to complete your break. We know you will find spending time with coffee and The Criterion time well spent.

Kerry Axum
Indianapolis
Margaret Kruthaupt
Batesville
Rendy Casidill
Elizabethtown
Farris Rice
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PEOPLE WHO LIVED THEIR FAITH

Charity was life choice for Mary Ann Hollinden

by Robert H. Riegel

Two months ago the community of Tell City and the archdiocesan family of Catholic Charities lost one of their most dedicated and inspirational members. Mary Ann Hollinden, who served as organizer, board member, and first director of Tell City Catholic Charities, and who continued to reach out to others long after illness had forced her to leave her position, finally rested after a long and difficult fight.

In the early 1980s, the Archdiocese of Indianapolis was making a concerted effort to expand the presence of Catholic Charities outside the Indianapolis area, and strong programs had already begun in the Terre Haute and New Albany areas. Three-and-a-half hours away from Indianapolis lay the smallest deanery of the archdiocese, centered in the Ohio River community of Tell City, a town with a strong history of Catholic parish involvement and presence.

Initial contacts with the priests of the Tell City Deanery repeatedly led to one person who might be able to help get something started there—Mary Ann Hollinden. She had been active for years in both Catholic and ecumenical service activities in the area. When told that "nobody would drive all the way to Indianapolis to participate in meetings," she said, "I will." When asked how to find local parishioners who would serve as board members of a brand new initiative, she said, "I'll find them." When



Mary Ann Hollinden

the board decided in 1986 that it needed a paid staff director who would work long hours for half pay (and low pay at that), she said, "Here I am."

Mary Ann's willingness to serve, to reach out, to give of her own (and sometimes her family's) resources, and to grow in her role of representing the church and the needs of those in her community continued throughout her tenure as director, and beyond. She and her board worked on family life programming, on providing counseling, on advo-

cacy for the poor with utilities companies, on rural health care, on outreach to widowed people, and a wide variety of other programs.

During this time she continued her work for Matrix Lifeline and the Council of Agencies out of the Catholic Charities office. A major effort was made to investigate the possibility of opening a congregate living facility for the elderly, if the convent at St. Paul's Parish had been available. The organization early on became a member agency of the Perry County United Way, thanks to her initiative and to the respect in which she was held by the community at large.

But of all the efforts made and ideas dreamed, the one of which we were all most proud was the opening of the Rainbow Cottage in 1987. While it has also been used for support group meetings over the years, the main function of the cottage has been to provide a safe, loving and enjoyable "home" for children, whether as a before- or after-school service or as a child-care resource for parents facing special or emergency problems. It has been a place that has served well, a place comfortable for

children and for their parents to leave them. And while the cottage staff has been the primary caretakers, it was the leadership and attitude of Mary Ann Hollinden that brought about this atmosphere.

By the end of 1990, the illness that would eventually claim her life led to Mary Ann's decision to leave Catholic Charities, after a number of months of struggling to continue her work despite recurring bouts of that illness. But she did not leave her interest in, or commitment to, either the agency or the community. Her telephone became her right arm; it was her transportation, her way of communication network, her way of continuing to care by linking people in need with people with resources. For charity was to Mary Ann not just a place of work, but a life choice. For her family, her church, her community, and her co-workers, it was her center.

Those whom she helped directly and those who were helped just by knowing her received her love in many ways.

(Riegel is the retired archdiocesan director of Catholic Charities.)

Educational program in New Albany has first graduates

by Cynthia Schultz

People who live in public housing projects in New Albany now have an opportunity to receive high school diplomas, thanks to the concern of the Sisters of Providence and the New Albany Housing Authority.

Earlier this month, the educational program which is taught by the Sisters of Providence and funded by the housing authority saw the fruits of their labor at the first annual adult education commencement at the Parkway Recreation Center. That's where 11 students, ranging in age from 19 to 46, received high school diplomas. Six other students, who had previously received either a high school diploma or GED, received certificates for improving their grade-point average. Currently, 43 students are active in the program.

The sisters, who operate a local ministry called Providence Self Sufficiency Ministry, Inc., provide educational as well as family services to those in need.

The sisters teach at six housing project sites, eliminating the need for their students to fret over the lack of transportation. The sisters also provide child care.

"We've gone back to our roots with Mother Theodore Guerin (the foundress of the Sisters of Providence of St. Mary of the Woods)," said Sister Barbara Ann Zeller, director of the ministry. "We are taking care of children and educating people."

It began last May when the sisters approached Howard McLean, executive director of the New Albany Housing Authority, about using the public housing



GRADUATE—Sister Peggy Lynch hugs graduate Kristie Druin. (Photo by Cynthia Schultz)

facilities to teach high school classes to the homeless. McLean asked if the sisters would teach the residents of public housing instead. They agreed. McLean got \$150,000 funding from the U.S. Department of Housing and Urban Development. Classes began last August and include self-sufficiency instruction on parenting skills and job training.

The sisters were beaming as much as the graduates during commencement as the traditional "Omp and Circumstances" was played by a pianist. More than 100 friends, relatives, state and local government officials packed the small gymnasium.

New Albany Mayor Doug England, a member of St. Mary Church in New Albany, praised both the students and Sister Barbara for their perseverance. He said with a smile that he had known Sister Barbara for a "long time" and you "never get in the way when she wants to accomplish something."

The graduates said they were grateful for the opportunity to earn diplomas and build self-esteem.

"My kids are grown. It's time to move ahead with my life," said Debbie Vaughn, 44, who addressed the crowd.

A pregnancy prevented Kathleen Stephens, 22, from graduating with her high school class a few years ago. She is happy to have the chance to better herself. "It's a good program. It gives me the self-esteem to do more," she said. She plans to pursue a career in nursing.

Sister Barbara Ann is overjoyed with the outcome of the sisters' project. "HUD is going to spotlight this as a model program," she said. The Terre Haute Housing Authority and the Sullivan Housing Authority are starting programs this year.

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March for Jesus is this Saturday

The 1995 March for Jesus is an ecumenical Christian faith gathering intended to bring prayer and praise for the Lord out of churches and into the streets.

The Indianapolis march begins at 9 a.m. on June 3 at the Indiana War Memorial. The one-mile procession through the downtown area will conclude at noon with songs and praise presented by the March for Jesus Choir.

People of all denominations are invited to participate in the march, which will include clowns, balloons, festive signs and banners, and lots of music.

SPOTLIGHT ON TELL CITY DEANERY

St. Meinrad Parish is a faith community with deep Catholic roots

The parish includes Catholics from the small town near the Benedictine archabbey

by Peter Agostinelli

Most people in the archdiocese associate the name 'St. Meinrad' with the 140 year-old Benedictine archabbey in rural Spencer County.

But there's also a St. Meinrad Parish within the German-American community that bears the same name. Parishioners come from the small town next to the abbey and the hilly farmland in the surrounding area.

St. Meinrad Parish has been associated with the abbey since its founding. Since then the sacraments have been administered by Benedictine priests from the abbey, which, as the locals say, sits nearby on "the hill."

These days the parish is made up of about 325 families. Benedictine Father Killian Kerwin, who has served as pastor of St. Meinrad Parish since 1980, said about 80 parishioners work at the abbey.

Some of the others are local farming families, while others work in nearby towns like Huntingburg and Jasper. The parish welcomes several new families every year.

Father Killian said one change has been taking hold among townspeople. Since he began serving at the parish 15 years ago, more and more kids are going away to college. This tends to result in jobs out of town, so more young adults than ever are moving away to other towns.

But Father Killian thinks many people want to stay in the area because it's so familiar. Their friends and family are there, and most family roots are deep. St. Meinrad is simply a nice place to live, the priest said. It's quiet, and there's very little crime.

Father Killian describes his parishioners as strong people with sound values and sound faith.

"They work hard and respect people," he said. "They want their young people to learn the values of religion and the traditions of the church. They want to carry that on."

The young people are active members too. Kathleen Ebert, administrator of religious education for the parish, said almost

every parish child is enrolled in St. Meinrad's religious education program.

Ebert, whose family runs a farm in the area, said the strong local Catholic tradition shows in the dedication to religious education.

"Everybody knows how important it is, so they send their kids and make sure they receive the sacraments," she said.

Ebert is planning a vacation Bible program for this summer. Another project in the works is the next confirmation class, which Ebert said the parish has every three years.

The parish also started a new youth group this year for young parishioners.

Father Killian has published a quarterly parish newsletter called "Seasons of St. Meinrad Parish." It features an update on parish news and events, plus various articles about religious issues, recipes, reflections and other thought-provoking pieces. One issue from a few years ago focused on the topic of education. Included were excerpts about the Amish way of life and Amish communities look at education and formation.

"By and large, my experience has been that people here are very supportive of each other," Father Killian said. "There are some disagreements, personality clashes or whatever... but that's human nature, and if you can move through those things, you can come to understand something. Most of the people are pretty forthright. They don't hold grudges."

Father Killian said it helps that there's still a solid sense of family in the community. He said that strength is probably the most positive characteristic among St. Meinrad's people, something that can be attributed in part to the strong German heritage.

Father Killian is a native of western Pennsylvania, and unlike most locals, his ethnic makeup isn't German. A friendly man of Slovak and Irish heritage, he gets along with parishioners just fine.

"One of the things you find out is that German people tend to be stubborn," the priest said. "When I came here, I thought,



COMMUNITY CORNERSTONE—St. Meinrad Parish is a focal point of the town bearing the same name. It serves about 325 families. (Photo by Peter Agostinelli)

'well, that's OK, because the Irish and Slovaks are known for that too.'

Maybe that's why the priest has a sign in his office that reads: "Save time—see it my way."

Like every previous pastor of St. Meinrad Parish, Father Killian is a Benedictine monk from the abbey. He's also a veteran of St. Meinrad's fire department as well as its former chief. He also has taught at St. Meinrad College.

As far as organizations go, the ladies' sodality remains a big part of parish life. Father Killian says it is among the most active groups. Members handle chores like the set-up and meals for funeral dinners.

A devoted choir has enriched St. Meinrad's liturgies in recent years. Father Killian also pointed to the music director, Dr. Doss Phillips, a German and music teacher at the college, as a force behind the music ministry for the last eight years or so.

Most of all, Father Killian said, the people of St. Meinrad are really good about getting together to work on a project and simply get a job done. That solidarity has been part of the community since its first days.

St. Meinrad Parish was founded in 1861 shortly after the abbey was established. Since then the parish's growth has mirrored the development of the monastic community.

According to detailed histories published in two centennial books, the first Catholic settlers in the St. Meinrad area became members of St. Ferdinand Parish in nearby Ferdinand. But when the Benedictine monks in St. Meinrad began to celebrate regular Sunday services in their chapel, the settlers

began attending Mass there. That was easier than the long trip to Ferdinand.

In the spring of 1861, Bishop de St. Palais established for these people a separate parish under the patronage of the Blessed Virgin Mary of Einsiedeln. Three years later parishioners had their own church, which was added onto the existing sanctuary of the monks' chapel.

Parishioners used this frame church for more than 20 years. Later, from 1885 through 1887, they held services in the crypt of what was planned as a new abbey church. But a great fire gutted this structure, so parishioners used the old church for another 20 years.

Benedictine Father Isidore Hotz, a founding Father of the monastery, served for several years as its prior and later as the first pastor of St. Meinrad Parish. While the history remembers the distinctive priest with the giant white beard for his great leadership, it also recalls his "fatherly love and interest that he always displayed in the spiritual as well as the temporal welfare of the people of St. Meinrad."

St. Meinrad School opened in 1861 to serve the educational needs of local families. By 1868 the parish membership had grown to 480 members, including 80 children of school age. That growth forced the parish to expand the school, which eventually closed. Parishioners continue to use the sandstone school building, which was built in 1946, for religious education classes, meetings and other things.

The monks up at the abbey eventually finished another big project, a new abbey church, which they dedicated in 1907. The monks remained generous in providing local

(Continued on next page)

St. Meinrad Parish

Year founded: 1854

Address: P.O. Box 8, St. Meinrad, IN 47577

Telephone: 812-357-5533

Pastor: Benedictine Father Killian Kerwin

Administrator of religious education: Kathleen Ebert

Parish secretary: Rita Lovell

Number of households: 325

Church capacity: 400

Masses: Saturday-6:30 p.m.; Sunday-9 a.m.; Weekdays-8 a.m.

Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series started over again with the Seymour Deanery. The process will repeat until every parish has been featured.

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Floyds Knobs man spreads pro-life message

John De Friend is the mastermind behind 41 pro-life billboards

by Cynthia Schultz

The billboards with pro-life messages began popping up a few months ago. There are 41 of them scattered around the southern Indiana and Louisville area, posted near interstates, abortion clinics, and busy streets.

John De Friend is the mastermind of the billboards. He's a 57-year-old "Catholic with a calling." A resident of Floyds Knobs, he's a member of St. Martin of Tours Catholic Church in Louisville.

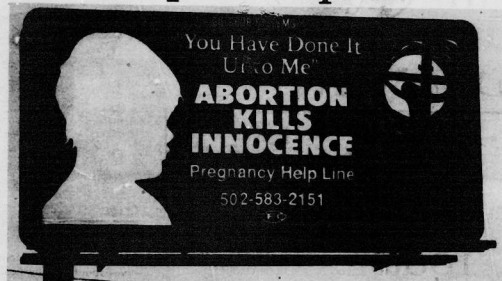
It all began in 1991, when De Friend lost a job he'd held for 22 years. He had time on his hands and a tugging at his heart.

"I've always been pro-life," said De Friend. He decided it was time he did something to make a difference.

In 1994, with his new business on its way, De Friend set to work. He presented the idea for his billboard project to his parish priest, Father Dennis Cousens, who agreed to help.

Because of the heated controversy surrounding the abortion issue, the parishioner was impressed with the courage of his priest. "He stuck his neck out," said De Friend.

In October of last year, at De Friend's



LIFE MESSAGE—Forty-one billboards spread pro-life messages in southern Indiana and in the Louisville area. They are the idea of John De Friend, a Floyds Knobs Catholic.

request, Father Cousens sent letters to more than 100 churches in the Archdiocese of Louisville, asking for support of the billboard campaign: "Catholics for Children."

De Friend followed up with phone calls asking for permission for people from his group to speak to the congregations.

Thirty percent of the churches agreed to support the cause, as did other organizations like the Knights of Columbus councils, he said. By the end of April, 1995, they had raised \$20,000.

The billboards went up in March and will run through July. The copy is changed every 30 days. De Friend designed two of the four messages, which he said are "tastefully done." The others were provided by Pro Life Minnesota.

Catholics for Children will soon launch a second fund-raising campaign with a goal of \$50,000.

"We want to double the concentration of billboards and extend further into Indiana," said De Friend.

He said they are already making a difference. A staff member of a pregnancy clinic told him that three women who had come to their centers changed their minds about having abortions after seeing the billboards.

Father Bill Ernst, pastor of St. Mary in New Albany said he liked the way their messages are presented. "You have to change people in their hearts," he said.

Father Cousens said he is "thrilled" with the response to the project and that De Friend's group "dedicated it to the Blessed Mother."

Joan Smith, director of St. Elizabeth in New Albany, has offered her support to De Friend. "I'm moved that he would take on something so monumental," she said—happy that the billboards raised the public's awareness about abortion.

"I would like to see as many (billboards) as possible around the state," said Smith.

Jean Lou, of Right to Life of Southern Indiana said, "Here's one quiet man, who is following his beliefs, who can make a difference."

De Friend said the billboards are a sign that there is Catholic resistance to the "abortion nightmare" in the community.

Meantime, he remains modest, but realistic in his efforts. "It's in the Lord's hands."

Those wishing further information should contact: Catholics for Children; 6384 Scottsville Rd.; Floyds Knobs, IN 47119.

St. Meinrad Parish serves 325 families

(Continued from page 8)

Catholics with priestly service after the church was completed.

But as the abbey grew, and as the enrollment of students and seminarians grew, people began to talk yet again about building a new parish church. In 1942 the bishop, Cardinal Joseph Ritter, told the pastor, Benedictine Father Gabriel Verkamp, to plan a new parish plant in or near the St. Meinrad village. Plans called for a school to be built first, followed by a church and then a rectory.

A new pastor took over shortly and, according to the parish history, encountered

a stubbornness from many parishioners. Most were happy with the township schools and weren't too keen on starting their own school.

But parishioners rallied around their pastor, Benedictine Father Raphael Hirsch, and eventually started work on the school. The cornerstone was laid in April of 1946, and the new school was blessed by Archbishop Paul C. Schulte.

Planning the new church was the next hurdle. The effort to build the new school helped to unify parish families, and that showed in a building fund that was growing by the mid-1950s. The new pastor, Benedictine Father Raban Hathorn, started a fundraising campaign to ensure debt-free construction.

The next pastor, Benedictine Father Peter Behrman, helped parishioners realize specific about their new church. The collected funds had grown so much that by 1958 Archbishop Schulte authorized plans to prepare for the actual construction. After much consultation, the parish hired an architect and finalized construction plans. Ground was broken in January of 1959, and on May 10 Archbishop Schulte solemnly laid the cornerstone.

A year of intensive labor produced a new church, which Archbishop Schulte dedicated on March 27, 1960. The church was designed in a contemporary gothic style. The material was sandstone quarried and fabricated from

an area several miles north of St. Meinrad. The monastery donated the St. Meinrad Sandstone used on the exterior and provided the interior stone too.

The town of St. Meinrad celebrated its 125th anniversary in 1986 with a parade and numerous festivities.

Father Killian said future plans include

deciding what to do with a lot next to the church. One possibility is building a new playground for the community.

Whatever plans or challenges face the people of St. Meinrad, it's sure to be a strong future of family and community.

"You'll find the people here have a sense of obligation or responsibility," Father Killian said. "They will do what they've been taught, and if you ask somebody to do something, 99 percent of the time they will say they can do it. And if they can't, they just say they don't want to."

"The classic line is, 'Father, I don't want to read at Mass, but I'll do anything else for you.' So you always wait until that 'anything else' comes around and you ask them if they're ready to do it."

Ebert added: "I think we'll be alive and well here for a long time."

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POMP AND CIRCUMSTANCE—St. Rose of Lima Parish in Franklin held a "graduation" for kindergarten students on May 24. Teacher Stephanie Sakes helps one of the graduates ring the school bell before he takes the stage with his classmates for a performance. Father Paul Shikany, pastor, awarded diplomas. The new St. Rose school will open next year with a first grade. (Photo by Peter Agostinelli)

HIV/AIDS Ministry expands to serve archdiocesan needs

Heart of AIDS ministry involves sharing God's unconditional love

by Mary Ann Wyand

The Catholic Church in central and southern Indiana is responding to the growing AIDS crisis by sponsoring a variety of ministries which share God's unconditional love with persons who have the disease.

First organized through the archdiocesan Office of Pro-Life Activities and now coordinated by the archdiocesan HIV/AIDS Ministry, AIDS-related church events this year have included a prayer service and two-day Names Project quilt display at St. Peter and Paul Cathedral in April as well as a retreat for AIDS caregivers in March and a retreat for persons living with HIV/AIDS in May, both at Fatima Retreat House in Indianapolis.

Father Carlton Beever, who directs the archdiocesan HIV/AIDS Ministry, said these events are significant because they indicate that "we as the Catholic Church are interested in reaching out and expressing compassion to persons with AIDS by trying to touch people's lives and offer healing."

World AIDS Day events held on Dec. 1 were an expression of community concern for persons with the disease, Father Beever said, and an observance of 14 years of AIDS in the United States.

AIDS ministries sponsored by the Catholic Church carry that expression of community concern one step further, he said, by offering God's healing love to persons with the disease.

"About 20 million people are affected by HIV/AIDS worldwide," Father Beever said. "The projections are that it will be up to 40 million people by the year 2000. The greatest growth right now is among teenagers and women, as well as among infants because of the passage of the virus from mother to child. AIDS is everybody's disease."

Citing an educational poster which describes AIDS as "an equal opportunity disease which does not discriminate," Father Beever said people need to understand that anyone can contract the virus regardless of age or economic circumstances.

In addition to educating people about the dangers of HIV/AIDS, the archdiocesan priest is taking the message of compassion for persons with the disease to a number of parishes.

"This year I've visited about 12 parishes," Father Beever

said. "I approach the homily in terms of teaching compassion by discussing Jesus' healing ministry. His was a ministry of compassion. Jesus called the marginalized of his own day, offering healing. He didn't qualify it. During the homily, I talk about some of the people I have met who have AIDS and how they have been alienated from family members, jobs, friends, and sometimes even from the church, and how painful that can be for them. I also talk about how each one of us, if we could just be compassionate to people with AIDS, could help them experience some healing."

The April 29-30 display of quilt panels from the Names Project at the cathedral was a powerful illustration of how many lives have been affected by the disease, he said. "It was very significant because it was set in the cathedral, which is the principal church of the archdiocese, and was sponsored by the two Catholic hospitals in Indianapolis."

About 900 people viewed the quilt panels during the two-day display and heard part of the 12-hour calling of names, he said, and more than 250 people attended the ecumenical memorial service on April 30.

During the homily at that prayer service, Father Rick Ginther, pastor of Cathedral Parish, discussed the tradition of naming as "a human custom, a godly custom."

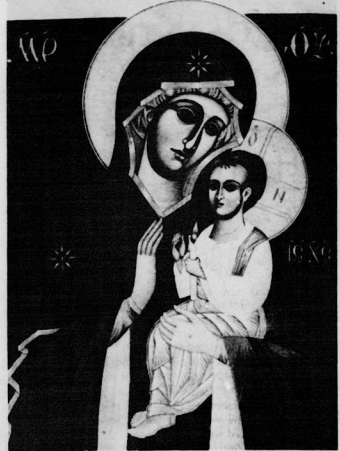
Noting that "there is power in a name," he explained that "relationship is revealed in a name, for to know one's name meant one was clan, family, or at least companions journeying."

In Genesis, Father Ginther said, we are told that "God, from the very beginning, loved and named his creation... and saw that it was good. Thus, all human beings, as part of God's creation, are named good. That is, they are an expression of God, they are a part of God... We mustn't forget the names (of persons who have died from AIDS). We cannot, for they have a power over and through you and me."

Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities, saw the need for a specialized retreat for persons with HIV/AIDS and organized the first event four years ago with assistance from Damien Center staff members.

"The prayer service at the cathedral, the new HIV/AIDS Ministry, and the retreats give the message to people who are HIV positive that there are those of us in the church who care for them and are trying to reach out to them and let them know of God's love," Father Crawford said. "The AIDS retreat is a time for healing and reconciliation for anyone who has felt alienated from God or the church. It is a time for wholeness and peace for those who are ill."

Franciscan Father Robert Pawell of New Orleans, the



MODERN ICON—Mary and the Christ Child shield the flame of life in this modern icon created to offer solace to AIDS patients. Jesuit Father William Hart McNichols, who has ministered to sufferers of the disease, painted the "Mother of God Light In All Darkness," which is based on traditional Russian icons. It has become a part of AIDS ministry throughout the United States since its distribution by the National Catholic AIDS Network. (CNNS photo from The Denver Catholic Register)

retreat master for the May 8-11 AIDS retreat at Fatima Retreat House, said his AIDS ministry is based on the 2,000-year-old tradition of the church, insights of the saints, and Franciscan teachings.

"The AIDS crisis brings people to a whole new dimension of life," Father Pawell explained. "The ways they deal with the meaning and direction of life and of God change, and they have to be able to access the source of wisdom, the Spirit of God, which is within them. This retreat broadens the image of spirituality to the deeper sense which would involve how God is present to us through our bodies, the body as the Word made flesh, and also through our feelings and emotions. St. John of the Cross taught that feelings are the barometers of the spirit. I bring the insights of John of the Cross and other saints to the issue of the AIDS crisis, taking from the treasury of the church things that persons with AIDS may never have heard or thought were associated with the church's wisdom."

AIDS ministry must involve both giving and receiving, he said. "Not only do we share the treasures of the church with persons who have AIDS, but we share the treasures of the marginalized with the church. In the second century, an early martyr, St. Lawrence, described the marginalized as the treasures of the church, and I think that's what AIDS ministry is all about. We must realize that persons with AIDS have something to give us which we desperately need."

Father Pawell said he has found many blessings while ministering to persons with AIDS by telling them of God's unconditional love. "I feel that the AIDS community blesses me constantly, showing a faith in the midst of darkness," he said. "A person diagnosed with this horrible plague disease once said to me, 'Father, I cannot thank God enough for this diagnosis because through it I have begun to live.'"



AIDS MINISTRY—Franciscan Father Bob Pawell of New Orleans is among a growing number of priests specializing in AIDS ministry. He recently directed a retreat at Fatima Retreat House for persons living with HIV/AIDS. (Photo by Mary Ann Wyand)

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Faith Alive!

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Affirmation benefits both the receiver and giver

by Br. Cyprian L. Rowe, FMS

"I" had a world of problems and was difficult to treat. He had been going to the same hospital for treatment for years.

When John, new and inexperienced, joined the hospital's counseling staff, he was charged with taking care of "I." Their first counseling session went professionally with questions about what was happening, what was not happening, and what should happen.

The next time "I" came in, he had a problem with social services. Pushing a letter into John's hand, he asked, "What can you do about this? I need some help."

John jokingly said, "The best way to cut this problem out is with a pair of scissors."

They both laughed, then looked at one another as they realized that something had happened. They had laughed with one another. They had recognized each other's humanity. Each had enjoyed the other's presence there for that moment.

In that moment, each knew that the other had neither judged nor criticized nor ignored the other. They had opened their arms to each other and, in admission of their common humanity, enjoyed a joke.

Not only had John affirmed "I," but "I" had affirmed John. From that time on, their relationship changed. It was as if the patient felt, "If you cannot affirm my

humanity, you cannot heal me or work with me toward my healing."

Affirming others means simply to say "yes" to the miracle of God's work. Affirming others means simply that we understand that all that exists by God's hand is purposeful and must be respected even in its imperfection. For at the core of all that exists is the divine will striving to express completion in creation.

Affirming others means caring enough to strive for truth with other persons. It means that we must love them enough to call out their great possibilities—the great possibilities that exist in all individuals.

The real affirmer, who is saying yes to something in others, also is saying yes to his or her own grace to see and to recognize goodness. It is a grace that is lost by those who constantly, because of their own feeling of emptiness, leap to assassinate what is godly in others.

To affirm others is to share humanity in a caring way. Affirmation looks beyond the obvious to the real, allowing what is most real about others to come into view, since this is not always clear at the outset.

Giving affirmation invites one's own affirmation in return.

(Marist Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and is a dean of students at the Graduate School of Social Work at the University of Maryland, both in Baltimore.)



AFFIRMATION—"I" had been a difficult patient to treat for years, but something totally unexpected happened when a new therapist was assigned to counsel him. They shared a joke and laughed together. In the process, they found a way to recognize each other's humanity and to affirm each other. (CNS illustrations above and below by Robert F. McGovern)

Our efforts to affirm others are part of God's plan

by Fr. David K. O'Rourke, OP

It probably is not possible to "give" self-esteem to another person. After all, the esteem in which we hold ourselves is part of us.

But it is possible to undermine another person's sense of self. We can pull the rug out from under people, especially when their defenses are down.

How can that be avoided? I ask this because I suspect that the way we avoid undermining someone else may be the best way to enhance that person's self-esteem.

Recently a youngster was sent to talk with me because he seriously disrupted a class at the parish school.

The youngster lost his temper and ended up on my doorstep looking worried about our meeting.

My goal first was to quiet his sense of panic, then to find out what was going on with him, and finally to get him back into his studies.

A normally decent or conscientious person who does something wrong usually knows it.

I can recognize the misstep without scolding, without rubbing it in.

When trouble has occurred, the first thing I want to know is what happened. But I know that I can either ask questions that are really questions, or I can ask questions that are accusations with question marks.

I prefer to ask the real questions. "What happened?" I asked the young man, who was predictably defensive.

This event had been out of character for him. I knew him to be stronger than the incident indicated and was surprised by his behavior.

I told him that, and asked what happened which had made him respond differently today.

As could be expected, he told me about a personal matter having nothing to do with the classroom.

In my talk with the student, I tried to

take the young man seriously. He was a person, not a problem.

I also recall talking with a couple in their late 20s who came to see me about having their little son baptized.

Both wife and husband had good jobs. Both also were feeling overwhelmed and unskilled in dealing with their very active baby, who fussed continually.

The woman was apologetic about the fact that the child was crying in my office.

I made clear to the new parents that I knew that babies fuss. The baby wasn't a problem, he was a person.

It is easy to put parents at ease, and it is equally easy to reinforce their discomfort. So I chose my words with the couple carefully to help them relax with their baby.

I realize that people with roles like pastors or teachers or even trusted relatives can direct their words to shoring up other people's positive feelings about themselves.

I also know that words can be used to hurt people.

Words, looks, reactions and attitudes

affect people. Using each of these, it is easy to punish, to disapprove, to blame. The risk is to ingrain a sense in a person who has made a mistake that the individual "doesn't measure up."

This is especially true with young people who are still forming their personalities and adults who are experiencing times of vulnerability.

I believe that doing the opposite—supporting, accepting, affirming, especially treating people as equals in competence and conscience—strengthens their sense of self.

Cutting down a young or vulnerable person's sense of self can be like cutting down a small tree. It doesn't take much work. But building up that same sense of self in the young person is much harder and takes longer, like growing a tree.

That's why the effort to do so can be seen as an important part of God's ongoing work of creation.

(Dominican Father David O'Rourke is pastor of St. Dominic's Church in Benicia, Calif.)

DISCUSSION POINT

Affirmation encourages youth

This Week's Question

Tell of an occasion when affirming a young person's special qualities made a big difference.

"A kid with a lot of potential was spending a lot of time with gangs. He was experimenting with drugs and alcohol and became rebellious at home. I had a good talk with him and said that he really needed to pursue his talents. Now he is in college and doing great, and really developing his talents." (Father Roger Doroy, Pueblo, Colo.)

"My first year in college, everyone on my dorm hall was in a room passing a marijuana cigarette. I had never taken drugs but, being in a new place and wanting to fit in, I felt a strong pressure to join in. But before I could take a drag, one of the boys said, 'Rick, you don't want to do that. It's not you.' I felt so strengthened by that boy's recognizing who I was and affirming me to be true to who I am. I have never felt tempted to take drugs again." (Richard Cain, Mt. Olivet, W.Va.)

"I was working with the confirmation program in my parish. A young man had a close friend who died. . . . He was feeling really guilty that he wasn't there when the car

accident happened. I tried to convey . . . that he had been there for her throughout their relationship. I tried to help him see that all of this was in God's plan. . . . He felt much more affirmed. . . . and had a more positive way of looking at the situation." (Mary George, Aurora, Ill.)

"My youngest struggles with envy of my older children, wanting to be like them. I was trying to find something I could honestly compliment him for. I told him how he helped me make an important decision. . . . It really affected him. I could see that his need to be an important part of the family—not just the baby—was met. . . . After that, he seemed to focus less on imitating his older siblings and more on the . . . qualities within himself that he can contribute." (Sarah Yavorsky, Rochester, N.Y.)

Lend Us Your Voice

An upcoming edition asks: What skill or gift or attitude helps you most in the work of social justice?

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



By Jill Gibson

Layout & Design by Susan Melloon

Growing Up as a Catholic

If you are growing up Catholic, you're very lucky. The Catholic Church is the one that Jesus himself started. He chose twelve men whom we call "apostles" to be the first bishops. One of them, Peter, was the very first pope.

The apostles didn't get off to a very good start. Some men who didn't like Jesus paid Judas, an apostle, to lead them to Jesus. They arrested Jesus. Judas felt bad, but he didn't believe that even God could forgive him.

When Peter and nine of the other apostles saw the soldiers arrest Jesus, they ran away so they wouldn't get into trouble, too. Only John, the youngest apostle, was brave enough to follow Jesus all the way to the cross.

After Jesus rose from the dead and sent the Holy Spirit to the apostles, they changed a lot. They weren't afraid to tell people about Jesus. They were proud to be in charge of this new Church started by the Son of God himself. They had the power to forgive sins in the name of Jesus.

They could change

bread and wine into Jesus' real Body and Blood. They could also pass these powers on to other men so that the Church would last forever.

The Catholic Church is the only Church that Jesus started. Ordinary people started many other churches. They didn't like some things about the Church. They thought they could start a better church. Imagine that!

Of course, even the Church isn't perfect. Each of us is a part of the Church, and none of us is perfect. We all make mistakes, just as the apostles did. But Jesus helps us to learn from our mistakes. He teaches us to ask God for forgiveness when we sin. And he gives us the sacraments so that we can get lots of extra help.

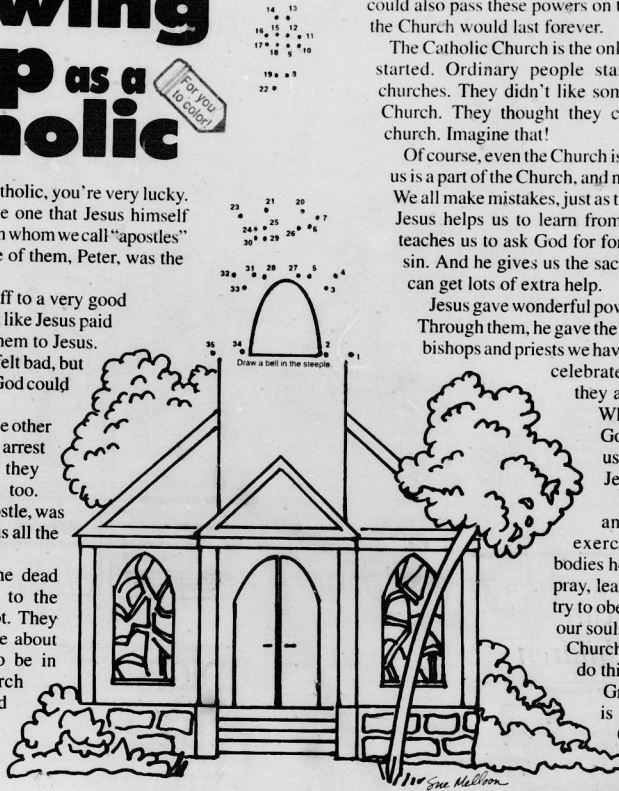
Jesus gave wonderful powers to the apostles. Through them, he gave the same powers to the bishops and priests we have today. When they

celebrate the sacraments, they act in Jesus' name.

When they preach the Good News, they help us to remember what Jesus taught.

We eat good food and get plenty of exercise to keep our bodies healthy. We need to pray, learn about God, and try to obey his laws to keep our souls healthy, too. The Church shows us how to do this.

Growing up Catholic is a great gift from God. Living as a good Catholic is a wonderful way to tell him "Thank you."



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WORD SEARCH

WORDSEARCH: Look for the words in the word list in all of these ways: left to right, top to bottom, bottom to top, diagonally and backwards.

APOSTLES
BREAD
CATHOLIC
CHURCH
CROSS
FOLLOW
FORGIVE
HEALTHY
HOLY SPIRIT
JESUS
JOHN
JUDAS
LAWS

PETER
POPE
PRIESTS
SINS
SOUL
TWELVE
WINE



A 15x15 grid of letters for the word search. The letters are: Q T I M J L A S A T O R O R F F O
A O W R D D D O A O A O D O D O
S N I S R H R K P F O O O G O O
O S B E G O O O O P O O K J L H
O S E S E S E S E S E S E S E S
L M W T L L T T L T T L T H S S
A V O O T O O D Z Z F O F O H D W
F O E C H W C H W C H W C H W
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QUESTION CORNER

Faith surpasses understanding of resurrection

by Fr. John Dietzen

Q Your column has been a great help to my faith. I have several questions. Did Christ's physical body really arise at the resurrection?

If so, is it in a physical place? If not, what happened to it? Why didn't anyone witness the resurrection? Are our bodies supposed to rise in the same way? (New York)



A First, it depends on what is meant by Christ's "physical body." If by that you mean that the bodily cells which lay in the tomb were raised back to life, the answer is most probably no, surely not necessarily.

The resurrection of Jesus was something far beyond the simple resuscitation of a dead corpse, as seems to have been the case, for example, with Lazarus (John 11).

Lazarus eventually died again. Jesus did not, and will not. As his appearances to the disciples after his resurrection make clear, Jesus in his risen life has an entirely new dimension of living than he had before.

It was without question the same Jesus they knew before the crucifixion, and he has a body. They touch him. He eats with them. He speaks with them.

Yet there is a mysterious difference in the way he looks, the way he comes to them, the way he wants them to recognize him, the way he "is."

While he and his Spirit clearly enter and affect our lives on earth, he himself is now personally beyond change, beyond corruption, beyond death, beyond history. He is in an eternal state of being, with the Father that is unlimited, outside of our time and space.

In those days with his disciples after being raised from death, and so today, Jesus is in eternity with the Father, as he will be without end, forever.

As St. Paul puts it, without end "he lives for God" (Romans 6). What "is now incorruptible . . . is raised incorruptible." "It is sown in a natural body, it is raised a spiritual body." (1 Corinthians 15)

So, to answer your question, Christ's physical body

was raised up in the resurrection. But we need to understand that in the right way.

Is it in a physical place? We would have to say yes, insofar as it is a physical body. He did not become an angel, or "pure spirit."

When we try to say "where," we are beyond our depth. Human experience on this earth just doesn't give us a lot of help on that.

Why didn't anyone witness the resurrection? We don't know. Maybe because it wasn't "witnessable" in any human way of speaking.

Sometimes, I believe, Christians envision the resurrection as Christ's corpse suddenly jerking to life and breaking out of the tomb.

If we believe the witness of the Gospels and the other books of the New Testament, that's not at all what happened.

It comes down most of all to two facts that were enormously significant for the early Christians. The tomb was empty, and major people in the early Christian community saw and experienced Jesus as alive and working with his people.

These facts firmly established them in their conviction that Jesus lives, and that he is Lord of the church and of the world.

As for our own resurrection, our Catholic faith echoes

the graphically explicit teaching of St. Paul: What happened with Jesus will happen to us.

What dies is a corruptible, weak, natural body, what rises is an incorruptible, powerful, spiritual body. As we have borne the image of the earthly Jesus, we shall also bear the image of the heavenly one (1 Corinthians 15:42-49).

In all this, Paul merely expands on what we repeat in our major professions of faith. The Apostles' Creed (in the vows of baptism) and the Athanasian Creed explicitly say "resurrection of the body." The creed of Nicaea/Constantinople, which we use each Sunday at Mass, speaks of the "resurrection of the dead," but clearly means also resurrection of the body.

Again, as the "Catechism of the Catholic Church" says, the "how" of all this exceeds our imagination and understanding; it is accessible only to faith (No. 1,000).

(A free brochure, in Spanish or English, outlining basic Catholic prayers, beliefs and practices is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

Gift of foster care helps needy children

by Dr. James and Mary Kenny

Dear Mary: We have thought about becoming foster parents. However, in recent news reports many problem cases and even tragedies concerning children seem to involve children in foster homes. Are many foster parents poor parents or are the problems so overwhelming that they lose their cool and do foolish and hurtful things? (Iowan)

Answer: Foster parents are often in the news. One factor may be their news value. The foster care situation is always mentioned whenever there is a problem, but many, many serious abuse cases do not involve foster homes.

Foster-parent abuse may be rare, but when it occurs it makes the news. One reason for abuse in foster homes may be that the foster parents are sometimes relatives. Since foster care is meant to be temporary, and reuniting the family is the goal, a relative's home may be the most suitable.

The same stresses which taxed the biological family may also tax the foster family. However, unfortunately, the problems sometimes associated with such placements should not hinder the idea of keeping children within the extended family.

Children in foster care may be more troubled than a decade ago: more rebellious, more delinquent, more emotionally disturbed. Sometimes foster care is used as a last resort to avoid an institution.

Despite the problems, foster families are usually carefully screened. They receive home visits from the agency they plan to serve, disclose their personal situation in extensive forms and questionnaires, and swear annually that they have never been child abusers and do not do drugs. Foster parents study first aid and take regular continuing education in the form of workshops and courses. When they have difficulties, they can turn to the foster child's caseworker for advice and support.

Good caseworkers know both the children and foster parents. When foster parents and a child are not doing well together for any reason, the parent can request the agency to remove the child. In a crisis, the child can be removed nights, weekends, or anytime. The caseworker also can decide to remove a child when he/she determines the placement isn't going well.

Most foster parents take the job because of love of children, sympathy for children in crisis, or a desire to extend themselves to children in need. Some foster parents hope to become adoptive parents. They take children in the hope, with no guarantees, that the child will become eligible for adoption.

Do not let bad press discourage you if you want to give yourselves as foster parents. You will meet other foster parents and find that they are great people.

(Send questions on family living and child care for this column to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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Entertainment

VIEWING WITH ARNOLD

'Circle of Friends' is Irish coming-of-age tale

by James W. Arnold

"Circle of Friends," the newest hit movie in the recent renaissance of Irish films, is a soap opera-ish tale about three girls coming of age in Knockgleng, a village near Dublin in the 1950s.

They're off to the university, away from the hearth for the first time, and coping with raging hormones using the only guidelines they have—those of forbidding, distracted parents and a restrictive church. However, neither is much help.

The likeable heroine, Bennie for Bernadette (as played by Minnie Driver, she blooms before our eyes), essentially learns to live by her own rules as far as love is concerned. The filmmakers, working from a novel by Maeve Binchy, are mostly interested in working out the tangled romances of Bennie and her chums en route to a happy ending.

Bennie is tall and ungraceful, but an open-faced character, one of those easy-to-talk-to girls who are, essentially, the more you know them. It's no real surprise when she quickly wins the affection of handsome Jack (American actor Chris O'Donnell), a quietly sincere pre-med student and rugby star. Unfortunately, she's also admired by Sean (Alan Cummings), a creepy Dickensian type who works in her father's store and hopes to marry into the business.

Her best friend and confidante is Eve (Geraldine O'Rawe), an orphan raised by the nuns. A major plot thread revolves around



the prettiest friend, Nan (Saffron Burrows), who has ambitious designs on the wealthy scion of the local manor, Simon (Colin Firth). Like many a lass before her, Nan finds that seducing Simon is easier than getting him to marry "beneath his station."

The final half-hour becomes blatant melodrama. Smarmy Sean is revealed as a crook and pornography collector with intentions to have his will with the scrappy Bennie one way or another. More trouble for Bennie develops when the rejected Nan, desperate to avoid the stigma of unwed pregnancy, gets conscientious Jack drunk and lures him into an affair.

It's mildly entertaining on this level, with predictable upbeat outcomes. The writers and director, Pat O'Connor ("Call" and "The January Man") are also interested in lambasting the moral inhibitions and provincialism of the time. Sexual frustrations seem comic at first, as the girls try to be attractive and then (perversely) fight off the boys' aggressive advances.

These rituals are frequently intercut with a class they all take to which the preturer about the sexual mores of primitive Pacific islanders who have "complete sexual freedom as adolescents" and grow into healthy adults.

"The islanders are not Irish Catholics," one of the boys observes.

Bennie is a good Catholic girl whose parents commute here every evening. "I sent you to the university to study, not fall in love," says Dad, who is obviously not thinking clearly. She goes to Confession every two weeks and repents having "wrong thoughts" about her parents as well as "impure thoughts." Of the latter, the priest asks only, "Did you entertain them?"



'A LITTLE PRINCESS'—Young actresses Liesel Matthews (left) and Vanessa Lee Chester star as two girls in a forbidden friendship in "A Little Princess." The U.S. Catholic Conference classifies the film A-I for general patronage. (CNS photo from Warner Bros.)

On the sermon level, an elderly priest, clearly moved, says, "A young woman's body, like her soul, should be a garden for Jesus" (and not a "vessel of sin"). Cut to Eve, saying, "It's not fair to put all the burden on us," as the young women walk in the woods and try to figure out what's right and what's wrong.

The idea is clearly that whatever the pre-catholic church was saying was not of much help with the sexual dilemmas of devout young adults. It's not hard to agree with that, and many Catholics have been trying to improve that situation for the last 40 years.

The movie's feelings about the church, though, are nearly as complex as in "Priest." Simon, Nan's obnoxious lover, looks upon Catholics as if they belonged to some weird cult. He sees a statue of the Infant of Prague, and says, "So strange, you people."

Actually, Nan would prefer to be like him, "not them," and offers him (in touching innocence) her virginity. But no question this guy is bad. When she gets pregnant, it's clear he expects an abortion. Of course, she can't do it. She sees no irony in saying, now, "I'm Catholic."

The point this time seems to be that, while Catholic morality may well be strange and unworshipful, it's more humane than the

sophisticated self-interest of the corrupt upper class.

In any case, all these Irish are tormented by sex, torn between what their instincts tell them and the interpretations of moral doctrine they hear from the pulpit, in the classroom, and from boyfriends and girlfriends. How very nice that things have improved since those days of confusion and wonder.

(Romance, comedy and melodrama all figure in this Irish, female perspective first-year-in-college fable; sex situations, satisfactory for mature audiences.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

| | | |
|---|-------|-------|
| Casper | | A-II |
| Forget Paris | | A-III |
| John Sorrento | | A-III |
| Johnny Mnemonic | | O |
| A Pure Formality | | A-III |
| A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive | | |

'Out of Ireland' documents the great Irish exodus

by Henry Herx and Gerri Pate
Catholic News Service

The 44 million Americans of Irish descent will get a look back at the travails of their immigrant ancestors in "Out of Ireland," airing Wednesday, June 7, from 9 p.m. to 11 p.m. on PBS. (Check local listings to verify the program date and time.)

This lyrical documentary uses the letters of eight immigrants who left Ireland from the mid-19th to the early 20th century to personalize what was the largest exodus in human history.

Seven million men, women and children were forced by famine, religious oppression, and economic deprivation to emigrate, often facing further discrimination and exploitation in America.

On the upside, their indomitable spirit and especially the organized support of the Catholic Church helped them to assimilate and make successful lives in their adopted homeland.

Immigrant earnings mailed back to Ireland constituted the greatest transatlantic philanthropy of the 19th century, often used to fund more migration.

Directed by Paul Wagner, who co-wrote the program with historian Kerby Miller, "Out of Ireland" is graced by the voice talents of narrator-actress Kelly McGillis and the authentic Irish accents of actress Brenda Fricker and actors Liam Neeson, Gabriel Byrne and Aidan Quinn.

Each imbues the immigrants' letters home with the loneliness and longing they felt for their birthplace. Setting a musically melancholy tone for their remarkable stories is an original score by folklorist Mick Moloney, who also lives up to the proceedings with evocative Irish songs.

Check full of dramatic Irish history and interesting cultural observations, the visuals are also very engaging. Vintage still photographs are combined with old movie footage and current shots of rural Ireland to evoke a genuine sense of time and place.

There is much to learn and enjoy in this striking story of mass emigration to America, and one need not have a drop of Irish blood to appreciate its significance to the development of our nation.

TV Programs of Note

Sunday, June 4, 7:30-8 p.m. (HBO cable) "The Princess and the Pea" from the "Happily Ever After: Fairy Tales for Every Child" animated series. Robert Guillaume narrates the famous story of the ob-so-jedicate prince.

Sunday, June 4, 8-9 p.m. (PBS) "Anima Mundi" and "Before It's Too Late." This rebroadcast from the "Nature" series is a striking sequence of cinematic portraits of wildlife, combined with Philip Glass' propulsive music to evoke the beauty and diversity of nature, and also a look at how zoos are attempting to preserve threatened species through miracles of science.

Monday, June 5, 8:30-9 p.m. (PBS) "Amphibian." An "Eyewitness" program about the earth's slimy early inhabitants poses such questions as how far a frog can leap, how wetches used toads to cast spells, and whether it was possible toads could forecast the weather.

Tuesday, June 6, 9-10 p.m. (CBS) "Blockbuster Entertainment Awards." Hosted by William Baldwin and Cindy Crawford, this special honors performers in music, theatrical films and home videos, based on the public's voting for favorite stars conducted at video stores nationwide.

Tuesday, June 6, 9-10 p.m. (PBS) "Welcome to Happy Valley." A "Frontline" program examines Prozac, the most prescribed antidepressant drug in America, and focuses on Dr. Jim Goodwin of Wenatchee, Wash., a clinical psychologist who has prescribed it for all 700 of his patients. Other persons interviewed for the documentary question the drug's value.

Tuesday, June 6, 10-11 p.m. (PBS) "Complaints of a Dutiful Daughter." A daughter learns to accept the frustrations of dealing with her mother, who suffers from Alzheimer's disease, in this upbeat, very loving portrait of a mother-daughter relationship which is renewed and recharged by changing circumstances. In this Academy Award-nominated documentary, producer and director Deborah Hoffman deserves how her widowed mother's confusion was eventually diagnosed as Alzheimer's disease and marvels at how her 84-year-old mother lives in the present, giving and accepting unconditional love, without dwelling on a murky past she scarcely remembers.

Wednesday, June 7, 8-9 p.m. (PBS) "The Crystal Laboratory." Host Bill Kurtis and "The New Explorers" series goes to the coldest, windiest, roughest place on earth, Antarctica, to document current research taking place at the South Pole. The PBS program also will air on Friday, June 9, from 10 p.m. to 11 p.m.

Wednesday, June 7, 8-9 p.m. EDT (CBS) "Party for the Planet." This special hosted by Shari Belafonte salutes the efforts of young Americans to preserve the world around them and blends entertainment with conservation education. The show also features appearances by actor David Duchovny, Olympic gold medalist Dan Jansen, and animal expert Jack Hanna.

Thursday, June 8, 7-8 p.m. (Disney cable) "King of the World." In this story, a young Arab boy's master allows him to raise an Arabian colt. Later the boy and his beloved animal end up in England at the famed Newmarket Race.

Thursday, June 8, 8-9 p.m. (PBS) "Return to the Sacred Ice." This documentary follows Peruvian Indians on their annual pilgrimage to a Catholic shrine high in the Andes. The shrine of Q'olorriti marks the site where, 200 years ago, the Christ Child appeared to a young herder of alpacas, after which the boy's herd miraculously increased in size and quality of wool. Since then, each year after the harvest, the Incan people of the Andes have made the five-mile climb up Mount Ausangate for three days of prayer, penance and festivities at the shrine. Accompanying a throng of about 60,000 pilgrims making their way up the mountain, British journalist Nicholas Shakespeare helps viewers at home grasp the arduous nature of the mountain trek and the dangers from cold and altitude sickness.

Thursday, June 8, 9-11 p.m. (Disney cable) "Anne Frank Remembered." This documentary chronicles a young life snuffed out by the Nazis half a century ago. Millions of people around the world have read the Jewish teen-ager's own account of her short life in "The Diary of Anne Frank," written over the two years she and her family stayed hidden in Amsterdam until they were betrayed and sent to the death camps. With the diary as a focal point, the documentary gives a fuller picture of Anne's life by talking with those who knew her as a child or were with her in the Nazi camps. These fresh details about her youth and death help flesh out the character of Anne and the tragedy of the Holocaust.

Thursday, June 8, 10-11 p.m. (PBS) "Shadow Over Tibet: Stories in Exile." Narrated by Richard Gere, this special looks at the continuing crisis in Tibet, occupied by China since 1950, and attempts by exiled Tibetans to preserve their ancient culture, including efforts by the Dalai Lama to create a "zone of peace."

Friday, June 9, 9-10 p.m. (A&E cable) "Biological Weapons." An "Investigative Reports" program hosted by Bill Kurtis explores the frightening possibility that a dozen countries and perhaps some terrorist groups have access to germ warfare. The documentary also examines what the U.S. government is doing to build defenses against weapons that kill by spreading lethal diseases.

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

PENTECOST SUNDAY

The Sunday Readings

Sunday, June 4, 1995

Acts 2:1-11 -- 1 Corinthians 12:3-7, 12-13 -- John 20:19-23

by Fr. Owen F. Campion

The Acts of the Apostles supplies this great feast of Pentecost with its first reading. The source of this reading, the Acts of the Apostles, has interesting credentials. In reality, it is the second volume of the Gospel of Luke. Written by the same author as that which composed the Gospel, Acts actually should not be separated from this Gospel. However, in versions of the New Testament compiled since very early days in the church, Acts has appeared after the Gospel of John. This surely is a result of editing in which the decision was made to keep the Gospels as a unit in the beginning of the New Testament while acknowledging the fact that John was historically the last Gospel written.



Acts gives its readers a fascinating insight into the life of the infant church. This feast's reading is no exception. It is important to note that the "brethren," or Christians, were at prayer in one place. Incidentally, this reference reveals that they were celebrating the Jewish feast of Pentecost, to use the Greek term, or the Feast of Weeks.

This old Jewish feast began as a celebration of the first harvest. Later it came to commemorate the gathering of the Hebrews into one nation, and their reception, through Moses, of God's law.

For Christians, Pentecost was transformed to be the Holy Spirit. The coming of God in the Spirit is attested by all the surroundings of divinity in biblical literature. There is a rush of the wind. The presence comes from the sky. Fire appears, as it appeared when God confronted Moses on Sinai.

Of special meaning is the list of all the nationalities. This list comprises all the ethnic communities then known. In other words, the reading says every tribe and nation was represented in Jerusalem that day. Not even the differences of language

impeded the Gospel. All understood its message.

St. Paul's First Epistle to the Corinthians supplies Pentecost with its second reading.

"Jesus is Lord!" was a treasured refrain in the early church. Paul uses it here, and he reminds his readers—and us today—that no one honestly can make this proclamation of the Redeemer unless strengthened and impelled by the Holy Spirit. Paul then speaks of the community, the Body of Christ. In the community are all those vivified by the Spirit, alive in Jesus.

St. John's Gospel is the third reading. It is the great commissioning of the Apostles, the bestowal upon them of the power to forgive sins, a power reserved theretofore to God, and the single most critical process in redemption itself.

Reflection

If anyone prefers to ignore the institutional church and singularly move to a private relationship with God, then that person should objectively read the texts provided in this feastday's Liturgy of the Word.

The Acts, and St. Paul, set the stage. For the church in the era when many would have known the Twelve, and even Jesus, identity with the church was everything. The Christians prayed together, lived in a community, shared their resources, acted in unison, and followed the Apostles. They believed that this was their access to God, and in the community they believed that they encountered God.

In these readings, the church offers us today this ancient, fundamental Christian belief. It is not a boast on the church's part. Rather, it is an invitation. In the church, the seat of the Holy Spirit, there is truth. In its sacraments is life.

God is with us, these readings insist, and in common love for God, we create the perfect human unity. In this unity is all peace. The church calls us, its family, the family of God, to this peace.

THE POPE TEACHES

Christ is the gate to eternal life

by Pope John Paul II

Remarks at audience May 24

My recent pastoral visit to the Czech Republic and to Poland brought me along a major route by which the Gospel spread to Central Europe: the so-called "Moravian Gate."

This "gate," through which the great missionaries Sts. Cyril and Methodius passed, reminds us of Christ, "the sheep

gate" (cf. John 10:7), who leads mankind to eternal life.

As the church journeys toward the great jubilee of the year 2000 and the start of the third millennium, she wishes in a sense to walk anew the many paths along which Christ entered the life of the human family.

May the memory of the historic "Moravian Gate" lead us closer to Jesus Christ, the gate through whom we pass on our journey to eternal life.

MY JOURNEY TO GOD Ever Present

- I have felt God's kiss in the wind on my cheek.
- I have seen his power and majesty in the angry, churning sea during a storm.
- I have experienced his love while sitting on a hill watching the clouds.
- I wondered about his miracles until I looked in a mirror and realized that each of us is a miracle of his creation.
- I used to wonder how to find God until I discovered that he is ever present in each of us, and that, when he stirs inside, he sighs.

by Jon R. Myers

(Jon Myers is a member of St. Gabriel Parish in Indianapolis.)



Daily Readings

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| <p>Saturday, June 3 Vigil Mass of Pentecost Genesis 11:1-9 or Exodus 19:3-8a, 16-20b or Ezekiel 37:1-14 or Joel 3:1-5 Psalm 104:1-2, 24, 27-30, 35 Romans 8:2-27 John 7:37-39</p> <p>Monday, June 5 Boniface, bishop, religious, missionary, martyr Tobit 1:3, 2:14-8 Psalm 112:1-6 Mark 12:1-12</p> <p>Tuesday, June 6 Norbert, bishop, religious founder Tobit 29-14 Psalm 112:1-2, 7-9 Mark 12:13-17</p> | <p>Wednesday, June 7 Tobit 3:1-11a, 16-17a Psalm 25:2-9 Mark 12:18-27</p> <p>Thursday, June 8 Tobit 6:10-11, 7:1, 9-17; 8a-9a Psalm 128:1-5 Mark 12:28-34</p> <p>Friday, June 9 Ephrem of Syria, deacon, doctor Tobit 11:5-17 Psalm 146:2, 7-10 Mark 12:35-37</p> <p>Saturday, June 10 Tobit 12:1, 5:15, 20 (Response) Tobit 13:6-8 Mark 12:38-44</p> |
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THE SHAPING OF THE PAPACY Celestine stressed his right to oversee the entire church

by John F. Fink

As should be clear from the previous articles in this series, it took a long time for the papacy to develop into what it is today. In fact, that development continues to this day. The pope we will consider here, Celestine I, contributed to that development through his insistence that he, as the successor of St. Peter, had the right and responsibility to oversee the entire church, in the east as well as in the west, in Africa as well as in Italy.

Celestine was pope for 10 years, from 422 to 432. For the first eight of those years, the most respected man in Christianity was the great St. Augustine. When Augustine died in 430, he had been Bishop of Hippo, North Africa for 35 years. The depth and range of his writings made him a dominant force in the church that has continued to the present time. Even today, there are more selections from his writings in the Office of Readings that is part of the Divine Office than from any other writer, and he is cited in the "Catechism of the Catholic Church" more than any other ecclesiastical writer.

Besides the death of Augustine, the other important event during the pontificate of Celestine I was the Council of Ephesus, the third ecumenical council, which defined Mary as the mother of God. We will consider both Celestine's relationship with Augustine and with the Council of Ephesus.

Celestine's first dealings with Augustine concerned a bishop who had been deposed by the other North African bishops. Antony of Fussala had appealed his deposition to Pope Boniface I, Celestine's predecessor. After Celestine inherited the case, Augustine pleaded with him not to reinstate Antony. Celestine sided with Augustine.

However, he sided against Augustine in the case of Apollinaris, a disgraced priest who had truly hurried to Rome. The pope before Boniface Celestine sent Apollinaris back to Africa. The North African bishops then held a plenary council at Carthage in 426 at which they again excommunicated the priest. They wrote to the pope to remind him of the African bishops' traditional autonomy and suggested strongly that he not enter into communion with persons they had excommunicated.

Usually, though, Celestine and Augustine were on the same wave length. Both, for example, were strong opponents of Pelagianism. This was the heresy that held that man could attain salvation through the efforts of his natural powers and free will. It involved errors concerning the nature of original sin and the need for, and effects of, grace. Augustine fought this heresy in Africa and Pope Celestine in the rest of the western world.

In 429 Celestine sent a mission headed by Germanus of Auxerre to Britain with instructions to root out Pelagianism in that country. In 431 he consecrated Palladius as the first bishop of Ireland to do the same. Palladius was killed and was succeeded by St. Patrick in 432. Patrick, of course, was so

successful in converting Ireland that it has remained faithful ever since.

Meanwhile, events of great importance were taking place in the eastern church. A great debate was going on between Nestorius of Constantinople and Cyril of Alexandria, the champions of two schools of thought about the two natures of Christ. The school of Antioch, under Nestorius, insisted on two distinct persons in Christ, the divine and the human, joined only by a moral union. Nestorius taught that Mary was not the mother of God but only of the man Jesus. The school of Alexandria, on the other hand, held that the two natures of Christ were united in one person.

Cyril had debated the issue with Nestorius but they could come to no agreement. Cyril then appealed to Pope Celestine. This was unique since, up to this time, the eastern churches considered themselves autonomous. Celestine, on his part, recognized the significance of the eastern churches appealing to Rome. He called a Roman synod that condemned Nestorius's views. Celestine called on Nestorius to recant or face excommunication, and he appointed Cyril to execute this sentence "in our stead."

Meanwhile, Emperor Theodosius II decided to take a hand in the affair. He, rather than the pope, called and convened the Council of Ephesus. Celestine was invited (that was nice of the emperor), but did not attend. Instead, he sent three legates with instructions to uphold the decisions of the Rome synod and to work closely with Cyril.

Cyril, though, took matters into his own hands. Not waiting for the pope's legates (or the Antiochene bishops) to arrive in Ephesus, he opened the council on June 22, 431. He and his supporters quickly excommunicated Nestorius, condemned Nestorianism, and proclaimed Mary as truly the "God-bearer" (*Theotokos* in Greek). They said that Jesus was one person who is truly God and truly human. The council also condemned Pelagianism.

Six days after the council closed, 42 bishops, led by the same Archbishop John of Antioch who had been excommunicated, arrived. They convened by themselves and tried to depose Cyril, accusing him of heresy. They appealed to Emperor Theodosius, who responded by saving both Cyril and Nestorius arrested. They remained in confinement until the pope's three legates finally arrived. After consideration of all the actions that had been taken, they confirmed the condemnation of Nestorius and approved what Cyril had done.

Pope Celestine expressed his satisfaction with the council's actions in letters dated March 15, 432. However, he deplored the fact that Nestorius was allowed to retire to Antioch and he associated himself from the excommunication of Archbishop John of Antioch, leaving the door open for him to return to communion with Rome if he accepted the council and disavowed Nestorius. He did so in 433.

Celestine's feast day is April 6.

The Active List

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

June 2

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

The Office of Worship will hold sacramental/liturgical policy listening sessions at St. Margaret Mary Parish Hall, Terre Haute from 10 a.m. to 11:30 a.m. For more information, call 317-236-1463.

Sacred Heart Church, 1530 Union St., will hold its first Friday program after 8 a.m. Mass. Refreshments are served. All are welcome. For more information, call Sacred Heart Church at 317-638-5531.

June 2-4

Fatima Retreat House, 5353 E. 56th St., will hold a Men's-Serenity Retreat for those men who have been affected by alcoholism. Cost is \$110. Call 317-545-7681 for more information.

St. Bernadette Parish, Indianapolis, will hold Festival '95 fundraiser on Friday from 5 p.m.-12 a.m.; on Saturday from 4 p.m.-12 a.m.; and Sunday from 3-10 p.m. No admission. Food, rides and live entertainment. For more

information, call Jeff Williams at 317-356-5867.

June 2-13

St. Michael School, 30th and Tibbs, will host a newspaper collection bin in the grade school parking lot. Sponsored by the St. Michael Home School Association.

June 3

Milford Spiritual Center, located in Milford, Ohio, will present a centering prayer retreat with Benedictine Sister Kristine Harpensu, coordinator for Kordes Enrichment Center in Ferdinand. Fee is \$25 per person. For more information, call 513-248-3500.

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

St. Nicholas Church, Sunman, will host a SACKRED meeting at 7:30 a.m.

The Youth Widowed Group will meet at Ruth Chris's Steak House,

96th and Keystone. Time to be decided on later. Call Mike for more information and to sign up at 317-872-8426.

June 4

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. Paul, Sellersburg, will hold prayer and praise from 7:8-15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

St. Anthony Church in Clarksville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "Our Lady of Guadalupe—The Immaculate Conception."

June 4-10

Kordes Enrichment Center in Ferdinand, will hold an Elderhostel, "Savior on the Silver Screen," with Richard Siern and Clayton Jefford, professors at St. Meinrad School of Theology. To register, call the National Elderhostel office at 617-426-8056, then press 14499 for the Kordes code.

June 5

St. Joan of Arc Parish, Indianapolis, will celebrate the feast of Corpus Christi with 10:30 a.m. Mass and exposition of the Blessed Sacrament immediately after. Benediction will be held at 5

p.m. For more information, call Jesuit Father James Brichetto at 317-283-5508.

June 5-July 17

Cardinal Ritter High School in Indianapolis will hold summer school classes from 8-10:30 a.m. Students who will be in grades 9-12 for the 1995-96 school year may apply. Classes will be held in English, physical education, pre-algebra, art and history. For more information, call the school at 317-924-4333.

June 6

The prayer group of St. Lawrence, 4650 Shadeland Ave. will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St., Indianapolis. For more information, call 317-786-7517.

June 7

Immaculate Heart of Mary Parish, 57th and Central, will hold cenacle prayer sessions from 12:15-1 p.m. Holy rosary and other prayers will be said. All are welcome.

June 7-8

St. Luke Parish, will hold a session of its series on Pope John Paul II's book, "Crossing the Threshold of Hope," from 6-7:30 p.m. The workshop will be held in conference room 2. Bring a copy of the book.

June 8

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

June 8-10

St. Anthony Parish, Indianapolis, will hold its parish festival from 5-11 p.m. each night. No admission. For more information, call the parish rectory at 317-636-4828.



"I'd like to believe we wore them down, but I think they planned to let us out in June all along."

June 8-11

Our Lady of the Greenwood Parish, Greenwood, will hold its summer parish festival on Thursday from 5-11 p.m.; Friday from 5 p.m.-12 a.m.; Saturday from 2 p.m.-12 a.m.; and Sunday from 12 p.m.-9 p.m. Rides, food, raffle. No admission. For more information, call Sandy McGill at 317-885-5007.

June 9

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

June 9-10

Holy Rosary Parish will hold the 12th annual Italian Street Festival from 5-11 p.m. each night. No admission charge. For more information, call Bernie Greene at 317-636-4478.

June 9-11

St. Louis School, Batesville, will hold a rummage sale on Friday from 9 a.m. to 6 p.m.; Saturday from 9 a.m. to 4 p.m.; and Sunday from 8:30 a.m. to 12:30 p.m. Variety of items—furniture, clothing, toys.

For more information, call Diane Hunterman at 812-934-3204.

Little Flower Parish, Indianapolis, will hold Festival '95 on Friday from 5 p.m.-12 a.m.; Saturday from 4 p.m.-12 a.m.; and Sunday from 12-5 p.m. Beer garden, Monte Carlo, raffle, games. Ticket raffle to any Catholic school. Call John Miller at 317-356-2544 for more information.

June 10

Fatima Retreat House, 5353 56th E. St., will hold the Legacy Society Mass and Luncheon, Call Fatima for more details at 317-545-7681.

King's Singles will meet at Christ the King Church, 5884 N. Crittenden Ave. for 8:30 a.m. Mass followed by lunch at a nearby eatery. All adult singles are welcome to join us.

The Humane Society of Indianapolis will hold an Alumni Picnic from 11 a.m. to 2 p.m. for dogs and cats adopted through the shelter. For more information, call 317-876-2416.

(Continued on page 17)

Our Lady of the Greenwood
335 S. Meridian St., Greenwood, Indiana
(Across from WILGRO CENTER)
— PARISH —

Summer Festival

Thur., June 8 - 5 PM-11 PM
Fri., June 9 - 5 PM-Midnight
Sat., June 10 - 2 PM-Midnight
Sun., June 11 - 12 Noon-9 PM

FAMILY DINNER

Fri., June 9 • Serving Time Sat., June 10 • Serving Time

5:00-7:30 PM
SPAGHETTI DINNER

4:00-7:30 PM
PORK CHOP

Sun., June 11 • Serving Time
11:30 AM-2:30 PM
FRIED CHICKEN

— As always, children under 6 eat free when accompanied by adults —

FOOD BOOTHS TO SATISFY EVERY TASTE

DRAWINGS WILL BE HELD SUNDAY EVENING BEFORE CLOSING

FIRST PRIZE: 1995 Pontiac Sunfire SE Coupe.
SECOND PRIZE: \$500 custom-designed jewelry.
THIRD PRIZE: 3-seat glider.

— ATTRACTIONS

- Poor Jack Amusement Rides • Bingo
- Plant & Craft Bazaars • Flea Market • Monte Carlo
- Nightly Entertainment • Lemonade Shakes
- Ice Cream & Strawberries • Shish Kabob
- Corn-on-the-Cob • Pizza • Tacos
- Grilled Hamburgers & Hot Dogs
- Barbeque Chicken & Ribs • Brats • Metts

LITTLE FLOWER PARISH FESTIVAL

1401 N. BOSART AVE. (5 BLOCKS WEST OF EMERSON AVE.)

FRIDAY JUNE 9th 5-12 PM
SATURDAY JUNE 10th 4-12 PM
SUNDAY JUNE 11th NOON-5 PM

FUN

LIVE MUSIC IN THE BEER GARDEN
FRIDAY, 8-12 • SATURDAY, 8-12

☆ RIDES ☆ MONTE CARLO ☆ FOOD ☆ GAMES ☆
UNLIMITED RIDES NOON TO 5 PM SUNDAY
- ONLY \$6.00 -

TUITION RAFFLE

Fantastic odds! Each pool will have only 400 entrants so you have one chance in 400 to win... \$10.00 per chance. Winner will receive \$2,000 payable to any Catholic school in the country designated by the winner. If pool is not sold out, the prize shall be 1/2 of the sales of that pool.

MONEY RAFFLE

1st Prize... \$10,000 2nd Prize... \$2,500 3rd Prize... \$1,000
\$2.00 per ticket or 3 for \$5.00

CHECK RAFFLE DESIRED:

Tuition Raffle for # Tickets @ \$ Total Enclosed
Money Raffle for # Tickets @ \$ Total Enclosed

NAME _____
ADDRESS _____
CITY _____ ZIP _____
PHONE _____

Mail to: Little Flower Festival, 4720 E. 13th Street, Indpls., IN 46201

Don't omit private schools in education reform, official says

Provisions must be made for students from low-income families who attend parochial schools

by Catholic News Service

WASHINGTON—A bill to replace the U.S. Department of Education with block grants to states must make provisions for students from low-income families who attend parochial and private schools, said the U.S. bishops' education secretary.

"Those who propose radical restructuring of federal

school funding must guarantee that private and parochial school students and staff share on an equitable basis in the educational benefits provided with federal tax revenues," said Mercy Sister Lourdes Sheehan.

Sister Lourdes' comments followed a May 24 press conference at which a Republican House Education Task Force unveiled the legislative proposal aimed at abolishing the Education Department and overhauling federal funding for education. Called the "Back to Basics Education Reform Act," the proposal calls for shutting down the department one year after the bill is enacted.

Instead of the federal department, the government would send \$9 billion to states in the form of block grants for elementary and secondary education and \$2 billion in grants for higher education. The monies would go to the

governors with the requirement that 98 percent of the money be spent directly on local schools. No more than 2 percent could be spent on administrative overhead.

The legislation also transfers federal education programs to other existing agencies.

For example, student loans, Pell Grants, and programs under the Individuals with Disabilities Education Act would be handled by the Department of Health and Human Services. The Department of Defense would administer Impact Aid, a program to compensate communities for their lost tax base where there are military bases and Indian reservations, which are exempt from local taxes. The Interior Department would handle Native American education programs.

Under current federal programs, educationally disadvantaged children in low-income areas can receive services for remedial reading and math wherever they attend public, private or parochial schools. Current federal programs also allow private and parochial school students to use government-owned library books and audiovisual equipment in their schools.

In order to ensure all students still receive these services, Sister Lourdes called for any reform proposal to contain the following provisions:

- Guaranteeing equitable participation of private and parochial school children and personnel in block grant funds.
- Using federal block grant funds as much as possible for students and personnel rather than schools.
- Prohibiting the commingling of federal funds with state and local funds in order to ensure better accountability and maintain the supplementary nature of the funds.
- Making sure private and parochial school students cannot be denied the benefit of federal block grant funds because of state laws.
- Including bypass provisions for the federal government to provide statutory required educational services to private and parochial school students through third-party contractors where state and local agencies "are unable, unwilling, or have failed to provide services under applicable legislation."

The Active List

(Continued from page 16)

The Young Widowed Group will attend a baseball game at Bush stadium. For more information, call Mike at 317-825-8426.

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Praver.

Beech Grove Benedictine Center located in Beech Grove, will hold a centering prayer retreat day from 9:30 a.m. to 4 p.m. Call the center at 317-788-7581 for more information.

June 10-11

The 40th Talbot Street Art Fair will be held on a section of Talbot St. from 16th-19th streets between Pennsylvania and Delaware in Indianapolis, from 10 a.m.-6 p.m. About 250 artists and craftsmen will display original works. Admission is free. Ethnic food available.

Providence High School will hold a spring festival from 4-11 p.m. on Saturday and again on Sunday from 11 a.m. to 6 p.m. All-you-care-to-eat fried chicken and dumpling dinner will be served Sunday beginning at 11 a.m. Cost is \$5.50 for adults, children \$3.50, senior citizens \$4.50 and ages five and under are free. Beer garden and gaming activities (21 and over). Bingo, DJ music and light show.

June 11

Holy Trinity Parish, Edinburg, will hold its parish picnic beginning at 1:30 p.m. at Johnson County Park (in case of rain, the event will be held at the parish). For more information, call Cathy Sheehan at 812-526-9460.

The Catholic Youth Organization will hold its 21st anniversary raffle and dinner at Primo Banquet Hall, 3143 E. Thompson

Road, Indianapolis. Cocktails will be served at 6:30 p.m., dinner will follow at 7:30 p.m. Only 300 tickets will be sold, with 16 winners for the raffle. Grand prize is \$15,000. Tickets, at \$150 per couple, include dinner and cocktails. For more information, call the CVO office at 317-632-9311.

St. Anthony Church in Clarksville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "Our Lady of Guadalupe—the Immaculate Conception."

St. Paul, Sellersburg, will hold prayer and praise from 7:45-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

St. Luke Parish, Indianapolis, will hold its annual picnic beginning with an outdoor Mass at 12:30 p.m. Featured is Jug's famous chicken dinner served from 2:30-5 p.m. Games for all ages. Tickets are \$4. For more information, call Kim Goralski at 317-253-7397.

Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Mgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Mgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m., K of C Council 437, 1305 N.

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- ACROSS
- The Messiah
 - Factor with a benediction
 - Judas was not this
 - What an epistle is
 - Lead - not into temptation"
 - Biblical land
 - native
 - Musical note
 - "Miserables"
 - Christian symbol
 - Bishop's jurisdiction
 - Mimicked
 - Pronoun
 - Phenomenon of Acts 2:2
 - Hallowed sites
 - Copenhagen
 - Salads
 - Pod vegetables
 - Abel's brother
 - Scarlett's Mr. Butler
 - Nunney
 - Poetic
 - contractions
 - Weight measure
 - Great Lake
 - Small rug
- DOWN
- Mary's husband
 - Primer's measure
 - of Gallies
 - Gomer Pyle's outfit (Abbr)
 - What parasites are
 - Great happiness
 - 7 Blues
 - Fr. summer
 - Canonized one
 - contractions
 - Picard
 - Oath; dances
 - The baby Moses was found among these plants
 - Decays
 - Satan's form in the Garden
 - Those needing redemption
 - Nathaniel nickname
 - son of Jacob
 - Admit
 - transgressions
 - Sand payment
 - Where God dwells
 - Corgi rights
 - Female relatives
 - Passage of script.
 - Bible pronouns
 - "Go - It On The Mountain"
 - Faithful
 - Health resort
 - Taxis chair
 - Rock of Ages, client for -
 - Thomas Hardy monogram

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Answers on page 2

Youth News/Views

Actress Moira Kelly says faith is her life

by John McLean

"You" Magazine's "Youth Beat"

She was born and raised Catholic, goes to Mass every Sunday, keeps all the holy days, and goes to confession regularly. You've seen her in the films "With Honors," "The Cutting Edge," and "Chaplin," and you've heard her voice as the character Nala in Disney's "The Lion King." Her name is Moira Kelly, and she's one of the hottest young actresses in Hollywood.

Youth Beat: How would you describe yourself?

Moira Kelly: I'm a survivor—a little complex sometimes. Sensitive, strong—both physically and emotionally when called upon. And loyal—to family and anything I care about in life.

Youth Beat: What are the most important things in your life?

Moira: Family, religion, and just life itself. Career comes after that; not really a loyalty to it, but I guess a sense of necessity for it in my life. If I didn't have my career, I think I'd be fine as well.

Youth Beat: Where does your faith come from?

Moira: My mother and father—they're both Catholic. Watching their example of how they dealt with us and how they dealt with other people in their lives, how they treated life and the things that come into it—their work, their home. People

always ask me, "Well then, is your faith just something that was passed down?" And I say there are a lot of things my parents might have told me to do that I didn't do, but this (faith) is one thing I do believe in. It's been a part of my life. It is my life—at least 80 percent of it. The other 20 percent of it is worry.

Youth Beat: Is it difficult to maintain your values in Hollywood?

Moira: As a Catholic it's very hard. I sometimes say to myself, "Am I setting an example, or is it everyone's responsibility to realize that what you see in films is a part of life that might exist already?" On one hand I think it's everyone's responsibility to know that a film is not a lesson, but then I look at some films that really do have lessons. I turn a lot of scripts down; I'm extremely picky about what I choose to do.

Youth Beat: How do you avoid the temptations that accompany "the fast track?"

Moira: I don't surround myself with people who want that. If you want that kind of lifestyle, you'll follow it. I don't want it.

Youth Beat: How do you pray?

Moira: The rosary is probably one of the strongest ways. Some nights it's just lying in bed having a one-on-one with God. I never wake up in the morning or go to bed without saying "Thank you." And of course I ask him to bless the special people in my life.

Youth Beat: If you had to give advice to young people, what would you say?



CATHOLIC ACTRESS—Talented young actress Moira Kelly carefully selects her film roles and turns down some scripts she thinks are unsuitable. She relies on her faith to help her cope with the challenges of a big screen acting career. (Photo by Stephen Sigloff reprinted with permission from "You!, America's Catholic Youth Magazine")

Moira: You have to pray—every night, every day, if you want the world to become a better place. . . . Do not hurry to grow up; stay innocent and wonderful and bright-eyed. . . . Go to college, get an education. Let yourself grow and learn. ("Youth Beat" feature on actress Moira

Kelly by John McLean and photograph by Stephen Sigloff reprinted with permission from "You!, America's Catholic Youth Magazine," 31194 La Baya Dr., Suite 200, Westlake Village, Calif. 91362. To receive a free trial issue of "You!, America's Catholic Youth Magazine," call 1-800-359-0177.)

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Schools offer a variety of summer sports camps

Marian College in Indianapolis is sponsoring All-State Basketball Camps for high school sophomores, juniors and seniors this summer.

The girls' session begins on June 28 and concludes on July 1, and the boys' session runs from July 5 through July 8.

John Grimes, Marian's men's basketball coach, will direct the camps with Valparaiso High School basketball coach Skip Collins.

For registration information, call Grimes at Marian College at 317-929-0370.

Cardinal Ritter High School in Indianapolis is accepting registrations for the Lady Raiders girls' basketball camp scheduled June 20-23.

Directed by Alan Mac Donald, Ritter's girls' varsity basketball coach, the four-day camp costs \$40 a person. Instruction begins at 8:30 a.m. and continues until 1:30 p.m.

For more information, contact Mac Donald at Cardinal Ritter at 317-927-7828.

Bishop Chatard High School's boys' basketball program will host a "Back to Basics" summer basketball camp on June 26-30 in the school gymnasium.

Varsity boys' basketball coach Clovis Stinson will direct the camp for boys entering the fifth through the ninth grades.

The cost is \$75 per camper. For more information, call Stinson at the Bishop Chatard athletic office at 317-254-5443.

Girls entering the fifth through the eighth grades are invited to register for Bishop Chatard High School's Volleyball and Basketball Camp. Camp sessions run from 8 a.m. to 11:30 a.m. on June 12-16.

Registration costs \$65 per camper for both basketball and volleyball, or \$35 for instruction in one of the sports.

Applications are due by June 5 to Bishop Chatard head volleyball coach Jill Sylvester. She will direct the volleyball camp and Lady Trojan head basketball coach Laurie O'Brien will guide the basketball camp.

For registration information, call Bishop Chatard at 317-251-1451.

Bishop Chatard High School will offer a football fundamentals camp for boys entering the sixth through the ninth grades June 12-16 from 9 a.m. to 11:30 a.m.

Camp registration costs \$60 a person. Bishop Chatard head football coach Craig Barr and defensive coordinator Tom Dilley will guide the camp. Guest coaches include Ken LaRose, Butler University's head football coach, and Mike Conway, an assistant football coach at Purdue University.

Applications are due on June 2 for the "non-contact" camp. For information, call Barr or Dilley at 317-254-5434 or 317-251-1451.

Cathedral High School in Indianapolis will sponsor Lady Irish basketball camps on June 26-30 from 9 a.m. to noon for girls in the seventh through ninth grades, July 10-14 from 9 a.m. to noon for girls in the 10-14 through sixth grades, and July 10-14 from 1 p.m. to 4 p.m. for girls in the seventh through ninth grades. To register, call Cathedral at 317-542-1481.

Cathedral High School will offer an Irish Boys' Basketball Camp, directed by Irish head coach Howard Renner and assistant coach Pete Berg, during the weeks of June 5, June 12, and June 19.

The camp is open to all boys presently attending the third through the eighth grades. Camp fees are \$40 for one week, \$70 for two weeks and \$90 for three weeks. To register, call Renner at 317-542-1481.

This year, organizers of Cathedral High School's Lady Irish volleyball camp have added the St. Matthew Youth Volleyball Camp to instruct girls in the fourth through sixth grades. Cathedral's Lady Irish camp teaches girls in the seventh through ninth grades.

To register for either camp, telephone Cathedral's volleyball hotline at 317-786-3939.

Campus Corner

Ballard provides stability for the Newman Centers

by Elizabeth Bruns

For Sherry Ballard, the title of administrative assistant for the Indianapolis Newman centers encompasses a whole lot more than typing, filling, answering phones and general office work. The St. Michael in Indianapolis parishioner has now added the position of part-time program coordinator to her plate.

Ballard will never let on about the long hours she works and the time she spends at home organizing programs for the centers, but others will. Tania Balhazaar, a law school graduate at IUUPI, says that Ballard has been the foundation of the Newman Center.

"There have been times when there are just too many things to do and, as students, the members of the Newman Center were unable to do them," Balhazaar said. "Sherry has, without fail, always come to the rescue. She has always treated her work at the Newman Centers not merely as a job, but as a vocation and ministry."

Ballard and her husband, Derek, have two sons: Michael and Steven. Both children will attend Cardinal Ritter High School during the 1995-96 school year.

Ballard has been at St. Michael Parish all her life. When she was a tot, she attended grade school there.

Ballard was hired at the Newman Center in Aug. 1988 by Father Jeff Goddeck, then chaplain of the IUUPI Newman Center. She started on a part-time basis, working about 20 hours per week.

"When I came to [the Newman Center], I was more of a general office receptionist... your basic secretary," said Ballard. "I may not be a priest or a chaplain, but I do minister to the [Newman Center] kids... I touch their lives in different ways."

Ballard remembers several chaplains

over the past seven years. Father Jim Wilmoth, Ballard's pastor at St. Michael, served as chaplain of the Butler and IUUPI Newman centers in 1989, then at Butler only in 1990, then again in 1992.

"He started Cafeteria Escape at Butler," said Ballard. Cafeteria Escape is a feast/theme party held at the Butler Newman Center twice a semester. On assessments of programming at Butler, the students found it to be one of their favorite activities. "Eighty to 100 kids would show up," said Ballard. "It is a very successful program."

Father Wilmoth was very popular at Butler, Ballard said. "The kids at Butler seemed to look to Father Jim as their parent away from home. They really loved him."

Ballard said Father Wilmoth would take the students around to collect cans for Thanksgiving and then take them out to dinner. Some of the students, now graduated and with families, Ballard said, have followed him to St. Michael.

From July 1992-1993, Father Kenny Taylor, known as K.T., served as chaplain at the IUUPI Newman Center. During this time, Father Don Quinn, the first full-time and current chaplain for the Indianapolis Newman Centers—IUUPI, Butler and University of Indianapolis—headed up University of Indianapolis's ministry.

Ballard said that all of the different chaplains have enriched her life. "Each chaplain has their own special gifts that they brought to the Newman Center." Each made Ballard see different ways of doing things and have added a lot to the centers and her life.

Father Don Quinn said, "One of the greatest gifts that Sherry provides for the Newman Center students is stability. In her seven years of employment, she has seen directors and chaplains come and go. Her

ALL SMILES—Sherry Ballard (at right), full-time administrative assistant and part-time program coordinator for the Indianapolis Newman Centers, stops to pose for a picture with Butler student Kathy Koester.



presence, history and knowledge of the campuses keep the centers alive."

Father Quinn agrees that Ballard views her job as part of her commitment to her faith. "Her sense of dedication as a arm of ministry is very noticeable."

And at the heart of it all, Ballard looks out for the students. "Sherry always has the best interests of the students in mind," said Father Quinn. "She tries to see their perspective in looking at things. She genuinely cares for each one of them and yet she is not afraid to offer her insight, advice and opinions."

Ballard has organized and participated in several retreats for the Newman Center students over the years. One of her favorite trips was to St. Meinrad Seminary. "It is just so beautiful there... it really fosters the spiritual environment to pray and reflect."

Ballard also enjoyed a current trip to Kordes Enrichment Center in Ferdinand. "Once in a while I need a boost," said Ballard. "The Ferdinand trip was the spiritual boost I needed."

Ballard has done everything from general office work to preparing a bulletin for the three centers to organizing trips for the students to go to Covenant House in Florida to cooking for Butler's Cafeteria Escape or IUUPI's Midwest Menu.

"Sherry has also been the source of continuity for us," Balhazaar said. "We have had changes in chaplains and personnel, and of course, we have a fast turnover in our membership because students graduate, go home for the summer holiday and the like. Sherry's presence has been a source of stability in this constantly changing environment."

Ballard is always on a special mission to make things at the Newman Center special, said Balhazaar. "The diligence and vigor with which she plans events, implements programs and sees the needs of students is a rarity in today's world." "Personally," Father Quinn said, "there are two important items I should never leave home without: the calendar book and Sherry's phone number."

Indianapolis Newman Centers to offer three new part-time positions for 1995-96 year

The Newman Centers of Indianapolis will have part-time opportunities available soon. The Indianapolis Newman Centers are looking for someone to direct their service trips. This includes a week spent in Appalachia at Nazareth Farm and a week during spring break (March) at Covenant House in Florida. Both groups have a capacity of ten students. The Newman centers are also looking for someone to coordinate two parts of ministry at IUUPI. The first, ministry is for liturgical needs at 4 p.m. Sunday Mass. This is not a musical position, but more a ministry and hospital coordinator. The second position is organizing and directing the Midwest Menu program, a home-cooked meal for students, on Wednesday evenings during the school year. Position requires about eight hours of work per week. If interested in any of these positions, or have more questions, call the director of the Newman Centers at 317-283-7651.

The University of Indianapolis will present "Alumni Weekend: Seems Like Old Times," June 2-4. An old-fashioned picnic in the campus, complete with hot dogs and ice cream, will be held on June 3 from 11 a.m. to 2 p.m. The Greenwood Community Band will be on hand with toe-tapping entertainment. Campus historian Fred Hill will present a lecture at 2:30 p.m. on former President I.J. Good, who led the university in its crucial formative years from 1915-1944. The lecture will be held in Good Hall, named to honor Dr. Good. Campus will follow, departing from the west steps of Good Hall at 3:30 p.m. The annual Honors and Recognition Banquet will begin at 6:30 p.m. with a

salute to the achievements of outstanding alumni and friends. For additional information, call the alumni office at 317-788-3295.

St. Mary of the Woods College Bookstore Manager Rebecca Sedgwick of Terre Haute, was recently installed as a member of the National Association of College Stores (NACS) Board of Trustees for the midwest region at its 72nd annual meeting in St. Louis, Mo.

The Intercollegiate Studies Institute's Summer School "The Roots of American Freedom," held at Marian College Aug. 7-13, will help educated students make the case of traditional American ideals. This year's school examines the free market economic system and its role as a bulwark of American freedom, an especially important topic as America enters a new political era. Admission is limited to students accepted to or enrolled in undergraduate and graduate programs at the time of application. Applications postmarked by June 9 will receive priority accommodations. For more information about the program, call 800-526-7022 for more information.

Marian College Department of Theatre is accepting open applications for a group trip to London, England. The trip is scheduled for March 9-17, 1996. Cost will be around \$925 for airfare, accommodation and more. Non-refundable deposit of \$100 will be due by Sept. 2, 1995. For further details, contact Jack Sederholm at 317-929-0292.

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Pope to beatify Father Damien in Belgium

Nineteenth-century 'leper priest' is praised as the apostle of the outcasts and example for today

by *Agostino Bono*
Catholic News Service

VATICAN CITY—Pope John Paul II plans a June 3-4 visit to Belgium to honor a 19th-century priest whose missionary zeal and identification with outcasts are cited as examples for today.

Focus of the trip is a June 4 Mass in the capital of Brussels to beatify Father Damien de Veuster, the Flemish-speaking Belgian known for his work more than a century ago with victims of Hansen's disease on the Hawaiian island of Molokai.

Beatification is the step before sainthood. Father Damien was known as the "leper priest" because of his strong defense of his flock and because he eventually died in 1889 of Hansen's disease, then called leprosy.

At the time, there was no cure for the disease, and it was considered contagious. Its victims were social outcasts, and people discovered to have the disease were shipped to an isolated peninsula on the tiny Hawaiian island.

The trip will be the pope's second to Belgium and his 65th outside of Italy. The pope was originally scheduled to visit Belgium a year ago for the ceremony, but the trip had to be postponed after he broke his right thigh bone.

"Damien is an eminently modern holy man," said the Belgian bishops in a letter read at Masses throughout the country. "He is above all the apostle of the outcasts" because leprosy patients were "the great outcasts of their era," they said.

Inscribed on Father Damien's tomb in Leuven, the town near Brussels where he was a seminarian, is his reason for working with lepers: "I find my greatest happiness in the Lord in serving his poor and sick children whom other men have forgotten."

Today, Hansen's disease is curable and no longer carries the social stigma of a century ago.

But Father Damien's example should spur missionaries to seek the outcasts of today, said Spanish Father Enrique Losada Adame, superior general of the Congregation of the Sacred Hearts of Jesus and Mary.

Father Damien was a member of the congregation, which sent him to Hawaii as a missionary in 1864.

Contemporary "lepers" include AIDS victims, immigrants, street kids and exploited women, especially in poor countries, said Father Losada Adame.

Several communities of the male religious order are dedicated to working with AIDS victims, while groups of Sacred Hearts Sisters work with poor women, he said.

Missionaries working with marginalized, socially isolated people are "illuminated by Damien," he said.

"He is an example of the need to cross social, economic and cultural barriers to get within the lives of people," he said. "He had a radical obsession for human dignity."

Father Damien is also a good calling card for the congregation, said Father Losada Adame.

"We are a small order. Many people



FATHER DAMIEN—Father Damien de Veuster lies near death from Hansen's disease in 1889. Pope John Paul II is to beatify the missionary priest who lived and worked among leprosy victims in Hawaii. (CNS photo from the Damien Museum)

know of the congregation through Father Damien," he said.

There are 1,400 Sacred Hearts priests and 800 Sacred Hearts nuns.

Father Damien, however, was not so popular with many of the contemporary government and religious leaders he fought with to get improved conditions for leprosy patients and respect for their civil rights.

In the battle, the priest sent letters to the international press to appeal for money and criticize the attitudes of authorities who wanted the patients to remain outcasts.

In the colony, he organized the inhabitants, started schools, improved medical services and founded a band.

At the beatification Mass, the pope is scheduled to give a relic of Father Damien to a Hawaiian delegation led by Bishop Francis X. DiLorenzo of Honolulu.

Father Damien was born in 1840 as Joseph de Veuster in Tremelo, outside Brussels.

At 18, he joined the Sacred Hearts congregation. He was sent to Hawaii as a missionary in 1864 and was ordained in Honolulu. He volunteered in 1873 to work with the Molokai leprosy patients and contracted the disease in 1884, but refused to leave the colony for treatment. He continued working at the colony until a month before his death at age 49.

The overnight Belgian trip also gives the pope a chance to stimulate local Catholicism. Belgian church officials have been worried about a steady decline in Catholic life. Vocations to priestly and religious life are not enough to replace those who are dying. The average age of priests is 58, and many are pastors of two or three churches.

About 85 percent of Belgium's 10 million inhabitants profess Catholicism, but about 22 percent fulfill the weekly Mass obligation.

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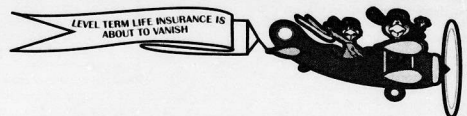
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Debate over contract points up many ways to be a Christian

How the Christian Coalition's 'Contract with American Family' compares with bishops' priorities

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—If the debate over the Christian Coalition's new "Contract With the American Family" has shown anything, it's that there's more than one way to be Christian.

And, for that matter, more than one way to be a family. "Any contract with the American family that fails to address the issues of poverty, race and the special strains those issues put on family life dare not claim to speak for all families," said Rev. Ivan Brown Campbell, general secretary of the National Council of Churches and a board member of the Interfaith Alliance, formed to counter the influence of the religious right.

Although the Interfaith Alliance includes some Catholics, the official Catholic Church has kept its views on the new contract to itself.

"We don't take positions on political action groups," said Mercy Sister Mary Ann Walsh, a spokeswoman for the National Conference of Catholic Bishops. "So we have no wholesale position on the contract."

"Certainly, there are parts of it with which we would agree," she added. "But there are lots of parts that we have never really considered."

The most obvious agreement comes on the issues of abortion and school choice, both longtime priorities of the Catholic bishops. Restrictions on abortion and legislation to "enhance parents' choice of schools for their children" are two of the 10 points in the Contract With the American Family.

In setting priorities for the church's legislative agenda during the 104th Congress, the U.S. bishops' Administrative Board gave top priority to abortion-related issues and to school choice, saying that they will receive the "full attention and resources" of the U.S. Catholic Conference Office of Government Liaison.

Other top concerns among the 75 issues ranked into four priority levels by the bishops were tax relief for families and

support for legislation "to increase tax incentives for charitable giving"—both on the Christian Coalition's list.

But other issues in the contract get only passing mention in the bishops' legislative agenda or no mention at all.

School prayer, a part of the Religious Equality Amendment proposed by the Christian Coalition, was given a priority three by the bishops, judged to require "minimal time and attention."

USCC representatives were told to "monitor this issue" and review a 1983 statement, in which the bishops remained neutral on school prayer, in light of any proposals in Congress.

On child pornography, the bishops' agenda backs legislation to "curtail and channel gratuitous violence and sex from nonadult audiences," but does not address the contract's specific calls to amend federal child porn laws and to protect children from pornography on the Internet.

On the Christian Coalition's call to dismantle the Department of Education, the bishops have not considered the issue in committee or taken a position, Sister Walsh said.

But the bishops' legislative agenda seems to indicate support for the department, calling for "the retention of an Office for Non-Public Education in any restructuring" and urging some amendments to the Goals 2000 program, which the coalition would like to see repealed.

Nor have the bishops taken a formal stand on U.S. ratification of the U.N. Convention on the Rights of the Child, which the Vatican and the International Catholic Child Bureau have endorsed. In its contract, the Christian Coalition says the convention should not be ratified because it "interferes with the parent-child relationship, threatens the sovereignty of U.S. law, and elevates as 'rights' such dubious provisions as access to television and mass media."

The Catholic bishops have taken no stand on two other contract provisions—calls to "privatize federal funding of culture" by making the National Endowments for the Arts and Humanities privately funded organizations and to require that criminals make restitution to their victims before release from prison.

"Some things we would never take a position on," said Sister Mary Ann, "if, for example, it had nothing at all to do with moral values."

But what constitutes moral values is the question that fuels the debate among various faiths about the Contract With the American Family and other proposals before the 104th Congress.

"We think no religious group has a monopoly on political wisdom or the solution for the problems confronting American families," said American Jewish Congress officials David V. Kahn and Phil Baum after the contract was released.

"The proponents of the contract claim a moral urgency for their positions," they added. "We assert no less a moral imperative to opposing their views."

"For the Christian Coalition to claim the ideological and spiritual endorsement of 40 million Christians is not only ludicrous, it is inexcusable," said Rev. Herbert Valentine, a Presbyterian minister who chairs the Interfaith Alliance. "It is critical that our political leaders know that an alternative interfaith voice exists in America that does not support their narrow partisan political agenda."

Czech Protestants are critical of canonization

Newest saint was tortured to death by area's Lutheran rulers during the 30 Years War

by Agostino Bono
Catholic News Service

ROME—A Czech Protestant leader highly critical of the papal decision to make Jan Sarkander a saint said that "ecumenical progress will continue" despite the canonization of the priest, who was killed by Protestants in 1620.

Pope John Paul II's call for mutual forgiveness for the violence during religious wars was "an expression of courage and humbleness," said President Pavel Smetana of the Evangelical Church of the Czech Brethren. He is also head of the Czech Council of Churches.

Other European Protestant leaders critical of the decision said Protestant-Catholic dialogue should continue and considered the pope's call for mutual forgiveness a positive step. They said it was still too early to see if the tensions caused would spill beyond the Czech Republic and Poland, where St. Sarkander is a controversial historical figure.

But they expressed disapproval of using St. Sarkander as a symbol for ecumenism.

The pope called for mutual forgiveness during the May 21 canonization Mass in the Czech city of Olomouc, where St. Sarkander was tortured to death by the region's Lutheran rulers during the 30 Years War. He also said that the new saint should be a spur to ecumenism because he illustrates the responsibility of all Christians for the "sin of division."

Prior to the canonization, Dr. Smetana had threatened to cut contacts with Czech Catholic officials.

The tension that arose over the canonization "has its positive side," he said May 23.

"We realize that it is not possible to make our own serious decisions unless we respect other Christian churches and traditions," he said.

"We have to learn to understand, painfully, the others and to have respect for their convictions," he said.

By calling for forgiveness the pope showed "courage toward some members of the Roman Catholic Church, who until now consider the 'mission' activity of the Roman Catholic clergy as right and close their eyes to the violence which went hand in hand" with forced conversion of Protestants during religious wars, said Dr. Smetana.

Jose Fischer, general secretary of the Conference of European Churches, said mutual forgiveness is an "important topic" for discussion.

"Any move toward pardon is very much a Gospel value," he said May 24.

The pope's call is in keeping with the reconciliation theme chosen for a major 1997 meeting of European Christian leaders organized by the conference and the Council of European Catholic bishops' conferences, he added.

Fischer said he hoped the controversy would inspire a "common reading of history" by Catholics and Protestants.

"A reading of history needs to be done carefully, without reopening the wounds of the past," he said.

Fischer also expressed regret that the canonization was held because it fostered a new round of ecumenical tensions.

"We can't afford more conflict among churches in Europe. We need mutual cooperation," he said.

Fischer's organization unites 118 Anglican, Orthodox, Protestant and Old Catholic churches in Europe. The conference did not publicly debate the Vatican over the Sarkander canonization, but has taken into consideration the criticisms levelled by its member Czech and Polish churches, said Fischer.

Rev. Milan Opensky, general secretary of the World Alliance of Reformed Churches, said the canonization was a "rather insensitive step in the Czech Republic" which created tensions where ecumenism was progressing.

"But I can't say yet if it will have repercussions beyond the

Czech Republic and Poland," said Dr. Opensky, a member of the Evangelical Church of the Czech Brethren.

Ecumenism in the Czech Republic had been developing positively since the end of communism in 1989, he said.

"I hope all this will continue," he added.

Dr. Opensky, however, opposed regarding St. Sarkander as an emblem of ecumenism. "It is wishful thinking that a man known as a bearer of anti-Protestant feelings could be a symbol of ecumenism," he said.

"To pick a person related to an unhappy period is unwise," he added.

The World Alliance, which unites more than 100 churches, first protested the canonization plan to the Vatican in 1992.

The national governing body of the Polish Lutheran Church praised the pope's "reconciliatory tone and expressed will for ecumenical cooperation," but it also rejected St. Sarkander as an ecumenical figure.

The new saint's life excludes the possibility "of building bridges of agreement and interchurch cooperation on the basis of such a person," it said May 24.

Also critical of designating the new saint as an ecumenical figure were southern Polish Lutheran officials who met the pope May 22. National Lutheran officials did not attend the papal meeting, saying they considered it a local event.

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BOOK REVIEW

Book develops tragic force by detail

REQUIEM FOR THE SUDAN: WAR, DROUGHT, AND DISTASTER RELIEF ON THE NILE, by J. Millard Burr and Robert O. Collins. Westview Press, Boulder, Colo., and Oxford, England, 1995. 385 pp., \$19.95.

Reviewed by Charles Desnoyers
Catholic News Service

For many of us in the Philadelphia area, the primary association we make with Sudan is with Manute Bol, the gangly seven-and-a-half foot former center of professional basketball's Philadelphia 76ers. Less publicized, though not unknown to sports fans, is his involvement with famine relief in the confusing, continuous and intensely bitter civil war in his homeland.

For most of us, however, this conflict blends seamlessly into the tragic melange of human misery that has afflicted the Sahel and East Africa for the past two decades. For just this reason, "Requiem for the Sudan" ought to be required reading.

Like many African conflicts, the roots of Sudan's present troubles may be found in the confinement of mutually antagonistic linguistic, ethnic, and religious groups within borders based on colonial convenience rather than national kinship.

However, the conflict intensified following the founding of the Sudanese People's Liberation Army, or SPLA, in 1983, and the country's agony was further compounded by the ongoing drought and famine of the mid-1960s. The volatile mix of Islamic fundamentalism, anti-Western rhetoric and the drive to

suppress the "communist" SPLA—led by the charismatic, American-educated John de Mabior Garang—led to the ouster of the government of Jaafar Numeiry in 1989, and the installation of a military junta ideologically dominated by the fundamentalist National Islamic Front.

It is against this background that the story of mass starvation, of the deaths of more than 1.6 million people and of the reduction of millions more to refugee status takes place. The international effort to ease their plight—"the biggest emergency relief operation of its kind in the world," according to the United Nations—was Operation Lifeline Sudan headed by co-author J. Millard Burr.

In lean, jargon-free prose, developing its tragic force by the steady accumulation of detail rather than by polemic, the book becomes a powerful brief against those who would use food as a weapon in the name of ideology or religion.

(Charles Desnoyers teaches Third World history and is director of Asian studies at La Salle University in Philadelphia.)
(Aur. your bookstore or order prepaid from Westview Press Inc., 5500 Central Avenue, Boulder, CO 80301. Add \$2 for shipping and handling.)

† Rest In Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication: be sure to state date of death. 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.

† **ALLISON, Frankie M.**, 80, St. Pius X, Indianapolis, May 18. Wife of Leo P. Allison; mother of Donald R. Allison and Leo P.

Anna M. Demison,
mother of Father Frederick, dies May 14

Anna M. Kraemer Demison, mother of Father Frederick J. Demison, died on May 14 in New Albany. Mrs. Demison was 82 years old.

Mrs. Demison was a member of St. Mary Parish in New Albany. She is survived by two sons, Father Frederick J. Demison and Michael A. Demison. Father Demison is pastor of St. Bernard, Frenchtown and administrator of St. Joseph Mission in Crawford County.

Allison Jr.; sister of Opal B. Sullivan; grandmother of eight; great-grandmother of six.

† **ANDERSON, Thelma L.**, 79, Holy Angels, Indianapolis, May 15. Mother of Virginia Anderson and Theragus D. Anderson; grandmother of six; great-grandmother of six.

† **BOLIN, Rachel J.**, 17, St. Michael, Cannelton, May 20. Daughter of Russell Bolin and Charlene Bolin; sister of Brian Bolin; granddaughter of George Burden and Laura Burden and Alma Widmer.

† **DUGAN, John Michael "Mickey,"** 60, St. Bartholomew, Columbus, April 27. Son of Mary Dugan; brother of William Dugan; uncle of David Dugan; Kevin Dugan and Kathleen Dugan.

† **FISCHER, Otto G.**, 74, St. Meinrad, St. Meinrad, May 11. Husband of Adaline Fischer; father of Otto Fischer Jr., Stella Bennett, Darlene Hinton and JoRean Wagner; brother of James Fischer, Edwin Fischer and Maryetta Mendel; grandfather of four; great-grandfather of two.

† **GERTH, Mabel C.**, 81, St. Ambrose, Seymour, May 14. Mother of Daniel Gerth and Teresa Kriete; sister of Mary

Cundiff, Gladys Sinks, Betty Bearnley and Deloris Plumer; grandmother of six; great-grandmother of one.

† **HANNON, John M.**, 71, Christ the King, Indianapolis, May 14. Husband of Helen Le Sage Hannon; father of Kathleen Hannon, Julie Wrenth More, Jennifer Hannon, Michael Hannon, Patrick Hannon, Paul Hannon, Mark Hannon and Joseph Hannon; grandfather of six.

† **KRIECH, Catherine J.**, 90, Our Lady of Lourdes, Indianapolis, May 14. Mother of Carolyn Sue Gayhart; grandmother of two.

† **MANNING, Mary**, 89, Christ the King, Indianapolis, May 19. Sister of Margaret Manning.

† **PORTER, Richard**, 60, St. Mary, Greensburg, May 25. Husband of Mary Jo Luken Porter; father of Ted Porter, Mark Porter, Eric Porter, Dale Porter and Gary Porter; brother of W. Thomas Porter; grandfather of two.

† **SMITHSON, Robert**, 85, Holy Trinity, May 15. Husband of Mary Smithson; father of Barbara Bulord and Maurice Smithson; grandfather of 11; great-grandfather of 21; great-great-grandfather of one.

† **STAROST, Jason C.**, 18, Holy Family, Oldenburg, May 15. Son of Ruth Ann Nobble Starost and Bernhard Starost; brother of Jennifer Meer, Michelle Starost,

Amanda Starost and Thomas Starost; uncle of Emily Meer; grandson of John Nobble and Alice Nobble and Gerhard Starost and Luiza Starost.

† **TREES, Jennie L. Jamison**, 86, Little Flower, Indianapolis, May 15. Wife of Omer G. Trees; sister of Irene Lundsford; grandmother of one; great-grandmother of one.

† **WAGNER, Elizabeth Gowna**, 86, St. Patrick, Indianapolis, April 17. Mother of Susan Rodgers, John Wagner and Ted Wagner; grandmother of six.

† **WALKE, Ernest J. Sr.**, 82, St. Louis, Batesville, May 14. Husband of Margaret Bulach Walke; father of Ernest Walke Jr., Linda Farmad, Margie Walke, Lea Builtman and Sandy Eppard; brother of Agnes Federle and Dolores Roell; grandfather of six; great-grandfather of one.

† **WALKE, Marie B.**, 88, St. Louis, Batesville, May 23. Aunt of several nieces and nephews.

† **WATSON, Anna S.**, Compans, 87, Little Flower, Indianapolis, May 15. Mother of Linda S. Mogg and Robert T. Watson; sister of Alice Dugger; grandmother of four; great-grandmother of four.

† **WATSON, Harry John II**, 82, St. Michael, Indianapolis, May 20. Husband of Josephine; father of James Watson, Harry J. III, Jeffrey F. Watson and Jane Gilmore; brother of Mary V. Watson; grandfather of 11.

† **WHITLOCK, Daniel Alan**, infant, St. Jude, Indianapolis, May 9.

Son of Alan D. Whitlock and Therese Wagner Whitlock; brother of Phillip Whitlock and Jeffrey Whitlock; grandson of Donald Whitlock and Eleanor Whitlock and Virgil Wagner and Geraldine Wagner.

† **WILLIAMS, Bonnie J.**, 54, Holy Spirit, Indianapolis, May 18. Sister of Sally W. Schantz, Nancy W. O'Hara and Roger A. Williams.

† **WILLIAMSON, Patricia Ann**, 62, Holy Family, Richmond, May 15. Wife of Luby M. Williamson; mother of Mark S. Williamson and Lee Ann Huffine; daughter of Flora Lee Moutoux; sister of Andrew C. Moutoux II and

Stephen Moutoux; grandmother of six; great-grandmother of one.

† **YOUNG, Jean L. Hinton**, 74, St. Andrew the Apostle, Indianapolis, May 5. Mother of Phillip E. Young, Bruce J. Young, Jeffrey J. Young, Kevin J. Young, David M. Young, Jean A. Myers, Kathleen McKinley and Marcia A. Specht; sister of Lois Woods; grandmother of 18; great-grandmother of one.

† **YUN, Ak E.**, 80, Korean Catholic Church (St. Lawrence), Indianapolis, May 8. Father of Bo Mija Yun, Kap Sun Kang, Jeong Ja Park, Jung Ae Cho, Sun Hae Jun and Kyung Wo Yun; grandfather of 10.

Franciscan Sister Mary P. Frietsch dies on May 22 in Oldenburg

A Mass of Christian Burial was celebrated for Franciscan Sister Mary Paschal Frietsch at the Mother of Holy Trinity church in Oldenburg, Ind. Sister Mary Paschal died on May 22.

She was 98 years old. Born in Cincinnati, Ohio, Sister Mary Paschal entered the Oldenburg Franciscan Community in 1915 and professed her final vows in 1920.

She taught at St. John, Dover; St. Paul, New Albace; St. Vincent de Paul, Bedford; Our Lady of Lourdes and Holy Trinity, both in Indianapolis; Holy Family and Immaculate Conception Academy, both in Oldenburg; and St. Mary Academy in Indianapolis. She also taught in Ohio and Kansas. Sister retired to the Motherhouse in 1975.

Sister Mary Paschal is survived by her niece, Franciscan Sister Marie Camille Schmalz, and other nieces and nephews.

Memorials may be made to Sisters of St. Francis, Oldenburg, Ind., 47036.



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MEMBER OF THE ORDER OF THE GOLDEN RULE

Pope to conference: Help women feel abortion is not only option

He gives message to woman who is secretary-general of the U.N. World Conference on Women

by Cindy Wooden
Catholic News Service

VATICAN CITY—The U.N. World Conference on Women scheduled for Sept. 4-15 should foster a universal commitment to ensuring that no woman is put in a situation where she feels abortion is her only option, Pope John Paul II said.

True solidarity with women does not mean increasing access to legalized abortion, but addressing the questions and pressures that make some women feel they cannot continue a pregnancy, the pope said in a May 26 message to Gertrude Mongella, secretary-general of the U.N. conference.

The pope gave the message to Mongella after they met privately at the Vatican to discuss the conference.

At a press conference later, Mongella, a former official in the Tanzanian government, described her 30-minute meeting with the pope as "very wonderful" and quoted long passages from his message as reflecting her goals for the conference.

"In the pope's message, one thing which has made me really happy is the mention of the role of fathers, because that has been missing. We have always looked at the role of women in the family, and very rarely is it mentioned that men have a role in the family," she said.

"Society needs to call husbands and fathers to their family responsibilities," the pope said, "and ought to strive for a situation in which they will not be forced by economic circumstances to move away from the home in search of work."

The main message of the conference, Mongella said, is that "women are human beings with rights and responsibilities," an affirmation found in Catholic teaching and in international agreements, but still not a reality in the world.

The most obvious signs that the human rights of women are not universally recognized are seen in violence against women and girls, the fact that illiteracy rates are higher among women than men and in the fact that the majority of the world's poor people are women and children, she said.

Pope John Paul's message addressed each of the issues and committed the church to continuing its efforts to protect women, educate them and lobby for changes in economic systems, inheritance laws and banking practices that keep women poor.

Promoting the dignity of women means recognizing their special role in family life while at the same time encouraging their full participation in society, the pope said.

To help all the world's women, he said, the U.N. conference must avoid extreme positions that either ignore a woman's family connections or see her value exclusively in terms of her potential roles as a wife and mother.

"No response to women's issues can ignore women's role in the family or take lightly the fact that every new life is totally entrusted to the protection and care of the woman carrying it in her womb," the pope said.

Instead of flatly condemning attempts by some nations and women's groups to get the conference to support greater access to legalized abortion, Pope John Paul urged greater help for pregnant women, especially by the children's fathers.

In societies where sexuality is trivialized and where sexual activity without restraint or responsibility is considered acceptable, "the temptation to use abortion as a so-called 'solution' to the unwanted results of sexual promiscuity and irresponsibility is very strong," he said.

"And here again it is the woman who bears the heaviest burden: often left alone, or pressured into terminating the life of her child before it is born, she must then bear the burden of her conscience which forever reminds her that she has taken the life of her child," the pope said.

Avoiding abortion is best not only for individual women, but for society, he said.

"There will never be justice—including equality—development and peace, for women and men, unless there is an unfailing determination to respect, protect, love and serve life — every human life at every stage and in every situation," he said.

Mongella said she was hopeful that differences over abortion would not become the central focus of the Beijing conference.

"I think it would be wrong to take it as a central issue, because we have discussed enough about abortion in Cairo and we have come to agreement" at the 1994 U.N. World Conference on Population and Development, she said.

After long debate, the Cairo conference participants urged nations that have legalized abortion to ensure the procedure is safe, and it reaffirmed past U.N. conference positions that abortion is not to be promoted as a form of birth control.

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House forbids funds to abortion-related groups overseas

by Catholic News Service

WASHINGTON—A spokeswoman for the U.S. bishops praised a May 24 vote by the House of Representatives to prohibit U.S. funding to organizations performing overseas abortions and to cut aid to a United Nations population fund said to be linked to China's coercive abortion practices.

"Both of these measures strengthen the human rights stance of the United States, particularly for women and the unborn," said Helen Alvare, director of planning and information for the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.

The representatives voted 240-181 in favor of the prohibitions, which were contained in an amendment proposed by Rep. Chris Smith, R-N.J., to the foreign aid bill. A vote on the full bill was to take place May 25, but was delayed.

The ban on funding for nongovernmental family planning groups that directly or indirectly perform abortions in foreign countries reinstates a 1984 policy in effect under Presidents Reagan and Bush.

The so-called "Mexico City policy" adopted by previous Republican administrations was named for the 1984 U.N. Conference on Population in Mexico City when the majority of member nations agreed to "take appropriate steps to help women avoid abortion which in no case should be promoted as a method of family planning." The policy had been rejected by President Clinton.

Before approving the Smith amendment, the House rejected a substitute amendment by Rep. Connie Morella, R-Md., that would have left the Clinton policies in place.

"Today the House sent a message to the Clinton administration that should be loud and clear," said Smith in a May 24 statement. "American taxpayers do not want to see their hard-earned money funneled to organizations such as International Planned Parenthood or the U.N. Population Fund (UNFPA), which promote abortions."

The Smith amendment specifically prohibits funding for the U.N. Population Fund until there is proof the funds are no longer involved in China's population control programs, which include coercive abortion.

"The practice of forced abortion was rightly labeled as a crime against humanity by the Nuremberg War Tribunals, and yet this administration has given millions in U.S. funds to the UNFPA, which has praised China's program as a model to be followed by other countries," Smith added.

The amendment also stipulates that political asylum should be granted to those who are fleeing because they faced forced abortion, sterilization, or persecution for resisting such measures. In addition, no funds authorized under the foreign aid bill may be used for the involuntary return of any person to a country where they have a well-grounded fear of persecution.

Under current Clinton administration policy, persecution for resistance to China's compulsory abortion policies is not regarded as a qualification for political asylum. For example, 13 Chinese women, currently in a deportation center in Bakersfield, Calif., would be forced back to China under U.S. law.

The women, known as the "Bakersfield 13," include five who fled China after being forced to have abortions, and the rest were either forcibly sterilized or sterilized after being ordered to undergo either an abortion or sterilization. Their asylum claims were rejected because under interpretation of U.S. asylum law, the women are considered common criminals and not victims of persecution.