



# The Criterion

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## 185 couples mark golden years together

By Margaret Nelson

SS. Peter and Paul Cathedral was brought to life Sunday when 150 couples who had marked more than 50 years of marriage brought their relatives and friends to celebrate.

The Golden Jubilee Mass brought those who had been mates for as long as 71 years from all over the archdiocese. Archbishop Daniel M. Buechlein greeted them, "You jubilarians are a sign of the wonder of God's grace."

In his homily, Archbishop Buechlein told of attending the annual retreat for bishops of three midwestern states. "I was struck more than ever by how many things I owe my mom and dad." He told how they not only taught him how to live as Jesus taught but, "They did as much by how they lived."

The archbishop told how his mother died three months before their golden wedding anniversary, with his dad caring for her day and night the last two years. He told the story of another man who sacrificed to care for his wife, adding, "How beautiful is the real life love and patience both you husbands and wives show each other."

"You show us how to live with patience and faith in an imperfect world," said Archbishop Buechlein. "You mirror God's unconditional love for every one of us. . . . More than you'll ever know, you jubilarians are a wonderful witness of faith for all of us."

The archbishop presided over the Mass and the jubilarians' renewal of their wedding vows. During the Mass, Fathers James Bonkie, Richard Glinther, Gerald Kirkhoff, Paul Landwehr, Glenn O'Connor, Marty Peter, and Joseph Schaefer concelebrated. The parents of Fathers Bonkie and Schaefer were among those who had marked their golden wedding anniversaries.

Those who had been married more than 60 years received mementoes from Archbishop Buechlein, assisted by Suzanne Magnant, chancellor of the archdiocese. David Bothram, director of the Family Life Office, announced that the 185 couples present represented 9,900 years of

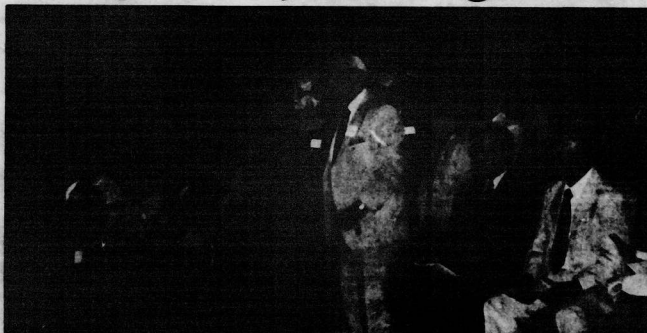


Photo by Margaret Nelson

At the Golden Jubilee Mass at SS. Peter and Paul Cathedral Sunday, 185 couples renew their vows, led by Archbishop Daniel

M. Buechlein. Raymond and Rose Miller of St. John, Ogden (standing, center), were married more than 71 years ago.

married life. In fact, the 17 couples married more than 60 years, had been married a total of 1,079 years.

The longest married are Raymond and Rose Miller, members of St. John, Ogden, who were married 71 years ago at St. Magdalene in Horton. They have two children, seven grand-children and six great-grandchildren. Rose Miller thought this would be the eighth time for the couple to repeat their vows.

Not far behind are Lawrence and Edna Schmutte, Immaculate Heart of Mary, Indianapolis, who were married in 1926 at St. Joan of Arc Parish and have three children, eight grandchildren and four great-grandchildren.

Married 66 years are Mathias and Cleopha Werner, married at Holy Family, Odensburg and now living in St. John the Evangelist, Ellettsburg. They have the record for family size: 17 children, 81 grandchildren, and 69 great-grandchildren. That same year, Charles and Laura Browning of St. Simon, Indianapolis, were married at the cathedral in Salt Lake City, Utah. They have five children, 20 grandchildren, 24 great-grandchildren, and seven great-great-grandchildren. James and Elsie Hopp of St. Luke, Indianapolis, were married at Blessed Agnes Church in Chicago. They have three children, 10 grandchildren, and six great-grandchildren.

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## Changes in parish governance are now being tested

Catholic high schools are also testing different governance structures

By Peter Agostinelli

Archdiocesan efforts at leadership education and the revision of governance structures were two of the 12 priorities outlined by Archbishop Daniel M. Buechlein for the 1994-95 fiscal year. Making these priorities realities has been the focus of leadership and governance endeavors that currently are being tested throughout the archdiocese.

A pilot project at four archdiocesan parishes is testing proposed changes in governance at the parish level. The four participating parishes are Holy Trinity, Indianapolis; St. Michael, Greenfield; St. Paul, Tell City; and St. Rose of Lima, Franklin.

The four parishes have addressed recommendations made by a governance task force chaired by Suzanne Magnant, archdiocesan chancellor and head of the secretariat for leadership, pastoral formation, and services. According to Magnant, the work of the task force was prompted by the archdiocesan strategic planning process—completed in 1993 and recently revised—which identified governance as a key strategic issue. Previous focus group meetings held throughout the archdiocese had confirmed leadership and governance issues as top priorities for pastoral leaders.

In the governance pilot project, pastors and lay leaders from the four parishes have examined the recommendations for clarity in the following areas:

- their roles and responsibilities;
- their ability to unite parish ministries around a parish mission;
- the ease and efficiency of council and commission procedures.

The pilot project will conclude with an evaluation by the participants within the next few weeks. Results of the project will be reviewed prior to any final recommendations being issued.

The recommendations will be refined based on feedback from these pilot parishes. Workshops will then be scheduled throughout the archdiocese and materials developed to support implementation of the recommendations. All archdiocesan parishes will be encouraged to modify their governance structures as appropriate to local needs.

Until the new structures are recommended, Magnant said, parishes are encouraged to continue using their existing structures and materials. Further questions can be directed to the archdiocesan chancellor's office at 317-236-7325 or 800-382-9836, ext. 7325.

"The Office for Pastoral Councils is not staffed at the present time, but we still have people here to answer questions and provide help," Magnant said.

"All parishes have different needs, and we know how important it is to provide appropriate assistance to parishes in meeting these needs."

"In the past the archdiocese issued a booklet and instructed parishes to implement a program," Magnant added. "With the pilot project, we're helping parish leaders address the basic unity of the parish, understand how councils and commissions work together, and learn how to handle the specific tasks that need to be carried out at meetings."

Sue Weber, an independent consultant in the areas of planning and education, is facilitating the parish pilot program.

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### Women's Conference

Extended coverage of preparations for the U.N.'s Fourth World Conference on Women includes an editorial commentary on page 2 and four articles.

### Elizabella Ball

Meg Smith (left) accepts an award for Hillenbrand Industries from Mary Rose Nevitt during the annual Elizabella Ball to benefit St. Elizabeth's.

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## Seeking the Face of the Lord

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



# The paper provided plenty of teaching material

**T**his week, as another school and religious education season has begun in our parishes, I planned to write about the responsibility of parents as the first teachers in religious education. Before I began to write I picked up the morning newspaper. "Families of those slain testify to what they lost." "Abortion providers sue to block waiting period." "Chicago buries lonely victims of heat wave." "Packwood clones time: Bring on the hearings." What screams off of the front page? The loss of respect for human life is the common denominator of every one of the news items.

I often say that I learned as much from the way mom and dad lived as I did from what they told me and taught me. But I also needed to be told, I needed to hear them tell me about our Catholic faith and about right and wrong. Jesus said we should both keep the commandments of the law and teach them (Mt 5: 19). Children need parental teaching and example. Last Saturday's *Star* provided plenty of teaching material.

The mother of a 23-year-old son and the father of two very young teen-agers told of the grief they suffer because their children were murdered in Carmel in March of 1994. A drug sale and theft occasioned the gruesome murders. The tragic and senseless crime, and the present trial being held in South Bend, provide plenty of substance parents can unpack for the moral teaching of children. No amount of drugs and no amount of material goods justify the taking of human life.

But besides the obvious danger and wrong of theft and murder, there is more to the story. The father of the two teens said: "A priest was waiting for me (at the airport), and some officers were there. I was told there had been a homicide. I said, 'Who?' They said, 'Your children.' The next thing I knew, I was surrounded by about 60 family and friends. It was a terrible and beautiful moment." The priest and friends were there.

Seven Indiana "abortion providers" want to block the new state law that requires counseling and an 18-hour waiting period for women who seek abortions. They contend that the new law will place "obstacles in the path of women and children seeking abortion in Indiana." They say the law will intimidate "pregnant women into continued pregnancy and childbirth."

Without critical reading one could be left with the idea that somehow "a continued pregnancy and childbirth" is bad. Even if it is unwanted, it is not bad. The fallacy to which our youth and all of us adults need to be sensitized is the fact that choice and freedom are not absolute for anyone. We also need to remember the rights of the life already conceived and that a fetus is not simply disposable tissue. All life is precious.

How is the State requirement that a woman seeking abortion be counseled about other alternatives a violation of her rights anyway? We have a lot of teaching to do about individual rights and our individual obligation to contribute to and not violate the common good of our human family.

There was a large photo on the front page of the *Star* that shows a little boy and his dad standing at the mass grave site of 41 unknown people, ages 40 to 90, who died in the heat wave in Chicago. The little boy has his hands folded in prayer and his dad stood before the open grave lined with pine coffins. One gets the sense that even a child feels the pathos of this tragedy... that these people had no one to care for them; they were "unknown" and died because they had no relief from the heat. I'm sure his dad explained that all people have a claim on our compassion and care, that everyone is our neighbor. Respect for life means we share a responsibility for the care of the poor.

The lingering ethics case of sexual misconduct against Senator Packwood is symbolic of the troubled lives of too many public leaders and leaders who should be role models for our youth. When public role models flaunt a disrespect for themselves, or for other individuals and for society, the credibility of all leaders, parents and teachers included, are undermined. When sexual misconduct and disregard for the importance and sacredness of marriage are condoned, even glorified, the challenge to teach youth good character is enormous.

We have lots of countercultural teaching to do... and to live. The first responsibility rests with you parents. Thanks to our dedicated priests and teachers and other pastoral leaders in our parishes, you have a lot of help.

## Father Cyprian to speak at Fatima

Benedictine Father Cyprian Davis will offer a retreat, "Creating African American Spirituality," at Fatima Retreat House in Indianapolis, Sept. 22-23.

The author of "A History of Black Catholics in the United States," Father Cyprian teaches church history at St. Meinrad School of Theology.

The retreat will examine the origins of spirituality for African American Catholics, use accounts of blacks in the Old and New Testaments, and point to recent contributions of blacks to the church.

The fee is \$45 single and \$37 double. Financial assistance is available. These wishing further information may call 317-545-7681. The registration deadline is Sept. 8.

Editorial Commentary/John F. Fink, Editor, The Criterion

# Hoped-for collaboration at conference on women

The well-publicized Fourth World Conference on Women begins in Beijing, China this coming Monday, Sept. 4. It's lamentable that the conference will be held in the country with the world's worst record when it comes to human rights for women.

China's one-child policy is well known. It is enforced by coercing women to have abortions if they become pregnant with a second child. Because of the policy, too, women often abort babies when they learn they are girls. And the desire for male children has resulted in infanticide. Women are oppressed in many other ways in China. From the time they are teen-agers, they often have to work up to 16 hours a day in sweatshops. In this, though, China is not unique; it's a problem in many Third World countries.

This is one of many problems on which the United States and the Vatican will be cooperating at the conference. Unlike last year's U.N. Conference on Population and Development at Cairo, which was noted

for confrontation between the two delegations, it's hoped that collaboration will be achieved this time around.

Pope John Paul II has taken the lead in avoiding controversy and concentrating on the positive things that could happen at the conference. Beginning with his special letter to women, made public July 10, and continuing at his weekly Angelus talks on Sundays, he has praised women's contributions to society. He has noted their roles in the health and education fields, the growing number of women business executives, and their influence in social services, environmental protection, and other fields.

But he also continues to stress, in almost every talk, that "much remains to be done so that being a woman and mother does not result in discrimination." Women must be able to pursue careers and hold leadership positions, he says, but they also must be able to "carry out their specific tasks within the family without being forced to take on added work."

Collaboration between the U.S. and Vatican delegations at the conference should be enhanced by the appointment of Harvard law professor Mary Ann Glendon to head the Vatican delegation. Glendon has excellent credentials and reputation. Similarly, the appointment of two prominent Catholics—Maria Antonietta Barriacchini and Ursula Sister Dorothy Ann Kelly—to the U.S. delegation should help collaboration.

Some of the things on which they will collaborate include a variety of social and economic justice for women issues: equal pay for equal work, equal access to education for girls, and an end to violence and the sexual exploitation of women. The pope has been outspoken on all these issues.

On the other hand, there still could be confrontation when the issues turn to abortion and/or contraception. You can be sure that the Vatican will assert its point of view forcefully.

Despite the size of this conference, let's pray that the results will be a significant contribution to the cause of women and their mission in the modern world.

## Official Appointment

Effective September 1, 1995 Rev. Timothy Sweeney, O.S.B., will begin an appointment as administrator of St. Bridget Parish, Liberty, continuing until Jan. 1, 1996.

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

## The Criterion

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# Three special awards presented at Elizabella Ball

By John F. Fink

Donald and Vivian Seaman, Hillenbrand Industries, and the Daughters of Isabella were given special awards during the ninth annual Elizabella Ball Friday, Aug. 26. The dinner-dance is a major fund-raising event for St. Elizabeth's in Indianapolis, which has provided prenatal and postnatal services to women for 80 years.

The Seamans were honored for their work with St. Elizabeth's Tender Care program which provides short-term care for newborn infants. The Seamans have cared for 71 infants in their home since they became involved with the program.

Hillenbrand Industries recently donated Hil Rom furniture to refurbish 26 rooms at St. Elizabeth's residence for women who need housing while awaiting the birth of their babies. Meg Smith accepted the award for the Hillenbrand family. (See photo on page 1.)

The Daughters of Isabella were the founders of St. Elizabeth's 80 years ago and the women's organization has continued its support. The name of the Elizabella Ball is a combination of "Elizabeth" and "Isabella." Mary Lou McIlhenny, D of I Indiana regent, accepted the award.

Diane Willis, co-anchor of WRTV Channel 6 in Indianapolis, served as mistress of ceremony for the ball. She and Mary Rose Nevitt, St. Elizabeth's executive director, presented the awards.

Willis said that she understands what it is to be the mother of adopted children since her two sons—one Korean and the other a Cambodian—are adopted. She

said that she understood how hard it was for the mothers of the children (of, in one case, the grandmother) to give up their children but that they did so out of love, knowing that they would have a better life if they did so.

Father Joseph F. Schaedel, vicar general of the archdiocese, represented Archbishop Daniel M. Buechlein, who was on retreat in Chicago. Father Schaedel complimented St. Elizabeth's on its 80 years of service and gave the invocation.

Willis narrated a slide presentation that depicted the history of St. Elizabeth's, which was founded in 1915. It has grown from a residential home for pregnant women and newborn babies into an organization that meets the many needs of young women, teen-age girls and infants. Services include counseling, prenatal care, school programs and outreach programs. Educational groups address nutrition, exercise, child care, child

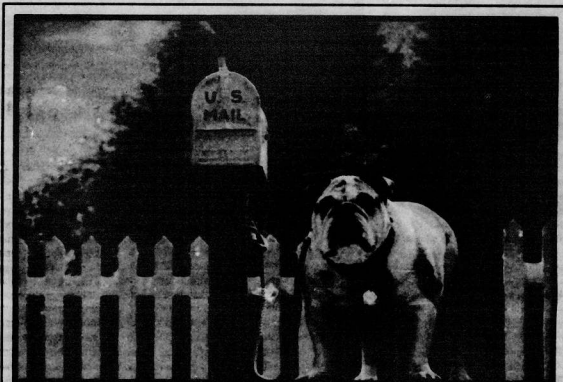
birth and child development.

St. Elizabeth's also serves young single mothers who want to parent their babies through its Parent And Child Together (P.A.C.T.) residential program. This program prepares adolescent mothers to move toward independent living as knowledgeable, responsible and effective parents. The P.A.C.T. residence is separate from the maternity residence.

Statistics for 1994 showed that St. Elizabeth served 304 women and infants, with 122 residents, 50 births, 16 adoption placements, 11,767 days of care, and 2,735 hours of counseling.

The Flip Miller Band provided music for dancing after the dinner.

Nevitt thanked the major benefactors, sponsors and corporate patrons and contributors who provided the food, music, decorations, printing and other things that went into the evening.



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## GOLDEN

continued from page 1

Those attending who had been married 64 years are Robert and Helen White, Annunciation, Brazil, who were married at Sacred Heart, Terre Haute; Charles and Margaret Murphy, Our Lady of Mt. Carmel, who were married at St. Philip Neri, Indianapolis; and Merle and Gladys Cassidy, members of St. Christopher, Speedway, who were married at St. Anthony, Indianapolis.

Maurice and Ladista Whittemore of St. Jude were married in Amenia, NY, 63 years ago. Those married 62 years ago are Robert and Catherine Wanner of St. Paul, Tell City; Harold and Margaret Theobald of St. Simon, Indianapolis; and Theodore and Helen Munn, Our Lady of the Greenwood, Greenwood.

Daniel and Daisy Smith, were married in St. Nicholas, Sunman, 61 years ago and still belong to the parish. Married 60 years ago are Herman and Hildred Schaffhauser of St. Lawrence, Indianapolis; Roscoe and Irene Jones, St. Elizabeth, Cambridge City; Edward and Helen Fillenwarth, Little Flower, Indianapolis; and Lawrence and Helen Eckstein, Our Lady of the Greenwood.

Young men from Boy Scout Troop 265 at Our Lady of the Greenwood Parish assisted the couples with the elevator at the side entrance of the cathedral.

The event was sponsored by the archdiocesan Family Life Office. Administrative assistant Faye Williams smiled as she looked at the hundreds of jubilarians she had talked with over the last few months. "I just love them."

The crowd of more than 1,000 blocked traffic on Meridian Street as the families went to the reception in the assembly hall of the Archbishop O'Meara Catholic Center. There, the new jubilarians received certificates and enjoyed refreshments and music.

Photo by Diane Anderson

Donald and Vivian Seaman pose with Mary Rose Nevitt, executive director of St. Elizabeth's, after the Seamans were honored for their work with St. Elizabeth's Tender Care program which provides short-term care for newborn infants.



From the Editor John E. Farrow

# How the pope exercises his teaching authority



As we saw last week, popes seldom teach infallibly. Since the doctrine of papal infallibility was defined by the First Vatican Council in 1870, there has been only one infallible pronouncement—in 1950 when Pope Pius XII defined the doctrine of Mary's assumption into heaven.

Popes usually teach through what is called the ordinary magisterium. While not infallible (incapable of error), this teaching is done "at the divine command and with the help of the Holy Spirit" (*Dei verbum*, No. 10). Because of his office he is assured a special charism of teaching from the Holy Spirit. This "ticks in" when he teaches on issues related to faith and morals in the name of the church, not when he expresses personal opinions.

The pope uses various ways to exercise his teaching authority. Sometimes it's through the spoken word (although they are always also written) in homilies, his weekly general audiences on Wednesdays and his "Angelus" talks at noon on Sundays. He also teaches through apostolic exhortations, encyclicals, exhortations, pastoral letters and letters. Finally, he teaches through decrees and instructions issued by the various offices of the Roman Curia.

Not all of these documents carry the same weight. Vatican II's document "Lumen gentium" established criteria for his teaching in determining the degrees of authority of papal documents. That authority, it said, can be measured by the character of the document in question, or by the frequency with which a certain doctrine is presented, or by the manner in which the doctrine is promulgated. (No. 25).

Thus, documents directly from the pope carry more weight than those from the curia—the character of the document. If the pope repeats a theme it represents (except for human life, international justice) in more authoritative documents. And if the pope explicitly states that he is speaking on behalf of the church, it is most authoritative—the manner in which it is formulated.

In his latest encyclical, "Evangelium Vitae," for example, the pope several times says, "Therefore, by the authority which Christ conferred upon Peter and his successors, and in communion with the bishops of the Catholic Church, I confirm..." This is the most authoritative of all papal teaching short of infallibility.

The word "encyclical" means circular and it comes from the practice of the pope sending "circular letters" to bishops. The term "encyclical" came into general use during Pope Gregory XVI's pontificate (1831-1846). The all-time champion of encyclical writers was Pope Leo XIII, who wrote 75 of them during his pontificate (1878-1903). Twentieth century popes have written 126 encyclicals: Pius X, 16; Benedict XV, 12; Pius XI, 30; Pius XII, 41; John XXIII, eight; Paul VI, seven; and John Paul II, 12.

What obligation do Catholics have to follow the pope's non-infallible teachings? "Lumen Gentium" says, "Religious submission of will and of mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking *ex cathedra*. That is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will." (No. 25).

We accept the teaching because it is reasonable to follow the teachings of the man who has been promised the assistance of the Holy Spirit. It is not reasonable to accept the teachings of someone who has not been promised this assistance.

Sometimes it might happen that one cannot give interior assent to a particular issue. This does not mean that people's assenting with the church. However, the church distinguishes between withholding assent to a teaching and actively dissenting.

What about when papal teaching is wrong? It has happened. The cases usually pointed to are those of the condemnation of Galileo in the 17th century and decrees early in this century against the historic-critical method of studying Scripture. Later papal pronouncements have reversed earlier papal decrees in those cases.

The church's position is that non-infallible teachings can be erroneous and, therefore, can be changed. Devotion to doctrine is an important part of church teaching and, therefore, an equally important part of papal teaching. As circumstances change, Catholic doctrine develops under the guidance of the Holy Spirit.

The pope has the obligation to provide authoritative guidance on the issues of the day even if there might be the possibility that some day circumstances might require correction.

## Everyday Faith/Lou Jacquet

# The Vatican's decision on Father Solanus is a victory for the underdog

When I saw the report that the Vatican had declared Father Solanus Casey "venerable" on his road to sainthood, I pumped my fist in the air in triumph. "That's one for the underdog!" I said aloud to no one in particular.



Reports of this or that canonization process rarely bring me to such emotional heights. But Father Solanus (1870-1957) is someone special. In approving this step toward sainthood for the most ordinary of mortals, the Vatican in effect gave a "thumbs-up" to a classic underachiever and hope to us all.

It was a sweet reversal of fortune to hear that this Capuchin priest was being put forth as a role model for the rest of us decidedly unsaintly folks. In the 1890s, his religious order had thought him something less than a saint, humiliating him in a most painful manner.

Aware of his previous inability to master German and Latin in seminary studies, the Capuchins agreed to ordain him only as a "simplex" priest: one with no faculties for hearing confessions or preaching. He was fated to spend his priesthood in the lowly role of doorkeeper and sacristan.

In one of those wonderful ironies that the Holy Spirit levels at the church now and again, however, this priest thought to be too dim to hear confessions or preach ended up being sought out by thousands upon thousands of God's poor and confused who came to his door seeking food, shelter, and spiritual advice. He became known for gifts of healing and prophecy that could never have been imagined in his seminary days. And now the Vatican has acknowledged that God has used him to do much good.

The Capuchin priest who serves as the director for Father Solanus' sainthood cause put it this way: "His life was heroic not because he did extraordinary things but because he was so consistent in the way he did ordinary things with such faith, compassion and integrity."

Doing ordinary things with faith, compassion, and integrity: What a recipe for life fully lived. What a delight that someone thought not bright enough to hear confessions or preach would become the one teaching millions of us how to truly live the Gospel by his humble example.

It is worth noting that, saintly or not, Father Solanus was surely a gentle eccentric. As the story goes, novices in the Capuchin friary often got sick to their stomachs watching his breakfast ritual: dumping eggs and bacon, cereal, toast, and orange juice into one bowl covered with milk. Ugh.

But you know what? The way the world is going, we could use a few more gentle eccentrics with the beautifully simple spirituality of St. Solanus Casey. He's going to be one saint I will be completely comfortable praying to for spiritual guidance, if not for tips on breakfast etiquette.

(Editor's note: Father Solanus was a Capuchin priest who spent most of his life in Detroit. However, he was also at St. Felix Monastery in Huntington, Ind. for a period of time. The title "venerable" is the first step toward canonization, followed by "blessed" and then "saint.")

## A View from the Center/Dan Conway

# A curious reaction to Catholic schools' success

In a speech last week, New York City's mayor, Rudolph Giuliani, suggested that his city's public school system could learn something from the success of Catholic schools in the Archdiocese of New York.



Mayor Giuliani, an alumnus of Bishop Loughlin High School in Brooklyn, pointed out that Catholic schools feature several things that a growing body of research has proven are keys to schools' success: local ownership (less bureaucracy), challenging educational standards, parental involvement, and choices for where families will send their children to school.

In response to the mayor's comments, The New York Times invited five "prominent New Yorkers" to "recall their Catholic school experiences." Those interviewed were Anne Meara, a comedian and playwright; Fernando Ferrer, Bronx Borough president; Dr. Anthony S. Fauci, an AIDS researcher; Mario Cuomo, former governor of New York; and George Carlin, comedian.

What did The New York Times choose to emphasize out of all five interviews? Not surprisingly, the Times article calls attention to two issues that the debaters of Catholic schools' success frequently cite: selective admission (the fact that Catholic schools can choose to enroll only the best and brightest) and the fact that parochial schools have the ability to expel troublemakers or poor performers.

Recent research has addressed both of these issues. It has been shown that, in fact, Catholic schools in urban areas do not selectively enroll their students. They accept a diverse population of students from a wide range of economic, ethnic and religious backgrounds. It is also a

fact that very few troublemakers or poor performers are actually expelled from Catholic schools these days—especially in the inner city.

But in addition to these two areas of potential (but not actual) difference between Catholic schools and their counterparts in public education, The New York Times article focused on what it called the "humiliation" and "corporal punishment" which these prominent New Yorkers say was inflicted on Catholic school students by religious women and men in the years spanning 1930 to 1968.

According to Ann Meara, "The nuns were masters of humiliation" and were "terribly repressive." "Maybe Mayor Giuliani had a different experience," she said, "but as I look back, I see it was a very soul-crushing type of education."

Fernando Ferrer offered the following perspective: "Nobody liked getting slapped by a brother, but it happened all the time. If you didn't make the grade, you were out of there. Out. No appeal, no nothing. Goodbye." Former Governor Mario Cuomo echoed this sentiment. "In the parochial school, if you were bad, you were out of the school," he said. "But the public schools have to serve all the kids."

Isn't this a curious response to Mayor Giuliani's comments regarding the efficiency and effectiveness of New York's Catholic schools? George Carlin has made his living on these kinds of mythic horror stories for many years now, and there is just enough truth in them, so make for great comedy routines. But this is hardly an intelligent response to the mayor's comments about the need for less bureaucracy and more parental involvement in public education.

I submit that the success of Catholic schools (especially in places like New York, Chicago and Los Angeles) is a matter of real embarrassment to those who have a vested interest in maintaining the status quo. And since the

growing evidence of Catholic schools' success can hardly be disputed, those who wish to deny the obvious must resort to more primitive arguments. "Yeah, Catholic schools may be better at educating poor children (for less money)," they seem to say, "but look at how mean and repressive they are!"

As George Carlin told the Times reporter (in a very different context), "This is a wonderful fairy tale they have going here, but it's not for me."

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The Criterion





## To the Editor

## Mother Teresa's Home helps pregnant women

We are very happy to share with you the good news that on June 19 Mother Teresa's Home for Infants (Gift of Love) opened in Washington, D.C. The home is the follow-up of a conversation Mother had with First Lady Hillary Rodham Clinton after Mother's talk at the National Prayer Breakfast in February 1994. (The June 30 issue of *The Criterion* carried a Page One color photo of Mother Teresa and Mrs. Clinton at the home.)

This home is explicitly to help pregnant women who choose adoption over abortion. To that end, we offer to any woman, of any social standing, race, culture or religion from any part of the country, even those who do not have legal status in this country, free room and board, a loving, supportive environment during the pregnancy and care for the infant child until adoption. If a woman needs help getting to Washington, she can contact us. Also, if a woman needs short-term help to settle down in life after the birth of the child, we are willing to meet that need.

Referrals can be made to the home by contacting the Missionaries of Charity at 5649 Western Ave., N.W., Washington, DC 20015 (tel. 202-237-6633) or at 335 E. 145th St., Bronx, NY 10451 (tel. 718-922-0019).

We would be most grateful if you would share this good news with other agencies, schools, persons or organizations to help pregnant women choose life over abortion.

Dr. M. Sybilis, M.C., Regional Superior  
Broom, N.Y.

(Editor's n. e.: We are happy to pass on the information. However, pregnant women don't have to travel to Washington to receive the services mentioned in this letter. They are also provided in this archdiocese by St. Elizabeth's in Indianapolis (tel. 317-767-3413) and St. Elizabeth's (Southern Indiana) in New Albany (tel. 812-949-7305).

## Artistic pillaging in today's church

(1) Regarding the archbishop's recent article about sacred art:

Catholics around the world would most certainly have a deeper appreciation of, and respect for, sacred art if the human hands of the church would keep their hands off it! Art history through the ages bears witness to the major patron of religious art as being the Catholic Church. Unfortunately, today the church seems to be the largest destroyer of it.

As a new convert of the Catholic faith and biblical artist of 25 years (having paintings from the gospels in churches and private collections in six states), may I state how galled I am at the rate of destruction and desecration of religious antiquities at the hands of artistic, "renovating" Catholic hierarchy. Our own cathedral is a prime example of the artistic pillaging being committed in today's church.

How I Pray! Beth Nix

## The many different forms of prayer

To me there are many different forms of prayer when I see or hear of all the terrible things that happen in the world, I feel very sad. I wonder how people can do such horrible things to others. So I pray that they will stop. I know my prayers alone won't change things, yet I find a peace in praying.

Other times things in my life may not be going right, or I want something badly. So I pray with the expectation that my prayer will be answered. And then I realize that I may have to have acceptance, patience, or work for what I want.

Entire lives were committed to the construction of edifices of worship. Hands bled into the clay of the stony now being disfigured off like cattle. Altars are being disfigured and torn apart or torn down. Mosques are being chiseled out or latexed over. Altar vessels are being thrown into the trash like so much refuse. The wrecking ball and bulldozers are haying waste to a century of artistic beauty and artistic legacy that will never again be constructed by man.

Art through the ages has borne testimony to the human heart and soul bringing physical praise of God into being. This generation will be the destruction of it yet. Thank God that there are historic societies intervening in areas that are apparently lacking in some mentalities, lest the sanctuaries worldwide are reduced to the Tent, the Tabernacle, and the Veil.

(2) The placement of the article in the Aug. 11 issue regarding the canonization of Eugene de Mazenod, on page 19, was hardly adequate. Many Oblates will agree that this event merited a more prominent placement in *The Criterion*; perhaps about the financial logistics of the church. I believe the last of the Scriptures I just finished reading was Mt 21:12,13.

Larry D. Mason  
Indianapolis

## No time to meditate during Mass

When I was leaving church after Mass last weekend, I was with a feeling that I had missed something. Then it came to me that when I returned to my seat after receiving Communion, I wanted several moments of peace and quiet so I could properly talk to God and thank him for his many blessings, and to pray for my special intentions. I was blasted out of my reverie by a man going up to Communion singing in a very loud and forceful voice. By the time he passed, Communion was over for all intents and purposes, as was Mass, and I did not get to make my connection with God. I could do it at home. I told myself, but just once in a while, I'd like to do it at church.

Every moment of the Mass keeps you busy praying, singing, listening, etc., so that there is no time to meditate. I know you should make a prayerful noise unto the Lord as the Good Book says, but what about the one that says, "Be still and know that I am God and I am here."

I'm sorry, God, but I have trouble finding you in so much noise and confusion. Couldn't the singing during Communion time be eliminated, so we can accentuate the positive, which is God's presence among us? I, for one, would be very grateful.

Elizabeth M. Seiding  
New Whitehead

## Comments regarding religion in 'Pocahontas'

I recently read James Arnold's review of "Pocahontas" in the July 7 issue of *The Criterion*. I am concerned about his comment regarding religion in the movie.

He said that it is good that the Indian

Sometimes when I'm out walking or driving, alone, I look at all of the creation around me, and although things aren't going right, I see all this beauty. I feel awe and wonder at everything God has created and an overwhelming sense of joy at being a part of it. That's when I see my life and all that I have and feel so very thankful. This is my favorite form of prayer.

(Beth Nix is a member of St. Paul Parish in Tell City.)

(Readers are invited to send articles about their prayer experiences.)

beliefs of worshipping animals and things are present and the lack of a Christian theme is also good. How can he say this, especially in a Catholic/Christian newspaper? Doesn't he see the New Age influence here?

I admit that fanatic Christians did harm Indians and that was wrong, but I think the New Age emphasis of worshipping things other than God is a dangerous aspect of this film that Arnold supported, or at least glossed over.

Theresa Debrunner  
Bloomington

(Editor's reply: Mrs. Debrunner seems to have misread Arnold's review. It was basically a negative review and one of his criticisms was that "most of the supernatural underlines are linked to native beliefs about the spirits in the earth and all created things.... The Christianity that was so important to the colonists never gets a mention.... Not mentioned are the heroine's marriage to John Rolfe (and) her conversion to Christianity. These were all criticisms, not praises.)

Light One Candle! Fr. John Catoir, Director, The Christophers

## Jesus has a formula for happiness

Why go back to school? Because you want to graduate one day and be successful in life, right? Yes, but what does it mean to be successful? It means finding happiness, right? Yes, but what does that mean? There's a formula for happiness out there in the world which goes like this: Believe whatever you want to believe and do whatever you want to do. As long as it's not illegal and you believe it's OK, you can do it, and no one has the right to tell you otherwise. It's your conscience and your choice."

This flawed philosophy has caused untold misery. Any formula for happiness which tells you that you don't have to change is false and dangerous. Life is consequential. We reap what we sow. Many people do whatever they want, but they reap a harvest of pain in the process. The growing legions of addicted individuals and broken families attest to the failure of a permissive morality which puts selfish desire before honor, duty and integrity. We all need God's grace to rise above ourselves.

There is a whole society of individuals who are self-destructing before our eyes because they insist on stressing their per-



sonal rights and their personal freedom. Some people justify doing whatever they want on the belief that God will love them anyway, no matter what they do. They forget that Jesus Christ called us to repent and change our ways. "Be ye perfect!"

In the New Testament he warned us 92 times that if we fail to live up to the Supreme Commandment of love we will not enter the kingdom of heaven. "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Mt 5:20).

Jesus has a different formula for happiness: "Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Mt 11:29-30). His yoke is the law of love and self-sacrifice. Through the cross, Jesus offers us that peace and happiness which this world cannot give.

If you want to be happy and successful take up your cross. Perform the duties of your state in life perfectly. The world will use you and abuse you, but Jesus has overcome the world. Give it your best, but don't believe for a minute that you can do whatever you want and get away with it.

(For a free copy of the *Christopher News Note*, "To Pray as Jesus Did," write to The Christophers, 12 E. 48th Street, New York, NY 10017.)

Point of View Marie Hollada

## The decisions of a Catholic woman

We are living in a world of great times and bad times, and women constantly have to ask themselves if they are doing the morally right thing. For example, when a woman is pregnant, medicine is so advanced that parents can know if their child would be born with birth defects. The question could arise if they should abort their baby. What a terrible position for any parent-to-be.

Another question women and men are asking themselves about is the issue of euthanasia. Should someone with a terminal disease suffer over a prolonged period of time when some doctors can put him or her out of his or her misery (maybe on a parallel with an animal being put to sleep)?

How many women agonize over the issue of birth control?

How long should a woman stay in a marriage if she is being abused?

Some women suffer a constant battle of guilt when choosing between their jobs and their children. Many women have to work and it truly is a heartbreak when they have to put their children second.

The guilt of a Catholic woman can become a nightmare. The questions that one constantly asks herself seem never to get answered. When is enough, enough?

If it were just that women had to worry only about "what's for dinner?"

Yes, the women of today have a lot of major decisions to make, decisions that will not only affect themselves, but the people around them. Sometimes it can't be done alone.

As Catholics, women, we have to remember whom we can turn to for help. Our great Mother Mary is always here for us. When we were just little girls we would run to our mothers when we had a problem. Somehow we knew our mothers would take care of everything. That is how we should be with our Beloved Mother. She understands all of our needs.

We weren't meant to do it alone here on this earth. We should turn to our priests and our church. Our priests are here to guide us and comfort us in time of need. There is no greater "pick-me-up" than stopping in at church and talking to our Lord or sitting in front of the Blessed Mother and saying a rosary. Or we can just sit and relax and enjoy the beauty of being in church—in God's house.

Our church, our Lord, and our Blessed Mother: They are always here for us because Jesus doesn't want us to get it alone. (Marie Hollada lives in Danville.)

Cornucopia/Cynthia Dewes

# Cleanliness is next to what?

It used to be an unofficial tenet of faith that cleanliness is next to godliness. You could judge a person's character by the brightness of her white blouse, or the lack of dirt under his fingernails.



Whole groups of folks might be considered morally or at least socially suspect because of their "dirty" occupations, avocations, or habits: farmers, bums, auto mechanics, and parents of small children who always looked grubby.

We thought cleanliness was probably genetic: if mom was a neat freak, her daughters and maybe her sons would be likewise. It was certainly true in my case, although the eating-off-the-kitchen-floor test might have flunked me out.

A lifetime of research in this area has proven that such is not always the case,

however. Children do not necessarily display the same degree of horror and loathing for dirt that their parents do.

One of my cousins, the daughter of my mother's equally antiseptic twin sister, began her married life mimicking her mom. She was eager to point out to us the sparkling cleanliness of her apartment, her sweet-smelling new baby, and the starched freshness of her laundry.

Alas! Within a few years, reason, and possibly an exaggerated fear, prevailed. Next time we visited, we furtively scrubbed out her bathtub before bathing in it. We examined the beds for bugs before retiring, and the kids refused to drink the kool-aid when they saw where it came from.

Even worse, my own child left the cleanliness camp for a while when her kids were small. When I came to visit, I found myself sticking to a gummy kitchen floor and searching in vain for a clean glass or fork. When my son-in-law took me aside to

complain about the situation, I declined to stand still for his commentary. I quickly pointed out that he had seen my house, that its condition bore no resemblance to his, and that I was not taking the rap for such domestic malfeasance.

Of course, everyone has his own level of tolerance for dirt, her own idea of what is unclean. Although my husband thought I spent too much time early in our marriage either cleaning up messes or complaining about them, he finally discovered that even he had a limit. After visiting a neighbor he once exclaimed, "That house is so filthy, I couldn't possibly live there."

His newly-found attitude for cleanliness was put to the test when he had to

keep house for four adults during a month when I was away. After adding cooking, cleaning and laundry to his usual workday, his telephone conversations came to include dustbaths, casseroles, and (literally) laundered money.

Thus, cleanliness is not only unexcused by genes, it's also not gender-specific. One son who was acting as Mr. Mom actually asked me to organize a cleaning chart that he could use at his house, and various others have asked for household advice.

Naturally this goes against all the popular wisdom of earlier times. Remember when women were supposed to love receiving new vacuum cleaners for their birthdays, and keeping a clean house ensured them a happy marriage?

A grandchild recently observed, "You're very neat, are you, Granny?" Yup. It's a tough job, but somebody's got to do it.

## VIPS...



The Olden Franciscans celebrated with three women making commitments in the community. On Aug. 3, Luz Marian-Nunes was welcomed as a postulant. Originally from Lima, Peru, she taught at Indiana University in Bloomington. Ann Frederick, a member of St. Agnes Parish in Nashville, and a former teacher at Roncalli High School, was received into the novitiate on Aug. 10. Betty Shewman celebrated her profession of first vows on Aug. 19. Betty is from Indianapolis and recently

taught at Holy Cross Central School.

Lorette Shattuck, a native of Monrovia and now a member of St. Mary's Church in Indianapolis, will enter the Carmelite Monastery of St. Joseph in Terre Haute as a postulant on Sept. 8. She is a graduate of Marian College, class of 1987, and has a master's degree in library science from Indiana University. She has been an audio-visual librarian at the Greenwood Public Library for the past five years.

## Check It Out...

The public is invited to an Environmental Walk Sunday hosted by St. Mary of the Woods College on Sept. 10. The three-mile walk is on the wooded area near the college and the Sisters of Providence motherhouse. At 1 p.m. the Providence Puppeteers will entertain at the conference room at Providence Center. Brunch is available at the O'Shaughnessy Dining Room at the center from 10:30 a.m. to 1:30 p.m.

The money collected for the 3D glasses being sold at the White River fireworks display on Labor Day will benefit St. Mary Child Center, according to Pat Welch, director of the center.

Carry Landry and Carol Jean Kinghorn will present An Evening of Prayerful Music on Sept. 29 at 7 p.m. at Prince of Peace Catholic Church in Madison. They are composers and ministers of music for liturgy, religious education, and prayer who have given workshops all over the world. The cost of the concert will be \$4 for adults, \$2 for children ages 6-12, and free for those under age 6. On Saturday, Sept. 30, they will offer a workshop: "The Use of Music for Children both in Teaching Moments and Prayer." This will include methods for integrating singable music into the teaching sessions, combining gesture and movement. There will also be an emphasis on special prayer moments in the classroom that lead the children to a deeper sense of prayer. The workshop cost of \$10 per person includes materials. For further information contact the Catholic Community Center, 305 W. State St., Madison, IN 47250, 812-265-4166.

Holy Angels Parish will hold a revival.

"From Vision to Victory," on Sept. 18 to 20 at the church at 740 W. 28th St., Indianapolis. Fr. Francis Fisher Robert C. Scay, pastor of Our Lady of Charity Catholic Church in Brooklyn, New York, will be the preacher for "this special healing ministry."

Franciscan Sister Sandra Schweitzer will present an "Advent and Christmas Seasonal Design Workshop" at the Catholic Center on Sept. 16 from 10 a.m. to 2:30 p.m. Sponsored by the Office of Worship, it will include instruction on color and design, information about the liturgical seasons, and suggestions for decoration. Cost of advance registration (by Sept. 12) is \$12. Parish groups of three or more will pay \$10 each. After Sept. 12, the registration is \$15. Partial scholarships are available. Those wishing more information should call the Office of Worship, 1-800-382-9836, ext. 1483, or 317-236-1483.

Family Growth programs sponsored by Catholic Social Services at the Archbishop O'Meara Catholic Center include the Foster Parent Program on Thursdays starting Sept. 14. There is a Parenting for Day Care Providers of preschool children on Mondays, beginning Sept. 18; and a Parenting for all Ages program on Mondays beginning Sept. 18. Most programs are held from 7 to 9:30 p.m. and last six weeks. A separate series of the Parenting for All Ages sessions will be held at Marian College's Stokely Mansion on Thursdays beginning Sept. 14. Pecos Hispanic parenting classes on Sundays from 3 to 5 p.m. will start on Oct. 1. Some family-growth programs are held in area churches and schools. Those wishing further information should call 317-236-1526.

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# Seminarians have retreat before leaving for schools

## Priests defeat seminarians in annual volleyball game to continue winning streak

There are 33 men preparing for the priesthood for the Archdiocese of Indianapolis this year.

As a new academic year began, 10 of the men were in college—one at Seton Hall in New Jersey and nine at St. Meinrad. Two students are on a pastoral year, one of whom will be in Ecuador to work with the local church there and continue to improve his Spanish-speaking skills.

There is one pre-theology student at St. Meinrad and 20 men studying theology at various seminaries: St. Meinrad; North American College in Rome; St. Mary's in Emmitsburg, Md.; Sacred Heart Seminary in Hales Corners, Wis.; and Theological College at The Catholic University of America in Washington, D.C.

Part of the annual calendar of events for the seminarians is a summer retreat, to bring all of them together before they go off to their respective programs of formation and education. This year the group gathered at Fatima Retreat House from Sunday evening through Wednesday morning. Since a major part of the formation process of seminarians is structured to help them continue to grow more confident in hearing and following God's call, this year's retreat focused on discernment and prayer.

Father Paul Etienne, archdiocesan director of vocations, gave three presentations to the seminarians and Archbishop Daniel M. Buechlein spent an afternoon and evening with them. During Mass celebrated by the archbishop, Brian Doyle, a member of St.

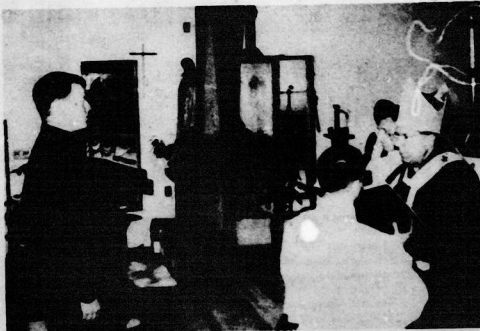


Photo by Jack Emrich

Seminarian Brian Doyle, from St. Barnabas Parish in Indianapolis, receives candidacy from Archbishop Buechlein at Fatima Retreat House during the seminarian retreat there.

Barnabas Parish in Indianapolis, received candidacy, a public ceremony during which the student proclaims a serious desire and intention to prepare for the priesthood.

After the Mass, Archbishop Buechlein gave a presentation that focused on the challenge of pastoral love; truthfulness as the road to peace and self-confidence; loyalty to the church; and establishing a balance between prayer, ministry and play.

Part of the annual retreat includes a time for the seminarians to gather with the priests of the archdiocese for a time of prayer and socializing. This enables

the students to begin to get to know the priests they will one day join in ministry. It also enables the priests to meet and visit with the students and to encourage them in their seminary work. This event this year was hosted by Fathers Mark Svarczkopf, David

Groeller, and Joseph Mader at St. Lawrence Church. Jack Emrich, a seminarian living at St. Lawrence, helped coordinate the event.

The annual volleyball match between the priests and the seminarians resulted in the priests prevailing in two straight wins, thus continuing what has become a winning tradition for the priests. The priests attributed the loss to divine intervention for the priests. The priests said that they were happy simply to survive without any serious injuries.

Father Etienne, who reported the facts for this article, also said, "As this new school year begins, the Vocation Office would like to take the opportunity to thank the men who are currently pursuing God's call to diocesan priesthood, and the many people who support them through prayer, words of encouragement and financial support."

"We would also like to encourage the other men whom God is calling to be ordained ministry in the church as they continue to listen to God's voice and pray for the grace and courage to respond to this call with generous hearts."

"Finally, we encourage every member of the archdiocese to remember to pray for vocations to the priesthood and religious life, and to take an active role in asking faith-filled people to consider a religious vocation."

## Father John Judie inspires Holy Trinity neighborhood at revival

By Margaret Nelson

Father John T. Judie, a Louisville pastor, led three evenings of spiritual celebration at Holy Trinity Church, Aug. 20-22. The theme of the tent revival was, "To Be Called—To Be Chosen."

Choirs from several Catholic churches and ministers from neighboring Protestant churches contributed to the prayer, song and faith sharing. On Sunday, Lillian Hughes, pastoral associate at St. Peter and Paul Cathedral, gave a pastoral reflection. On Monday, it was given by Jesuit Father Joseph Folzenlogen, coordinator of evangelization for the archdiocese. On Tuesday, Father Clarence Waldon, pastor of Holy Angels Church, offered his reflections.

Father Judie told a story about a handicapped child who had his father carry him in a race. When he won, another child asked him, "What did you do to win the race?" and the child answered, "I hung on!"

Father Judie used that story to show how the faithful need God's help because "we have a little farther to go. . . . We've been through the valleys in the past; we'll be through more valleys in the future; we've climbed mountains in the past; we'll climb more mountains in the future. But it won't matter if we have Jesus on our side all the way."

"Whatever you've got to face, remember to hold onto the one who's been carrying you all along. One of these days, when it really is all over, the one who has been carrying you all the time is the one who's going to carry you across the finish line."

People in the group gave testimony of God's influence on their lives. One young woman thanked the Lord "for being a friend when I felt like I had no friends." Another was thankful that God "brought me off the fast track and put me on the right track." One woman was counting on God to bring her family through a gunshot wound her young son suffered that week. A man was thankful



Photo by Margaret Nelson

Father John Judie preaches at Aug. 22 revival closing at Holy Trinity Church in Indianapolis.

that his wife of 51 years was spared through two serious illnesses: "The Lord ain't done with us yet," he said.

"Stand Up and Be a Witness for the Lord" was just one of the songs Faye Williams and Holy Angels Gospel Choir offered.

Father Judie's main talk Tuesday was titled, "What on Earth is the Church Supposed to be Doing?" Comparing the situation of the church to the Rip Van Winkle character, he said, "Rip woke up and things had changed; he had slept through a revolution. The church is attempting to minister in a revolutionary atmosphere."

He said that beliefs held onto for years as being sacred are being abandoned. "The only certainty is that nothing will ever be quite the same again."

Father Judie said, "While the world explodes around us, it is vital for the church to come alive and address herself to social revolution. . . . We need to be shaken, awakened and updated."

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# Parish Profile

## New Albany Deanery

### St. Mary's of Lanesville was established for German settlers

Today it relies heavily on volunteer services of its generous parishioners

By Mike Harmon

Just as its namesake Mary said "yes," bringing God's Word to life, St. Mary's Parish in Lanesville says "yes," giving life to God's Word in southern Indiana.

"These German folks out here have a lot of talent," said Father Harold Ripperger, pastor for six years.

Pointing to long-time parishioner Maurice Kochert, whose family arrived in 1843, the year the church was established, Father Ripperger said Kochert is typical of many parishioners who put the church high in their priorities.

"St. Mary's couldn't survive without people like him," added Father Ripperger.

Kochert is cemetery coordinator, a Mass server, a eucharistic minister and has been involved in almost every parish activity.

Lanesville's settlers were German refugees hoping to escape religious and political tyranny. While the Knobs

area attracted mostly French, Lanesville attracted Germans.

"Nationality and ethnicity mattered when you couldn't speak the language. People tended to settle where their language was spoken," explained Father Ripperger.

The area was rural and deeply centered on God.

Father Ripperger credits his family's religious faith plus his parents' encouragement for the fact that three boys in his family—Bill, Ed and himself—joined the priesthood.

Father Ripperger had a tough choice for a young man: the church, or the major leagues, after his fast-pitch softball prowess in state Knights of Columbus leagues drew the interest of a Detroit Tiger scout. He chose the collar of a priest rather than a baseball uniform, but later channeled his athletic talents into golf.

Today, two highly coveted K of C baseball awards (most valuable player) share a spot amidst a gallery of golf trophies.

"In my day, the priests tended to come from families that needed God and were church-oriented," said Father Ripperger. "They were rural and more dependent on nature and God. They counted on God for the necessities of life. Today, we have so much affluence, if you don't have something you just go out and buy it."

St. Mary's observed its sesquicentennial in 1993. Mass was celebrated with Archbishop Daniel Buechlein presiding. For the anniversary, parish ladies sewed a quilt depicting past and present organizations surrounding the church. Kochert's wife, Lucille, stitched the church's square. The quilt is brought out yearly for the annual picnic and covers the altar.

A history of the church and a cemetery book were written for this occasion.

The first Catholics in the Lanesville area of Harrison County were the Yanners (Yahners), who arrived about 1833.

St. Mary's was established in 1843 when Father Charles Opperman, Oldenburg's pastor, helped purchase land with an existing house. The structure served as its first church.

Missionary priests ministered to the new parish. Among them was Father Neyron, who was pastor of Holy Trinity, New Albany, and who also served St. Mary of the Knobs. He is well known in the area not only for his service to the churches, but also as a surgeon in Napoleon's army.

A frame church was built in 1848, but it wasn't until 1852 that St. Mary's—with "Our Lady of Mercy" as patroness—would have its first resident pastor, Father Aegidius Moschall.

The man who had the greatest influence on St. Mary's



All photos by Mike Harmon

The sanctuary of St. Mary's Church, Lanesville

was the French-born Father Alphonsus Munschina, its second pastor, who came in 1852 and served for 39 years.

Father Munschina established a Catholic school and acquired teachers from the Sisters of Providence at St. Mary of the Woods.

He planned to build a brick, Gothic-style church high on a hill overlooking the village, reflecting the locations of churches in Germany.

The cornerstone was laid in 1859 and services were conducted the next year, even though construction was still in progress. St. Mary's Church was dedicated in 1864 and the altar and church were consecrated in 1896.

In 1940 the interior was renovated, but in 1948 the church was struck by lightning and burned. The four 16-inch-thick exterior walls were all that remained.

Two hundred families rebuilt the interior, updating the previous Gothic interior to a 1940s style. A major change occurred in Lanesville's "skyline" when parishioners decided to replace the previous towering steeple with a smaller version.

The walls are of St. Meinrad sandstone, floors are red tile, the altar is sandstone. High above the altar is a hand-carved copy of the "Pilgrim Virgin."

Two stained-glass windows above the altar depict "Christ in the Home" and "Our Lady of Mercy." Mysteries of the rosary are illustrated in side windows.

A statue of St. Isidore, patron of farmers, sits on a side altar.



Father Harold Ripperger says that Maurice Kochert (left) is typical of many parishioners who put the church high in their priorities. Kochert is cemetery coordinator, a Mass server, a eucharistic minister and has been involved in almost every parish activity.

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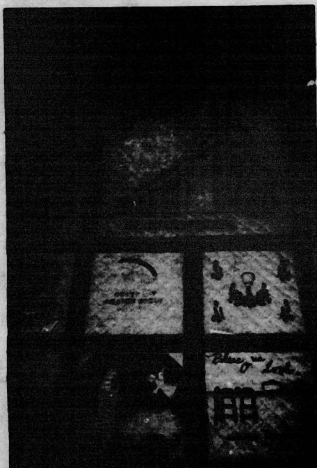
"A beautiful pipe organ was brought over piece by piece from Germany," said Pattie Glotzbach, parish secretary for 16 years. She describes herself as the "one and only," being the first secretary in the parish. She was hired by Father Joseph Sheets.

Today, a still beautiful St. Mary's with its stained-glass windows of Christmas green hue, is looking forward to new sanctuary furniture, with labor donated from a southern Indiana cabinet factory. On the list are altar, ambo, presider's chair, baptistry, paschal candle stand and credence table.

A 21-foot high shrine of Our Lady of Grace not only "presides" over the front of the church grounds, but also overlooks her village of Lanesville.

Next to the shrine is a pulpit. Years ago, services such as Benediction were held here; last May the parish conducted a May crowning before Mass.

St. Mary's Catholic School operated as a public school since 1935, with the public school renting the building and paying teachers (the Sisters of St. Francis until 1986). It closed in 1994.



A portion of the quilt sewed by the ladies of St. Mary's for the parish's centennial in 1983. It depicts past and present organizations surrounding the church.

"There really wasn't much choice," explained Father Ripberger. "It really wasn't a Catholic school because religion could be taught only between 8 and 9 a.m. We had difficulty attracting qualified catechists for one hour a day."

The school closed because Lanesville Community Schools built a combined kindergarten-elementary-high school and no longer needed the Catholic-owned building.

The parish staff misses having the children around during the day.

The building, constructed in 1965 and used now for religious education, meetings and weddings, includes an air-conditioned hall.

Only one Franciscan, Sister Dorothy Steckler, lives in the convent. Sister Dorothy has been at St. Mary's more than 40 years and is involved in religious education and visiting the sick.

The parish hired a new director of religious education, Scott Davidson, on July 1. Davidson wants to pass on the values of a 2,000-year-old tradition in a world that lacks Christian morals.

"Religious education is linked with spiritual development; it means nothing unless it moves people along on their spiritual journey," said Davidson.

He sees himself as a resource who articulates a vision, but knows that everyone must take hold of a program for its success. His catechist training is evident in the workshops he is planning for his teachers in coming months.

A new Adult Catechetical Team plans to encourage adult community sharing, praying and studying.

On first Thursdays, Davidson will teach eight sessions on Vatican II theology.

"Theology Nights" will feature speakers on topics of faith and diversity in the Catholic Church in America.

"Ultimately, our children will leave here and be exposed to different expressions of spirituality," said Davidson. "Not only will their families have been exposed to different faith topics, it will also augment our spirituality."

St. Mary's also boasts an "Over 60" club which meets monthly for Mass, dinner and socializing.

A ladies' quilting group meets Mondays in the school. Youth ministry supports the teens, providing a 66-passenger bus to transport those students who choose to attend Our Lady of Providence Junior-Senior High School in Clarksville.

The high school youth are responsible for one Mass—music, singers, servers and readers—on the third Sunday of every month.

A longtime community benchmark is the parish picnic, established in 1924, and enthusiastically orchestrated today by parishioner Jerry Reinhardt, who expends untold hours and energy. The picnic, held the second Sunday of August, was discontinued during World War II, and resumed in the mid-1950s.

"We tried to change it," said Glotzbach, "but it always rained. So we put it back in August."

A statue of the Spanish saint Isidore, the patron of farmers, is along one of the walls of the church.

Kochert likes the event because it brings everyone together and everyone smiles. Money is not a factor; fellowship is, he says.

A homemade meal is prepared on church grounds. Every parish family is responsible for baking three cakes and four pies. No alcohol is served. "People like that," Father Ripberger said.

Game and craft booths are available and the kids are involved. A Youth Booth and Linen Booth, which features embroidered pillowcases, are other traditions.

Looking over the area from the church grounds, longtime parishioner Kochert knows St. Mary's will continue to grow as people move the 10 miles from Louisville to the quiet of Lanesville.

How St. Mary's will lead her people to grow in holiness and to pass on faith's treasure poses a challenge for the 152-year-old parish.

"We've sent some beautiful people to the Lord," reflected Father Ripberger. "We would like the current parishioners to follow their example of respect and love for God as well as for their fellow parishioners."

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# Pro-life leadership conference set for Sept. 23

Parish life committee members and others who want to participate in pro-life activities are encouraged to attend

By Mary Ann Wymad

Pope John Paul's encyclical "The Gospel of Life" will form the theme for the third annual Leadership Conference for Pro-Life Activities Leaders on Sept. 23 at the Archbishop O'Meara Catholic Center.

Father Larry Crawford, director of the archdiocese Pro-Life Activities Office, said the conference workshops will address a variety of life issues and social justice concerns.

"Anyone who is interested in pro-life and social justice issues will want to attend this conference," Father Crawford said. "We encourage all parish pro-life committee members and others who are interested in this church ministry to attend the day of workshops."

Registration is \$15 a person, which includes lunch. To register for the conference, call the Pro-Life Activities Office at 317-236-1569 or 800-382-9836, extension 1569, by Sept. 18.

The leadership conference begins at 8:30 a.m. with registration at the Catholic Center, followed by morning prayer at 9 a.m. in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral. Archbishop Daniel M. Buechlein will preside at the prayer service.

Conference workshops begin at 9:45 a.m. and continue until 4 p.m.

"With the recent publication of the

pope's encyclical on life, there will be a special workshop to explore 'The Gospel of Life,'" Father Crawford said. "In addition, the new director of Public Policy Information, Charles J. Schisla, will present a workshop on how the church is working in legislative action and how people can become involved in

that effort in a more active way."

Another workshop will focus on capital punishment, he said. "That issue was highlighted in the archdiocese when the U.S. government designated the federal prison at Terre Haute as an execution site."

St. Luke parishioner Jim Schmitz of Indianapolis will discuss ways to nourish parish pro-life committees during one morning session, and archdiocese Catholic Charities director Tom Gaybrick will present a workshop on "Christian Principles That Should Guide Welfare Reform."

Developing pro-life activities for youth is the topic of another morning workshop presented by Kathy Davis-Shanks, the coordinator of religious education for St. Bartholomew Parish in

Columbus.

Former Indiana Catholic Conference staff member Ann Wadelton of Indianapolis will discuss "Fostering Social Justice in the Parish" and the National Conference of Catholic Bishops' "Salt and Light" program during an afternoon session.

Father Crawford will present two workshops, a morning session on "The Gospel of Life" and an afternoon workshop on "Capital Punishment: The Church's Position."

People who minister to women in need of post-abortion reconciliation and individuals who wish to receive that healing ministry are invited to attend an afternoon workshop offered by Myrna Valher, the administrative assistant in the Pro-Life Activities Office and a Project Rachel volunteer.

## Fifth annual AIDS walk scheduled in Indianapolis Oct. 8

This year the Catholic Church is sponsoring a team for the walk

By Mary Ann Wymad

"From All Walks of Life" is the theme of the fifth annual AIDS Walk scheduled on Oct. 8 in downtown Indianapolis.

Registration and other activities begin at noon that day in Military Park at the corner of West and New York streets on the east end of the Indiana University/Purdue University campus. The 5-K walk starts at 3 p.m., rain or shine. Participants may complete the full course or a shorter route.

Walk organizers invite people of all ages to participate in this fund raising effort which benefits Damien Center ministries and other assistance programs for persons diagnosed with the HIV virus.

The Indiana Community AIDS Action Network (ICAAAN) also benefits from the walk, which is the state's largest fund raising event to help persons with AIDS.

"Take a hike . . . Save a life" is the promotional message displayed on posters advertising the event. The walk is sponsored by Indiana Cares and endorsed by the HIV/AIDS Ministry of the Archdiocese of Indianapolis.

Father Carlson Beever, the director of HIV/AIDS Ministry for the archdiocese, is coordinating Catholic groups and individuals interested in participating in the annual walk. For information about Catholic Church participation, telephone 317-631-4006 or send a FAX to 317-632-8161.

"This year the Catholic Church is sponsoring a team for the walk," Father Beever said. "We're trying to show that our church is concerned about the many, many people affected by and infected with HIV and AIDS. Individual and group participation and support will help Indiana Cares and the Damien Center give direct emergency financial assistance, deliver nutritionally-balanced hot meals, and provide transportation service for persons with the disease, as well as continue educational outreach about HIV/AIDS."

HIV/AIDS Ministry invitations have been sent to archdiocese parishes, schools and agencies to encourage participation in the AIDS Walk, he said, and to solicit funds for this ministry.

Members of St. Philip Neri and St. Catherine parishes in Indianapolis and St. Mary Parish in Mitchell are planning to participate in the walk, he said, as are students from Romea High School in the Indianapolis South Decatur.

"We want to draw attention to the Catholic Church's role in expressing concern about AIDS and persons living with the disease," Father Beever said. "People with AIDS feel cut off from society, churches, family, friends, and co-workers. It's important that people in the Catholic Church show they care about persons with HIV/AIDS and that the church ministers to them. Jesus healed people who were outcasts. He associated with lepers and other marginalized people because he came to save those in need of healing."

Last year, more than 4,000 people participated in the AIDS fund raiser, he said. This year, organizers hope to top that number by inviting people "From All Walks of Life" to show their concern.

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The 54-page, 8 1/2" x 11" booklet contains 28 easy-to-read articles in 6 chapters.

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# Harvard law professor to head the Vatican's delegation to Beijing

*Holy See will be represented by mother of three daughters who has been active in pro-life movement*

By Cindy Woodson, Catholic News Service

VATICAN CITY—Pope John Paul II has chosen Mary Ann Glendon, a professor of law at Harvard University since 1986, to head the Vatican's delegation to the Fourth World Conference on Women.

Glendon, 56, is married and the mother of three daughters.

Heading the Vatican delegation will not be Glendon's first papal appointment. In January 1994 Pope John Paul named her among the original members of the new Pontifical Academy of Social Sciences, a group of scholars conducting research on social concerns.

In March, the pope named her to the central committee charged with planning Catholic activities for the jubilee year 2000.

Glendon is a founding member of Women Affirming Life and is also a member of the board of the Catholic League for Religious and Civil Rights.

In an interview with *The Prior*, Boston archdiocesan newspaper, Aug. 25, Glendon said her appointment made her feel "a heavy sense of responsibility because the Holy See may well be one of the very few voices speaking for women who have chosen to give their paramount priority to motherhood and family concerns."

Those women "constitute a majority of the women in the world—in developed as well as developing countries," she added.

"Millions of women, regardless of their religious belief, are depending on the Holy See—as they did at the Cairo conference (on population and development) last year—to voice positions on women, motherhood, equality and family life which will be underrepresented among other delegations," she said.

The author of nine books, including "Abortion and



CNS photo from Reuters

Mary Ann Glendon, head of Vatican delegation.

Divorce in Western Law," she said part of the background she will bring to the Beijing conference is her work in the field of family law.

"If there is one theme in this work, it is that it is time to start differentiating between households where children are being raised and other adult living arrangements," she said.

"For instance," she said, "as things now stand in the United States, most divorces involve couples with minor children. And yet divorce law makes no distinction in principle between a childless couple and a couple with minor children. I think if you asked the man or woman on the street, he or she would find that preposterous."

"What needs to be affirmed at Beijing and in American law is that motherhood and child-raising families are entitled to special protection."

At a press conference Aug. 25 in Rome on the Holy See's approach to the conference, Vatican spokesman Joaquin Navarro-Valls cited those issues as central in the struggle over what guiding philosophy the conference will have. (See story on page 13.)

The church, Glendon said, "has a unique perspective to being to the international discussions" of issues such as the dignity and role of women and the place of family life in society.

"Unfortunately, the tendency of many rich countries has been to look at the circumstances of women and children in poverty and to offer approaches and solutions that are draconian as far as those affected are concerned but cheap as far as the rich countries are concerned," she said.

"The church says we can offer something better to a woman in disadvantaged circumstances than draconian interference with her personal life," she added. "We can offer her and should offer her education and economic conditions that allow her to realize her fullest potential."

She said of all factors related to women's well-being, the two that consistently emerge as most closely connected are education and economic conditions. "The church is calling the rich nations to be a little more generous—a bit more ready to extend a helping hand rather than saying to the poor women, 'Here, fill your body with these chemicals, or, if that doesn't work, have an abortion.'"

She said the church has a "holistic feminism" that "takes into account all of the complicated parts of women's lives and all of the roles women play in a complex modern society."

"The feminism of the church respects women's dignity. It wants to cooperate with women in realizing their aspirations, reaching their full potential. It means not asking women to separate their desires to have a decent family life from their desires to develop their creative and intellectual potential," she said.

If Hilary Rodham Clinton attends the conference as the head of the U.S. delegation and Glendon leads the Vatican team, "you will see a once-in-a-lifetime world conference where two confident, impressive U.S. women will lead the two most important delegations," said Raymond L. Flynn, the U.S. ambassador to the Vatican, who knows Glendon from his days as mayor of Boston.

Glendon taught at Boston College Law School for 18 years before being named the Learned Hand Professor of Law at Harvard. She earned her bachelor's, juris doctor and master of comparative law degrees from the University of Chicago.

## Glendon is one of 14 women in delegation

By Cindy Woodson, Catholic News Service

VATICAN CITY—Pope John Paul II's naming of Mary Ann Glendon to head the Vatican delegation to the U.N. women's conference marks the first time a woman will lead a Vatican delegation to an international meeting, a Vatican spokesman said.

The Harvard professor will be joined on the delegation by 13 other women and eight men, the spokesman, Joaquin Navarro-Valls, announced Aug. 25.

It also marks the first time that the majority of members of a Vatican delegation are women, he said.

The U.N. Fourth World Conference on Women is scheduled for Sept. 4-15 in Beijing.

Navarro-Valls said Pope John Paul had two main criteria in composing the delegation: to reflect the universality of the church by including representatives from various parts of the world, and to find individuals with professional competence on issues of concern to the Vatican that are scheduled to be discussed in Beijing.

The fact that eight of the 21 Vatican delegates are from the United States is not a reflection of the Vatican's concerns about positions expected to be taken by the U.S. government delegation, Navarro-Valls said.

Rather, he said, the Vatican's heavy reliance on U.S. citizens stems from the fact that they were the ones who, working with the Holy See's permanent observer mission at U.N. headquarters, participated in the preparatory meetings for the Beijing conference.

The other seven Americans appointed to the Vatican delegation are:

- Gail Quinn, executive director of the U.S. bishops' Committee for Pro-Life Activities.

- Msgr. Frank Dewane, a U.S. canon lawyer and collaborator with the Holy See's permanent observer mission to the United Nations.

- John M. Klink, a U.S. investment manager who assists the Vatican's U.N. mission.

- Joan Lewis, a U.S. citizen and an editor of Vatican Information Service.

- Sheri Rickert, a U.S. lawyer who assists the Vatican's U.N. mission.

- Patricia Puccetti Donahoe, program manager of the Homeland Foundation and co-founder of the New York Catholic Forum.

- Msgr. David Malloy, a U.S. priest who works at the Vatican's U.N. permanent observer office.

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## Vatican expresses its concern about human rights in China

However, spokesman says, human rights 'is not the theme of the conference. The agenda is women'

By Cindy Woodson, Catholic News Service

VATICAN CITY—China offered to host the United Nations' World Conference on Women and in the process set itself up for a scrutiny of its human rights record.

From the Philippines to England, members of congress and parliament as well as leaders of human rights, development and relief organizations have questioned the appropriateness of holding the Sept. 4-15 conference in Beijing.

They criticized the lack of freedom of expression in China, the oppression of the people of Tibet, the country's coercive one-child-per-family policy, and a lack of religious freedom.

But even though a main ingredient in China's laws on religious practice is a prohibition of Vatican contact with Chinese Catholics, Vatican officials have not added their voices to the current chorus of criticism that the women's conference is being held in China.

In their minds, the Vatican delegation is going to a U.N. conference, not to China.

Human rights in China "is not the theme of the conference," said Vatican spokesman Joaquin Navarro-Valls.

"This is a U.N. conference which could have been held anywhere. The agenda is women."

Apparently, there will be a "religious tent" at the related forum for nongovernmental organizations outside of Beijing, and some priests are planning to bring their personal Mass kits so when Sunday rolls around, they and other Catholic delegates can celebrate the liturgy.

But delegates have been cautioned about bringing Bibles and religious literature into the country, and the delegates' Mass plans do not include extending invitations to the public.

While the Vatican may have put up a wall separating its concerns on conference topics from its concerns about Chinese domestic issues, it has never tried to hide its continuing objection to the government's denial of religious liberty.

As the conference date approached, the Vatican found unrelated occasions for expressing its concern for Chinese Catholics.

Leading the way was Pope John Paul II, whose Aug. 19 meeting with the bishops of Taiwan provided an opportunity to talk about the faith of Chinese Catholics on the mainland.

He said he believed the majority are loyal to the pope, and he spoke hopefully of healing divisions between those who belong to the official Chinese Catholic Patriotic Association and those who continue to practice their faith underground.

The government-approved patriotic association officially rejects ties with the Vatican and insists that the



CNS photo from Reuters

Chinese-American human rights activist Harry Wu raises his hands as neighbors cheer his arrival home Aug. 24 in Milpitas, Calif. Wu was expelled from China after a Chinese court found him guilty of spying. His imprisonment prompted many to question the appropriateness of having the Fourth World Conference of Women in China.

pope, as a "foreign" power, should have no say over the church's internal affairs.

However, some bishops in the state-approved hierarchy have secretly professed their allegiance to the pope and, on at least two occasions in the past year, patriotic association priests were among the concelebrants at papal Masses after making a profession of faith and loyalty.

Pope John Paul told the Taiwanese bishops he was encouraged by the fact that even members of the patriotic association pray for him.

"If these brothers and sisters of ours already pray for the pope and in some way recognize in him the special ministry of Peter, how much longer will it be before he can embrace them and confirm them in faith and unity?" he asked.

For years the pope's monthly list of missionary prayer intentions, supported by the Apostleship of Prayer, have included a specific petition for Chinese Catholics; the August 1993 intention was "that the church in China strengthen visible communion with the See of Peter."

A commentary on the prayer intention published by *Fides*, the news bulletin of the Congregation for the Evangelization of Peoples, said more and more mainland Catholics "are re-affirming and living their communion with the Successor of Peter."

Being Catholic means being part of a universal church and that requires union through the local bishop with the pope, the commentary said.

*Fides* reported some signs of hope. With the Chinese government's attention turned toward economic progress and increased international cooperation in some areas, "pressure against religions, against the church and against the universal pastor in particular, is lessening," it said.

Another comment on the church in China came in the August issue of *La Civiltà Cattolica*, an influential Jesuit magazine that often reflects Vatican thinking.

The article, written by a professor of theology at Fudan University in Taipei, Taiwan, said that from a structural point of view, China's "official" church could not be considered Catholic, since it lacked universality by having no visible ties with the pope and, through him, with the wider church.

The article took pains to point out what Vatican officials have been saying for years: criticism of the "official" Chinese church is in no way a judgment of individual Catholics, their faith or their feelings for the universal church.

Neither is it an expression of doubt about the authenticity of how Chinese Catholics live with the "most central reality of the church—being a communion of faith, hope and love, gathered by the Triune God."

Like the *Fides* article, the *Civiltà Cattolica* piece cited signs of growing openness to religious expression and less hostility to expressions of loyalty to the pope.

The "sensitive" relationship between the Vatican and the Chinese government combined with signs of hope coming from within the Chinese Catholic community is expected to ensure the Vatican's Beijing delegation works full time on conference issues and leaves any criticizing to others.

### Polish government's report gets strong Catholic protest

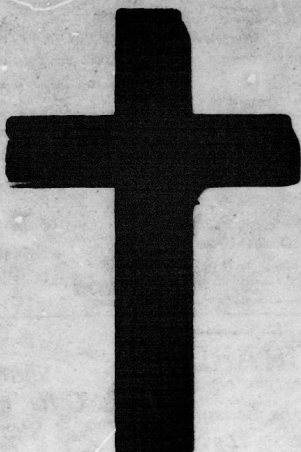
WARSAW, Poland (CNS)—The Polish government's report for the Fourth World Conference on Women has stirred widespread Catholic opposition and a pledge by President Lech Walesa to send a separate letter to the Beijing meeting to outline the "views of Catholic circles."

More than 120,000 protest letters from Catholics have been received by the government.

The report urges legal changes to allow abortion for "social reasons," easier divorce procedures and the lowering of the tax on contraceptive pills.

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# Vatican says Beijing draft ignores concerns of the majority of women

Spokesman outlines the Vatican's position going into the Fourth World Conference on Women

By Cindy Wooden, Catholic News Service

VATICAN CITY—By treating pregnancy, family life and faith only as problems for women, the draft document for the U.N. women's conference ignores the feelings and concerns of the majority of the world's women, the Vatican's spokesman said.

Much of the draft document for the conference reflects the views of feminists in North America and Europe, ignoring the fact that throughout the world, "nine out of 10 women get married, and five out of six have children," said the spokesman, Joaquin Navarro-Valls.

If the document does not recognize the right to life, a woman's right to be a full-time mother and her religious freedom, the conference "could be a step backwards in the struggle to guarantee human rights," he said during an Aug. 25 briefing for reporters.

The spokesman outlined the Vatican's position going into the Sept. 4-15 Fourth World Conference on Women to be held in Beijing.

He said many of the contested passages in the draft document push the "struggle for equality with men" so far that they end up "denying women the most intimate truth of their existence."

In countries where women's equality is protected by law, Navarro-Valls said, "the time has arrived for women to declare their differences."

Laws that seek to guarantee women equal access to jobs and promotions but do not provide for paid maternity leave, job guarantees after childbirth and child care make it impossible for women to exercise their right to have children and still compete in the job market on an equal footing with men, he said.

At the same time, the spokesman said, "the Holy See is not going to Beijing to defend motherhood, but to defend women. One segment of the argument is motherhood."

"Women have the right to choose between having a profession, being simultaneously a mother and having a profession, and being a mother who dedicates her activity to the home," he said.

Navarro-Valls said that delegations from Western Europe and North America are pushing a narrow type of feminism marked by "a negative attitude toward the family... uncritical support for abortion" and an angry view of the human person that sees all of women's problems as being linked to sexuality and contraception.

The position of the Vatican and many developing countries, he said, is based on a feminism that "considers women and men equal partners—and not enemies—in the immense task of improving humanity."

"It affirms the equal dignity of the woman and her right to responsible motherhood," he said. It also denounces attempts by governments or individuals to pit the state against the family, women against men and children and the rich against the poor.

On other issues of Vatican concern, Navarro-Valls said:

• In condemning physical violence against women, the conference should add forced contraception, sterilization and abortion to a list which includes rape, war, genital mutilation, forced prostitution and arranged marriages.

• The Vatican supports, and considers the Catholic Church a pioneer in, improving the access girls and women have to education at all levels. "Education is the prerequisite for access to employment, to personal autonomy and to complete participation in economic, social and political life."

• The draft document should expand its concerns for women's health so as to avoid a narrow focus on reproduction and sexually transmitted diseases. In addition, the document should discourage sexual promiscuity, not simply as an ethical norm, but as a medical topic.

"While the official theme of this conference is 'action for equality, development and peace,' it has already been presented as a conference on 'the rights of women and their reproductive health.' This reduction penalizes the interests of the majority of women," he said.




CNS photo from Reuters

A worker puts up a sign with directions to the Beijing site of the Fourth World Conference on Women and to the non-governmental organizations' forum on women. The Chinese prepared venues for the 40,000 women expected to participate in the meetings.

• The Vatican insists that earlier U.N. and international agreements recognizing the rights of parents be respected. It is especially concerned by attempts in the draft document to promote minors' access to contraception and abortion.

• While the document takes religion to task for often subjugating women, the only positive reference to the spiritual and religious dimensions of women's lives is placed in brackets, meaning delegates to the preparatory meetings could not agree it should be mentioned.



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## Catholic Crossword

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**ACROSS**

1. Vigen, Nevada
2. Small branch
3. Aromatic herb
4. Dried fruit
5. Playful bird
6. Helix
7. "We" - great phrase
8. "We" - poor in
9. "We" - poor in
10. Large kangaroo
11. Aden's wife
12. Proper
13. Jewish mother
14. Short land
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**DOWN**

1. A tree's offspring
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**Answers on page 22.**



# Reports released on new immigration research

By Patricia Zapor, Catholic News Service

WASHINGTON—With Washington on August vacation, many of the usual political players missed some thought-provoking research about one of the hot legislative topics for this fall—immigration.

In papers released during the conference of the American Sociological Association and at a congressional briefing, researchers reported on how U.S. society is affected by immigration policy.

Policies ranging from refugee financial support to admissions preferences for family members affect areas such as welfare costs and contribute to migration from California to neighboring states, the sociologists said.

When Congress returns to work after Labor Day, it will take up major bills intended to reform both legal and illegal immigration.

The U.S. Catholic Conference, Catholic Charities USA and other church organizations have been among those groups most active in trying to protect the interests of

poor immigrants. Church advocates agree U.S. immigration policy needs changes, but stress that any policy should protect a basic right to move across borders to improve one's life.

In hearings before the summer break, claims and counterclaims flew fast and furious about how immigration affects society. Some of the more loudly contested issues are:

- Whether immigrants account for more of the nation's welfare expenses than do native-born Americans and whether they should be cut off from such benefits.

- Whether immigrants—legal or illegal—take jobs away from native-born Americans.

- Whether refugees should continue to be admitted with the presumption that they will stay permanently and be entitled to immediate federal financial support.

Among reports released during the sociologists' conference was a paper by the Population Research Center at the University of Texas in Austin that concluded nonrefugee immigrants are no more

likely to receive welfare than are native-born poor people.

When it comes to Aid to Families with Dependent Children, "immigrants are less likely than statistically similar natives to use welfare," concluded research led by sociology professor Frank D. Bean, using data from the 1980 and 1990 censuses. The House this spring passed a bill that would make most immigrants ineligible for food stamps, welfare, Supplemental Security Income, non-emergency Medicaid and programs including foster care. Similar wording has been proposed in the Senate.

But according to the University of Texas researchers, who studied census data on those who receive welfare and SSI, immigrants in general have been less likely to receive welfare than similarly situated native-born citizens. Although the 1980 census also found no greater use of SSI among immigrants, data from 1990 showed immigrants—most notably, Asian refugees—were receiving SSI more than elderly or disabled poor natives.

Under the 1980 Refugee Act, all refugees admitted to the United States are eligible for welfare, SSI, Medicaid and other social programs. The refugee law presumes that in fleeing their homelands, few people are able to bring much in the way of financial assets.

Legal immigrants must provide proof that whoever sponsors their admission to the country has the financial means to support them for a while. Illegal immigrants are not eligible for such benefits except in the case of medical emergency.

Bean said at a press conference that the increase in the number of immigrants receiving SSI is largely attributable to an influx of Asian refugees. Many came from Vietnam and Cambodia in massive refugee waves in the 1970s and 1980s.

The research flies in the face of claims by advocates of a much stricter policy who say immigrants come to the United States seeking such benefits. Bean said. The emphasis in immigrant admission policy on reuniting families actually may be responsible for bringing people who are more likely to need welfare programs.

"It is not fair to blame the immigrants," he said.

Georgetown University professor Charles B. Keely, who specializes in international migration, said by enlisting refugees to welfare benefits, the 1980 Refugee Act "fundamentally altered the resettlement process."

"We have set up a system to put people on welfare to integrate them into society," he said.

Keely, who presented his own work in analyzing refugee policy and the goals and outcomes of immigration policy, criticized the current system. He said it leads to backlogs of applicants for family reunification and encouraging illegal immigration by lax enforcement among people in the often decade-long process.

The pressures of high levels of immigration also have an effect on where native-born Americans live, according to a third speaker at the Aug. 22 press conference.

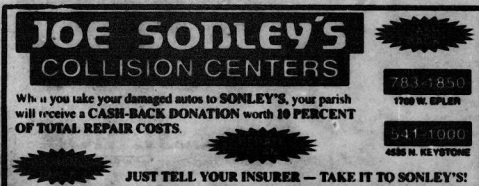
William H. Frey, a demographer on the faculty of the Population Studies Center at the University of Michigan in Ann Arbor, described immigration-induced flight from regions with high levels of immigrants. He also addressed a congressional briefing a day earlier.

"Many studies of immigration focus totally on economic impact," he said. "The social-demographic impacts have not been given nearly as much attention."

One of those effects has been the flight of poor and working-class natives from places like California to neighboring states where there are fewer immigrants competing with them for jobs.

"Californians account for 62 percent of Nevada's poverty migration gains and 36 percent of Oregon's over the 1985-90 period," said Frey in his report for the sociologists meeting. "They also account for well over one-third of such gains in Arizona and Washington."

"The expropriation of these migrant groups from California to neighboring states contributes appreciably to these states' migration gains in poverty, less-educated and elderly populations," the paper concluded.



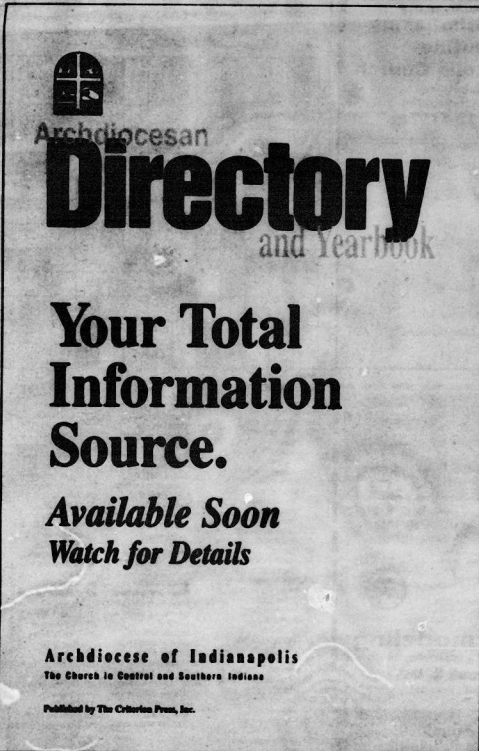
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## Bishop's Labor Day text: Economic changes haven't benefited workers

By Catholic News Service

WASHINGTON—Although the U.S. economy has expanded in recent years, most American workers have not reaped the benefits, said the U.S. Catholic Conference's 1995 Labor Day statement.

"Most Americans have seen their income decline or just hold even. . . Families must work longer hours with more members of the family in the work force just to keep pace," said the statement by Auxiliary Bishops John H. Ricard of Baltimore, chairman of the USCC Committee on Domestic Policy.

The Labor Day statement, "Renewing the Social Contract: Reclaiming the Dignity of Work and the Rights of Workers," was released Aug. 25.

Bishop Ricard said that the new economy, dependent on service and information technology instead of agriculture or manufacturing, is "freeing for many" but causes "serious problems" for others.

He said many American workers have found that the old ways of doing business no longer exist and that the social contract between employer and employee has been replaced by "survival of the fittest."

"Many people do not have the ability to make an effective and dignified contribution in this new economy," he said. "They do not have the sophistication or basic knowledge which would enable them to express their creativity and develop their full potential in this new environment."

Bishop Ricard also pointed out that since 1982, the stock market has increased by more than 400 percent while the average wage has fallen by 15 percent.

He said the renewed growth in productivity accompanied by a decline in wages has caused "the largest gap

between the rich and poor in the industrialized world."

With many companies downsizing, the bishop said, jobs are not only eliminated, but the remaining work often pays less, is part-time and lacks health benefits or a pension.

"All of this has resulted in significant increases in the number of working families with children falling into poverty," he added.

Bishops Ricard said that those who own businesses have moral responsibilities to the larger society to create opportunities to work. He noted that the 1986 U.S. bishops' pastoral "Economic Justice for All" said work is so important that "all who can work are obliged to do so."

And quoting Pope John Paul's 1991 encyclical, "Centesimus Annus," he said a society in which "economic policies do not allow workers to reach satisfactory levels of employment, cannot be justified from an ethical point of view, nor can that society attain social peace."

Bishop Ricard urged employers to recognize their responsibility to their workers by providing a living wage, unemployment protection, a decent work environment and the right to organize and bargain collectively.

He also said society must affirm the social contract between employers and employees by ensuring that everyone who can work has the opportunity to do so.

He called on business and government leaders to "reflect on the human consequences and moral dimensions of our changing economy" and to "renew the social contract which offers dignity to workers and puts work at the center of our national economic life."

Question Corner/ Fr. John Dietzen

## Renewal of marriage vows affirms commitment



**Q**In a recent column, you spoke favorably of couples renewing their marriage vows at anniversaries or other special occasions.

Please reread the decree of Pope Paul VI on mixed marriages ("Matrimonial Mixta"), where the Holy Father forbids repeating the marriage vows.

Repetition of the vows ritually implies doubt about the earlier marriage. If we repeat the vows for a couple married before a Protestant minister, for example, with a dispensation from the form, we imply that the Protestant wedding was somehow not right and now we are fixing it up.

It's the same with baptism. We don't rebaptize unless there is solid reasonable doubt about an earlier baptism in another Christian church. (Ohio)

**A**The renewal of marriage vows spoken of in "Matrimonial Mixta" has an entirely different meaning and context than those made, for example, in a celebration of a wedding anniversary. That document is concerned with the celebration of the marriage itself. A Catholic priest or deacon should not perform a marriage ceremony in the

Catholic rite together with a non-Catholic minister performing it in his rite at the same ceremony.

"Nor is it permitted," the document continues, "to have another religious marriage ceremony before or after the Catholic ceremony for the purpose of giving or renewing matrimonial consent" (13).

The situation envisioned here would be, for instance, having a marriage ceremony in a Protestant church, then going to a Catholic church for a second ceremony, or vice versa. Some interfaith couples have viewed this arrangement as a solution to the question: In whose church should the wedding take place?

As you indicate, this procedure lacks good faith sense. If the first (Protestant) wedding ceremony was valid according to Catholic Church law because of a dispensation from the Catholic form of marriage, the second ceremony is meaningless.

If it was not valid, then the first ceremony was meaningless, according to Catholic Church law.

Similarly, if two validly married Protestants join the Catholic faith, it would be wrong and foolish to "marry them again." They are already married.

And if they are both already baptized, that marriage is, according to our theology, a sacrament.

We wouldn't remarry them any more than we would rebaptize them.

The renewal of vows at wedding anniversaries is different entirely. It implies no new marriage ceremony, nor does it "fix up" a marriage that was somehow incomplete.

The renewal on those occasions simply reaffirms their vows, something like priests reaffirm their commitment during the Chrism Mass before Easter.

In saying their vows again, the couple give new wit-

ness and new assurance to each other, their families, and everyone else of their commitment to hold to the promises they made years before. Nothing in Catholic teaching or practice forbids or discourages renewal of marriage vows understood in this fashion.

**Q**Last Easter our family attended the Easter Vigil liturgy for the first time. The priest performed several baptisms and confirmed two individuals. My husband claims there could have been no confirmation since no bishop was present. I know I saw confirmations take place. Could you explain? (New York)

**A**The Rite for the Christian Initiation of Adults prescribes that adults and children who are old enough to receive some catechism instructions are not to be baptized without receiving confirmation immediately afterward.

The same applies to candidates who are already baptized. They are to be confirmed at the time of their profession of faith and reception into the full communion of the Roman Catholic Church.

Whoever officiates at their baptism or reception, priest or bishop, administers the sacrament of confirmation at that time. These regulations are in the RCIA ritual (215), canon law (866 and 885), and the U.S. Statutes for the Catechumenate (18, 19 and 35).

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

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

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## Family Talk/Dr. James and Mary Kenny Attention and exercise improve memory skills

**Dear Mary:** I am 65 years old, and I think I am experiencing memory loss from old age. I spend lots of time looking for misplaced items. When I tell about a past event, my wife and children are always correcting my information. I wonder whether I can do anything about this problem. (Illinois)

**Answer:** Extensive research about the aging process is giving us more information on growing older. You may have already learned that older folks do not suffer loss of intelligence, and that using the mind seems to be the best way to keep it working. One researcher friend of mine explained that much of what older folks term memory loss is really lack of attention.

It works like this: When you are learning a skill, you concentrate fixatedly upon the task. Once you master the task, your perform it with little attention to what you are doing. A two-year-old concentrates very hard in order to put food on a spoon and bring the spoon to his or her mouth. An adult performs the same action automatically.

By the time we reach the 60s, we have many actions which we perform on "automatic pilot." We sort mail, put things away, and pay bills while scarcely attending to what we are doing. Suddenly we need to find one of the items we put away or we question whether we paid the electric bill. We can't remember, not because our memory is gone, but because we did the action without any concentration, and hence we have no memory of doing it.

Nevertheless, certain changes do occur as we age. We slow down. We cannot concentrate on two things at once. We might be as smart as we ever were, but it takes us a bit longer to complete a task. Certain medicines can affect our brain. Loss of loved ones, grief, and major changes such as moving or retirement can all affect our emotional health and ultimately our memory.

Memory can be improved at any age. Try these ideas:

- What do you want to remember? Do you forget people's names, addresses, and phone numbers, or do you misplace items? Select the areas important to you.

- Write down what you cannot or do not choose to remember. My husband has an excellent memory for telephone numbers. I know only three or four, including my own. I don't try to remember phone numbers, recipes or shopping lists. I would rather memorize poetry.
- Reorganize your environment to deal with the persistent memory problems. If you lose keys, set up a place for keys in the house, and train everyone to use it. A woman who constantly misplaces her purse needs to designate one place in the house to keep it. Pay bills weekly or monthly at a regular time when you can arrange not to be disturbed, then file them in a folder for future reference.

- Exercise your memory. Create visual images of something you want to remember. Use rhymes or acronyms to remember items in a list. Check your library for books on memory, then practice some memory techniques.

Determine where your memory needs improvement and learn from the research now available on memory. You may get so that you can remember names better than you could 20 years ago.

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

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## Entertainment

Viewing with Arnold/James W. Arnold

# 'Something to Talk About' is comedy about adultery

The movies' 1995 seminar on adultery continues in "Something to Talk About," which improbably casts Julia Roberts as a well-off working wife-and-mother who suddenly discovers that her husband is sexually involved with other women.

The approach is comedy, which is not that easy to do with this subject matter. Adding to their problems, the filmmakers have an elephantine comic touch. In a typical "big laugh" scene, Roberts' character, Grace, stands up in her women's club meeting and demands to know how many of the ladies have slept with her husband, touching off a shocked furor.

(However, she doesn't use the word "slept." It's a gross-out, but true that the baby boomers who now write and direct the nation's movies have decided that it's hip, when upset or even not upset, to use the world's favorite dirty word as the verb for the literal act of making love. Later in the film, it's used in exactly the same way by a woman in her 60s, which is not possible to believe.)

Adultery-wise, the movie, written by Collette Khouri (Oscar winner for "Thelma and Louise"), clearly wants to contrast gender differences in reacting to infidelity. It's also clear who's wrong. Khouri is angry about her preconception that men think adultery is something women should forgive, even if grudgingly, and she isn't too funny when she's angry.

"Talk" is, in fact, a kind of sequel to "Thelma," in which a southern woman is inspired to use a typical sexist abuse situation to liberate herself from both her husband and father and set her life

in the direction she had always wanted it to go.

Grace has slipped into a career as manager of the Georgia show horse stables owned by her overbearing dad (Robert Duvall), a typical patriarch type who runs his family and business pretty much as he likes. She had really wanted to go to college, but her fate had been decided by untimely pregnancy and early marriage.

Now she and husband Eddie (Dennis Quaid)—he also works for his father—are so involved with separate jobs they hardly see each other. Grace is so preoccupied she is constantly forgetting Caroline, her pre-adolescent daughter, and frequently has to drive back to get her.

Trouble in this marriage should come as no surprise. Eddie is a genial old who finds that penitence alone won't get him off the hook. Meanwhile, he's the victim of some comic but violent male-bashing. Grace's no-nonsense sister, Emma Rae (Kyla Sedgwick), greets him with a kick in the groin that is (roasts) the dubious centerpiece for a whole comic sequence.

Later, Grace's sweet elderly son surprisingly suggests that Grace cook him "something special so he won't forget," a recipe that sends Eddie to the hospital in agonizing (again comic) distress.

Clearly, Khouri exalts a bit in feminine pay-back, which is fair enough. In the end, she lets the couple reconcile but not restore the marital bond. At least not until Grace goes back to school and decides the directions of her life.

Director Lasse Hallstrom (his last film, "What's Eating Gilbert Grape?," was much better) suggests the status of women in her town in an earlier scene at the club, when the young matrons are putting together a recipe book and arguing about whether to identify themselves by their own or their husbands' names.



CNS photo from Columbia Pictures  
In "The Baby-Sitters Club," friends (from left) Stacey (Ive Sitt), Mary Anna (Rachael Leigh Cook), Dawn (Larisa Graybill), and Kelly (Rebecca Fierst) contemplate their mountain summer. The U.S. Catholic Conference chastises the film based on the books A-I for gonorrhea potractions.

Since Grace learns slowly, Roberts doesn't come across as Joan of Arc so much as Mary Smith bumping into some right answers. She wins some sympathy by admitting her own mistakes, but then blows some of it by trying to spine Eddie in a badly staged, unfunny, and aborted seduction of a handsome horse trainer.

She also frees herself, and her daughter and mom, from the tyranny of Dad. She quits her job, cleans up some of the injustices he's responsible for, and even enables him to see the light. He turns into such a noble character in a final celebration scene that his transformation makes Scrooge look unrepentant.

The old guy had refused to let Caroline ride the stable's potential champion show horse because she was a "n't ready" (typical male prejudice). And he had considered it OK to cheat on his loyal, traditional wife (Gena Rowlands). Inspired by Grace (is the name symbolic?), she locks him out of the family mansion in a fine shouting-match scene between old pros Duvall and Rowlands.

Despite a few enjoyable moments like this, "Talk" is too contrived and sour to be much fun. The characters mean zero to us. The horse show background never gets enough attention to be anything but photographic window dressing. It's the longest 106-minute movie of the year.

(Somewhat misbegotten marital comedy with lots of rough edges; language for comic effect; for adults, but not recommended.)

USCC classification: A-III, adults.

## Film Classifications

Recently reviewed by the USCC

<i>The Baby-Sitters Club</i> .....	A-I
<i>Beyond Rangoon</i> .....	A-III
<i>Desperado</i> .....	O
<i>Lords of Illusion</i> .....	O
<i>Mortal Combat</i> .....	A-III

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

# ABC News will feature St. Elizabeth's Southern Indiana

A four-minute national news segment about St. Elizabeth's Southern Indiana's ministry to expectant mothers is scheduled to air during early September on the ABC evening news, but network officials were unable to confirm an air date by *The Criterion's* press deadline for the Sept. 1 issue.

ABC network officials in Washington, D.C., said "American Agenda," a feature by anchor Peter Jennings on the 6:30 p.m. newscast, will report on St. Elizabeth's ministry as a regional maternity center for unwed mothers when Congress returns to debate welfare reform.

"We've been anxiously awaiting the broadcast," said Joan Smith, St. Elizabeth's executive director, "but we respect the judgment of the network officials who try to schedule the segments to relate to the most timely news nationwide."

A-Lella Bandies and Michele Norris, network reporters from Washington, D.C., and a camera crew from Chicago visited New Albany for two days in August to gather information and film several people involved with the regional maternity center.

Smith said St. Elizabeth's residence, programs and services for young pregnant women and their families attracted the attention of the Progressive Policy Institute in Washington, D.C., an organization that is addressing the issue of teen pregnancy and proposing the establishment of Second Chance homes for young mothers and babies following the birth.

St. Elizabeth's residential after-care center, which is currently under construction at 601 E. Market St. in New Albany, is a prototype of such a home.

ABC reporters interviewed Smith as well as staff nurse Carleen Lynch. They also talked with a St. Elizabeth's resident who had just given birth at Floyd Memorial Hospital and Health Services in New Albany, spoke to a past resident from Louisville who has removed herself from the welfare rolls, and questioned some of St. Elizabeth's current residents to complete the "American Agenda" film segment.

## GED on TV

"GED on TV" students enrolling in the fall 1995 session will be the first class to take advantage of legislation that became effective on July 1.

The GED credential is now called the State of Indiana General Educational Development Diploma. In the past, the credential was called the High School Equivalency Certificate. The name change was made to demonstrate that Indiana recognizes the difficulty and substance of GED tests.

Adults who need to study before taking the GED tests and prefer to study at home may enroll in the "GED on TV" program, a series designed for adults who were unable to complete high school when they were young. Programs help adults learn the reading, social studies, mathematics, science, and writing skills they will need to pass the GED.

The series of 44 half-hour programs will be broadcast twice a week on local public television stations beginning on Sept. 26 and continuing for five months.

The \$21 course fee covers the cost of three "GED on TV" workbooks, pre-tests, newsletters, post-tests, and a toll-free Helpline. By completing the series and studying the workbooks, a student earns a voucher that will pay the cost of taking the GED test at any Indiana testing site.

Nearly 3,400 Hoosier adults have earned a General Education Degree by watching the series. The program is a partnership of the Indiana Public Television stations, the Indiana Department of Education, and Muncie Community Schools. Telephone 800-248-7999 for information about enrolling in "GED on TV."

## TV Programs of Note

Monday, Sept. 4, 8-9 p.m. (PBS) "Secrets of the Rock: Return to Alcatraz." What it meant to be sentenced to the American Devil's Island is examined in this feature about Alcatraz, the former federal penitentiary built in 1934 on an island in the middle of San Francisco Bay. Now a national park attracting some million tourists a year, Alcatraz was intended to be the model of maximum secu-

city for keeping the nation's most dangerous criminals, escape artists, and incorrigibles behind bars.

Tuesday, Sept. 5, 8-9 p.m. (A&E cable) "Tony Bennett: The Art of the Singer." This profile of the enduring career of the musical artist starts with his early days as a singing waiter, continues through his recording of such hit songs as "I Left My Heart in San Francisco" and "Because of You," and concludes with his renewed popularity in recent years.

Tuesday, Sept. 5, 9-10 p.m. (Disney cable) "The Century That Made America Great." The first of a four-part weekly series hosted by Charles Osgood explores "The Nation of Nations." Part one focuses on America as a world power and the country's role in the digging of the Panama Canal, World War I and II, and the creation of the Berlin Wall, and presidential peace negotiations.

Tuesday, Sept. 5, 9-10:30 p.m. (PBS) "Apollo 13: To the Edge and Back." This repeat broadcast details Apollo 13's dramatic failed mission to return to the moon and relates how the people of the world waited to see if the three imperiled U.S. astronauts would make it back to Earth alive.

Wednesday, Sept. 6, 7-8 p.m. (HBO cable) "Bizet's Dream." This premiere episode of the new family series "The Composers' Specials" features the great composers and their music by blending in a fictional narrative. The first program spotlights music from "Carmen" and dancers from the Czech National Ballet.

Wednesday, Sept. 6, 10-11 p.m. (PBS) "Your Money & Your Life: America's Managed Care Revolution." The 80th televised "Fred Friendly Seminar" addresses the swiftly changing face of health care.

Friday, Sept. 8, 10-11 p.m. (A&E cable) "The Hidden City of Petra." From the "Ancient Mysteries" series, this documentary hosted by actress Kathleen Turner takes viewers to the site of an amazing sculpted city in the stark Jordanian mountains which dates back 2,000 years. It was the home of the Nabateans, an enterprising desert people, who flourished at this site and then vanished mysteriously. (Check local listings to verify program dates and times.)



Twenty-Second Sunday in Ordinary Time/Fr. Owen F. Campion

# The Sunday Readings

Sunday, Sept. 3, 1995

- Sirach 3:17-18, 20, 28-29
- Hebrews 12:18-19, 22-24
- Luke 14:1, 7-14

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



Sirach derives from the name of the book's author, Jesus ben-Sira. The book was composed not too long before Christ, as the reckoning of ancient times goes. It was written between 200 and 175 B.C., and originally it appeared in the Hebrew language.

Later Sirach was translated into Greek, and for a while only the Greek version survived, leading some to assume that the book had been composed in the first place in Greek. In itself, this would have severely compromised the book as a book worthy of religious interest in the eyes of pious Jews.

However, recent Hebrew texts, or portions of texts, have been discovered. One important such discovery was at the site of Masada, the great Jewish fortress overlooking the Dead Sea. These findings make clear not only that the original language of Sirach was Hebrew, but also that it was well-revered in devout religious circles.

Jesus ben-Sira was obviously a writer with an intense love for the Jewish religious tradition, its structure, and its values. The author was also well in command of language, and noted as a good wordsmith. The clarity and style of Sirach have made it a favorite source of Christian teaching over the years.

Sirach is one of those biblical works that seeks to blend religious faith with human wisdom. It asserts that the premises of the ancient religion do not defy human logic, but affirm and support human logic. It is profoundly sensible to recognize the existence of God and to obey God's law.

For most of Hebrew history, foreign oppressors governed the land promised by God to the Chosen People. Such was the case when Jesus lived on earth. The Romans were supreme over all aspects of society. It was easy to equate success or security with the exploitation and domination of others.

Sirach was written long before Jesus, but at that time too the Jews were beneath the heels of foreigners.

This book, and in particular this weekend's reading, remind readers that to overcome others, to use or to abuse others, is not the preferred tactic in any relationship. Rather, this weekend's reading summons the faithful to humility instead.

Humility is neither a degradation of self nor a gimmick to bring trust from others. In the mind of Sirach, it is obvious: God is great, and God alone is great, over all. On the other hand, human beings are not worthless before God, insignificant in the face of the divine majesty. Actually,

because all were created by God, living because the life of God is within them, all are of great status.

Logically to realize this loftiness of each individual person is not to invite arrogance, but humility in the recognition of the supremacy of God and of the common dignity of all people. By contrast, the arrogant person is the ultimate among the foolish.

Once again this season the church provides weekend worshippers with a reading from the Epistle to the Hebrews.

As is typical of this New Testament work, the imagery is heavily Jewish. The reading mentions the great sites of Mount Sinai and Jerusalem, both so important to the Jewish concept of religion.

However, the reading is a reminder that in Jesus the faithful are summoned to Jerusalem, the city of God in which God's glory resides.

The third reading this weekend is from St. Luke's Gospel. The reading revolves around humility and vanity. In a sense it borrows from the mood left from the reading of Sirach. Humility is the obvious conclusion of a wise person's assessment of life.

The situation depicted is easy to imagine. In a sense, Jesus was a celebrity. His visit to a community, or to a home, was all the more important since travel was so limited in those days. Guests were rare; their presence a great event.

Jesus was also an important teacher in religion, the only system of thought and behavior judged then to have any value. People surely preened before him, sought to be near him to imply their own importance, and were eager to converse with him as if they too were learned in important matters.

Using the symbolism of the dinner table, Jesus firmly but gently called for humility.

## Reflection

For weeks the church has told us in the weekend scriptural readings of the solemnity of Christian discipleship. It is a great gift that God has given to each disciple.

However, no disciple should consider himself or herself in any regard as above others. Each disciple is a servant of others. Jesus was the servant of others, and Jesus is the perfect model for all who love God.

So, in these readings, the church calls us to humility. It is not therefore a call to regard ourselves, disciples of Jesus, as lowly or of no worth. Rather, it underscores our individual majesty before God, evidenced by the great love God has displayed for each of us in salvation through Christ.

It is, rather, a salvation that responds to our common need as humans. None of us can achieve everlasting life without God.

God lavishly offers life to us. It is an invitation to thanksgiving and to humility in the realization of what we are and of God's abundant love in supplying us with the strength to secure the salvation acquired for us in the life, death, and resurrection of Jesus.

## Daily Readings

Monday, Sept. 4  
1 Thessalonians 4:13-18  
Psalm 96:1, 3-5, 11-13  
Luke 4:16-30

Tuesday, Sept. 5  
1 Thessalonians 5:1-6, 9-11  
Psalm 27:1, 4, 13-14  
Luke 4:31-37

Wednesday, Sept. 6  
Colossians 1:1-8  
Psalm 152:10-11  
Luke 4:38-44

Thursday, Sept. 7  
Colossians 1:9-14  
Psalm 98:2-6  
Luke 5:1-11

Friday, Sept. 8  
The Birth of the Virgin Mary  
Micah 5:1-4a or  
Romans 8:28-30  
Psalm 13:6  
Matthew 1:1-16, 18-23 or  
Matthew 1:18-23

Saturday, Sept. 9  
Peter Claver, presbyter,  
religious, missionary  
Colossians 1:21-23  
Psalm 54:3-4, 6, 8  
Luke 6:1-5

## The Shaping of the Papacy/John F. Fink

### Leo IV regained some lost papal prestige by defeating the Muslims

After Emperor Charlemagne's death in 814, the church came to be dominated more and more by his successors, much to the displeasure of the Romans. In 824 Pope Eugene II agreed to the "Roman Constitution" whereby an imperial supervisory commission would keep an eye on the papacy. New popes not only had to have the approval of the emperor but the new pope had to take an oath of loyalty to the emperor.

Succeeding popes, though, tried to ignore that requirement. When Sergius II was elected pope in 844, his consecration was rushed through without awaiting ratification by the emperor. Emperor Lothar I sent his army to Italy and it pillaged some of the papal lands. Sergius was eventually able to mollify the emperor.

In 847 Leo IV, a Benedictine monk, was elected pope and he, too, was consecrated without awaiting imperial approval. He gave as the reason that he was too busy trying to repel the Muslims, who had invaded Italy and Rome itself. In August 846, while Sergius was pope, the Muslims had plundered both St. Peter's and St. Paul's churches in Rome.

After his consecration as pope, Leo first turned to repairing the damage done by the Muslims. He repaired the city's walls and, with financial aid from Emperor Lothar, constructed new walls to bring St. Peter's within the defensive system of the city. He thus created the "Leonine City," named after him.

Leo IV also organized a large fleet of ships from Naples, Amalfi and Gaeta that engaged the Muslims in a decisive naval battle just outside Ostia. The papal navy won. With the Muslims repulsed, Leo rebuilt Centumcellae, which had been destroyed by the Muslims, naming it Leopoli. Today it is called Civitavecchia.

Leo's prestige soared in Italy and he was able to assert some papal authority that had been missing since before the time of Charlemagne. Although he was careful to defer to Emperor Lothar, the relationship between the two men was often strained. Leo dealt mainly with Lothar's son, Louis II, who was to become emperor in 855, because Lothar was occupied with other parts of his empire. At one point the pope had three of the emperor's agents executed for murdering one of the pope's legates.

In church affairs, Leo IV upheld the rights of the papacy in controversies with various other bishops. These included Archbishop Hincmar of Rheims and Archbishop John of Ravenna. He excommunicated Cardinal Anastasius Bibliothecarius, who was to become an antipope after Leo's death. Anastasius consistently tried to undermine the pope, who repeatedly tried to summon him to Rome. When Anastasius refused, Leo anathematized him at synods in 850 and again in 853.

Leo did nothing to improve relations with Constantinople. Instead, he adopted an imperious tone and rebuked Patriarch Ignatius for not consulting Rome before he deposed the bishop of Syracuse, Sicily. Rather than simply confirm the patriarch's sentence as requested, Leo summoned both parties to Rome.

In another demonstration of the pope's authority, Leo annulled the Synod of Soissons, held in 853, because it had not been presided over by papal legates. Of particular interest during Leo's pontificate was the visit to Rome in 855 of the future King Alfred the Great of England, the young son of Ethelwulf, king of the West Saxons. The pope was Alfred's sponsor at confirmation and he also anointed him as king—the only English king to be anointed in Rome at the hands of a pope.

Leo IV died in 855 and was succeeded by Pope Benedict III. However, Anastasius Bibliothecarius, whom Leo had excommunicated, attempted to take over the papacy, with the approval of Emperor Louis II, before Benedict could be consecrated. Anastasius arrived at the Lateran Palace, ejected and imprisoned Benedict, and then proceeded to destroy some of the sacred paintings in the palace. Anarchy reigned for three days before it became apparent that Anastasius did not have the support of the clergy or the people. Anastasius finally conceded and Benedict was consecrated.

Anastasius was confined to the monastery of Santa Maria in Trastevere under Benedict's papacy but, in an amazing reversal of fortune, became an important counsellor of the following three popes. Today he is known as Anastasius the Librarian because he was appointed librarian by Pope Nicholas I in 810. He was the author of a church history and he represented Pope Adrian II at the eighth ecumenical council in Constantinople in 869.

It was after the death of Leo IV in 855 that a woman, Pope Joan, is supposed to have occupied the papal throne from 855 to 858. This claim was first made in the 13th century, 400 years after the alleged fact. However, ninth-century writers all stated that Benedict III succeeded Leo and there are documents and coins issued under Benedict dated in the year 855.

My Journey to God

## My Chapel

Your memory is my chapel,  
I go to it to pray,  
To offer early saints,  
My thanks at close of day.  
I find within her sheltering walls  
A peace that's unattainable  
And in your story, beloved,  
Another world was laid.

By Margaret McClelland



(Margaret McClelland is a member of St. Luke Parish in Indianapolis.)

## The Active List

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

### September 1

Christ the King Parish, Indianapolis, King's Singles will meet in the church parking lot at 6:30 to attend Oktoberfest at German Park/Military Park. For more information, call Roseanne Brooks at 317-251-5272.

A pro-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

Sacred Heart Parish, Indianapolis, will hold a First Friday religious topic discussion after the 8 a.m. mass. Refreshments will be served. All are welcome.

### September 1-4

Sacred Heart Parish, Clinton, will hold its Little Italy Festival from 10:30 a.m. to 10 p.m. Cost is \$5 for adults; \$3 for children.

For more information, call Bertha Rayce at 317-832-8468.

### September 2

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

Apostolate of Fatima will hold a holy hour at 2 p.m. in Little Flower Church at 13th and Bosart. For more information, call Lena Pessi at 317-784-1945.

The St. Christopher's Singles and Friends of St. Christopher Parish, Indianapolis, will attend Sky Concert 1995. Fireworks to music. For more information, call Duane at 317-329-8203.

Sacred Heart Parish, 1530 Union St., Indianapolis, 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.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

### September 3

St. Paul Parish, 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.

The Holy Spirit Adult Singles and Friends, Indianapolis, will sponsor a trip to the Monet exhibit in Chicago by train. For information and reservations, call Jane Green 317-356-1336 or Margaret Zecchin 317-899-0945.

St. John the Evangelist Parish, Encouragement, will hold its picnic from 10:30 a.m. to 6:30 p.m. Chicken dinner and games. Call Louise Macynski at 812-663-7880 for more information.

### September 4

St. Peter Church, Brookville, will hold a Labor Day Festival from 10 a.m. to 7 p.m. Contact the parish office at 812-623-3670.

St. Anthony of Padua Parish, Morris, will hold its Labor day picnic from 10:30 a.m. to 8 p.m. Featured will be raffles, games, entertainment for all ages. For more information, call Michael Stenger at 812-934-6218.

### September 5

Benediction of the Blessed Sacrament will be held at the Divine Mercy Adoration Chapel (next to Ritter High School) at 7:30 p.m. in honor of the Sorrowful Mother. An opportunity for confession will begin at 6:45 p.m.

The prayer group of St. Lawrence Parish, 4650 Shadeland Ave., Indianapolis, 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 will be held from 6:30-7:30 p.m. in St. Mary Chapel, 317 N. New Jersey St., Indianapolis. For more information, call 317-786-7517.

### September 6

Immaculate Heart of Mary Parish, 57th and Central, Indianapolis, will meet to pray the rosary from 1-2:15 p.m. All are welcome.

### September 7

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

St. Christopher's Singles and Friends, Indianapolis, will celebrate September birthdays with dinner at the 38th St. Olive Garden at 6:30 p.m. Old and new friends are welcome. For more information, call Orlando 317-240-4764 or Mike 317-879-8018.

Beach Grove Benedictine Center, 1402 Southern Ave., will offer classes in Growing in Discipleship. A program of spiritual growth for those involved in their church community or for those who would like to grow in their own personal spiritual journey. For more information, call 317-788-7581.



"How come time just forwarded through summer and slo-mo through school?"

© 1995 CBE Graphics

### September 8

A pro-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

### September 8-9

Beach Grove Benedictine Center, 1402 Southern Ave., Beach Grove, will offer Mandala: Creating Soul Images starting at 6 p.m. on Friday through 4 p.m. Saturday. For: Resident-\$80, Commuter-\$70.

St. Bartholomew School, Columbus, will have their 15th Annual Fall Festival from 5-10 p.m. both days. Irish sweepstakes, raffles, games, food and diners will be offered. For more information, call Joe Smith at 812-372-7254.

### September 9

Holy Spirit Adult Singles and Friends will have a pitch-in dinner after the 5:30 p.m. Mass. Join us in the reserved rows at

Mass or meet at the Parish Center at 6:30 p.m.

The Positively Singles will have a planning meeting and pizza party. Call Sharon at 317-577-8291 for directions and details.

Christ the King Parish, Indianapolis, Kings Singles will meet for 8:30 a.m. Mass with breakfast following. For more information, call Roseanne Brooks at 317-251-5272.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

Sacred Heart Parish, 1530 Union St., Indianapolis, 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.

—See ACTIVE LIST, page 19

## St. Peter's Franklin County Indiana

Take I-74 to Saranac East, Indiana 48 East to Lawrenceville, North 3 Miles, Follow Signs

Mass — 9:30 AM EST

## 75th ANNUAL LABOR DAY PICNIC

Monday — Sept. 4, 1995

**Country-Style Chicken Dinner**  
10:15 AM to 2:45 PM EST (Slow-time)  
Children Under 12 — \$3.00 Adults — \$6.00  
Carry-out Dinners Anytime

Reservations may be made by calling 812-623-3670

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—FREE PARKING—



## Environmental Walk at Saint Mary-of-the-Woods Sunday, September 10!

Bring your family, your camera and sneakers and enjoy a FREE puppet show at 1:00 p.m. and a self-guided tour designed for people of all ages!

Sunday Brunch is served from 10:30 a.m. to 1:30 p.m. Call Providence Center for prices.

Call Providence Center, Saint Mary-of-the-Woods, Ind. for more information. Telephone: 812-535-3131 ext. 140

## ST. MARY'S CHURCH IRELAND, INDIANA

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# An improving Cardinal Bernardin inspires patients

He has completed his radiation therapy and chemotherapy treatment and plans to return to his duties

By Jay Cozz, Catholic News Service

CHICAGO—Cardinal Joseph L. Bernardin of Chicago recently completed his radiation therapy, but before he did he helped other patients get well.

One day at the hospital the cardinal noticed a woman on a stretcher in obvious discomfort. He told her he would pray for her at his next Mass.

"The next day he gave her a personal note. You could see the joy in her face," said Anne McCall, a radiation oncologist at Loyola University Medical Center in Maywood.

"She got better," McCall told The New World, Chicago's archdiocesan newspaper. "I can't take full credit. The cardinal provided her with energy."

The cardinal was "really part of the family" of cancer patients who gathered daily in a waiting room at Loyola, said McCall. He encouraged them and gave them small silver crucifixes blessed in Rome.

"They wore them with genuine pride," said McCall. "He's a holy man."

The cardinal completed his 28 days of radiation therapy and chemotherapy treatment Aug. 16 and doctors say he is doing well.

"We are very pleased," said McCall. "He's very determined. He sticks to his diet. He follows his physicians' instructions. He's a very strong person."

The treatment was needed to kill any microscopic cancer cells that remained after doctors removed his pancreas and other nearby organs June 12.

In mid-September the cardinal will begin the "maintenance" phase of his treatment, receiving weekly injections of a chemotherapy drug to kill off any growing tumors.

Another cancer patient at Loyola helped by the cardinal was Theresa Cozzolino of Downers Grove, a 34-year-old mother of three. The cardinal visited her and sent her a few of the many flowers people had given him.

A convert to Catholicism, Cozzolino said the cardinal gave her a sense of hope and peace.

"The presence about him—he's so calm," she told a community newspaper. "There's something about him... It kind of gave me a renewed faith in my religion."

The cardinal intends to return to his duties on a limited basis after Labor Day and to a full-time schedule by Christmas. In the meantime, he is keeping some of his appointments scheduled months ago.

A few weeks ago members of St. Ann Parish in Lansing were not sure a recovering Cardinal Bernardin would visit them Aug. 19. But they were certainly glad he did.

St. Ann has nearly 4,000 families, but its "church," built as eight classrooms in 1950, seats only 500. Seven Sunday Masses are held to accommodate the crowds.

Parishioner Margie Guadagno called the cardinal's visit "inspiring beyond words. It was so humbling to see someone in the middle of so much trouble and pain to take time out to be with us."

The cardinal presided at the Mass at St. Ann as part of a routine visit to a parish.

A week earlier, he was at St. Patrick Parish in Lemont to help celebrate the 100th anniversary of the church building.

Some 450 worshippers squeezed into the church, which seats 320.

The cardinal gave each of the 15 altar servers a crucifix.

"I won't wear it. I'll put it in a special place," said Stephanie Cialoni, 14.

After the Mass, the cardinal stood outside for a few moments in the searing 98-degree heat to pose for pictures with parishioners. Then he made a brief appearance at the reception.

"People were gracious enough to let him go so he would not get too taxed," said Bonnie Bracken, who helped plan the celebration.

On Aug. 21-24 the cardinal attended a retreat with other bishops from the Midwest at the Cardinal Stritch Retreat House in Mundelein.

## Pope comforts his dying nurse

ROME (CNS)—An Italian nun who became "the pope's nurse" died after an impromptu hospital visit from her former patient, Pope John Paul II.

Known as "Sister Ausilia," she helped the pope recover from an assassination attempt. When the pope heard she was gravely ill with cancer, he went to Rome's Gemelli hospital Aug. 23 to pray with her and give her the sacrament of the anointing of the sick. She died the next day.

### September 10

St. Christopher Parish, Indianapolis, Singles and Friends will meet at 1 p.m. at the parking lot across from the 56th St. entrance to Eagle Creek Park for a bike through the park. For more information, call Tony 317-293-0429.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7:30-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

St. Mary Parish, Rushville, will hold its Fall Festival from 9 a.m.-4 p.m. Dinners, prizes, raffles, games for all ages will be featured.

St. Pius Parish, Troy, will hold its Fall Festival from 11 a.m.-4 p.m. Food, games, yard sale, and fun for all will be featured. For more information, call Carol Cronin 812-547-3371.

A self-guided environmental walk at St. Mary of the Woods will start with brunch at 10:30 a.m. A fine puppet show will be presented at 1 p.m. For brunch prices and more information, call Providence Center at 812-535-3131, ext. 140.

St. Joseph Parish, Universal, will celebrate its 75th anniversary of dedication with a Mass and dinner from 2:30-3 p.m.

Contact Bill Farrington at 317-832-6011 for more information.

Sacred Heart Parish, 1530 Union St., will hold its summer celebration from 4-7 p.m. with live music, refreshments and family activities. Call 317-638-5551.

### Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; 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. Delaware, 5:45 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. Anthony, 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.

## ST. ANTHONY LABOR DAY PICNIC Morris, Indiana

September 4, 1995

Chicken and Roast Beef Dinners

Adults - \$6.00 Children under 12 - \$3.00  
Serving from 10:30 a.m.-3:00 p.m. EST

German Band - Die Doppel Adler Musikanten 4 - 7 p.m. EST

(Take I-74 to Batesville Exit - Turn East on Hwy. 46 go for 3 miles)

♦♦♦ NO RESERVATIONS NECESSARY ♦♦♦

## ST. BARTHOLOMEW SCHOOL 15th Annual FALL FESTIVAL

27th & Home Avenue - Columbus, Indiana

September 8th } 5:00 p.m. - 10:00 p.m. Both Days  
September 9th }

• Irish Sweepstakes • Raffles • Games • White Elephant Sale  
• Hot Dogs • Brats • Ice Cream



FRIDAY  
FISH FRY  
5:00 - 8:00 p.m.

SATURDAY  
BARBECUE CHICKEN  
5:00 - 8:00 p.m.

## ST. MARY'S, 5th & PERKINS, RUSHVILLE ANNUAL FALL FESTIVAL

SUNDAY, SEPTEMBER 10th

(9:00 AM until 4:00 PM)

CHICKEN OR HAM DINNERS

Serving - 11:00 AM to 2:00 PM (EST)

ADULTS

CHILDREN

\$6.00 (in advance) \$6.50 (at the door) Under 12 - \$3.00

Carry-outs Available

Lunch Counter

DRAWING

\$2,000.00 1st Award  
and Many Other Awards

Country Store / Social  
Prize Wheel / Quilt Raffle  
Breads & Rolls / Flea Market

GAMES FOR ALL AGES

St. Mary Church Festival License #95FE71336108-01

✓ Mark Your Calendars!

14  
October

The Archbishop Daniel  
Walk-N-Run is now called  
"Rebuilding the Family 5K"

Mark Your Calendars for more information





Youth News Views

# Colts' quarterback Jim Harbaugh lets God take control of his life

By Theresa Carson, "YOU! Magazine"

Star Indianapolis Colts' quarterback Jim Harbaugh has been blessed with fame, money, and good looks. But to Harbaugh, true success lies in keeping the faith.

Harbaugh talked with "YOU! Magazine" about the challenges of moving from the Chicago Bears to the Colts, and about being a solid Catholic in the National Football League limelight.

"YOU!": In the past, you said that you hoped to finish your NFL career in Chicago. How did your faith help you with the move to Indianapolis?

Harbaugh: Whenever I make a big decision or any decision, I pray about it and ask God to take over and show me his will. That makes it a lot easier. I don't feel like I have to make a big decision about where I'm going to move or what team I'm going to go to. I put things in his hands.

"YOU!": How do you discern what God wants you to do?

Harbaugh: You have to get into the practice of doing it, not just for big decisions but for little things that come up—not to ask what to do. The more practice you have, the easier it becomes to discern his will. Sometimes I'll forget and I make my own decision, and it seems like those are the times when things get messed up.

"YOU!": I've read that you attend Mass every week, and I've heard that you sometimes go to Mass after games.

Harbaugh: I like to go to Mass after games if I can. It's nice to go after a game because it makes me feel good, and I can give thanks for being able to play and for being healthy. There are a lot of things to be thankful for after

playing a football game.

"YOU!": Do you ever think about God when you're on the field?

Harbaugh: We pray before every game. I pray that no one gets hurt on either side and that I play to the best of my ability. I pray that he'll play through me. I turn everything over to him.

"YOU!": How does God play a role in your life as a quarterback?

Harbaugh: I don't know exactly how it works, but I believe that God has control over everything, and I trust Jesus as my Savior. It came upon me three years ago. We were playing a game overseas. One night when I was in bed, I got down on my knees and asked him to come into my life. Before that I didn't feel I needed God. A lot of things that I thought were important weren't as important as I thought.

"YOU!": What did you think was important then?

Harbaugh: Football... and winning. Winning is important, don't get me wrong. It's my job and I take it seriously. But before, I felt like I was in control. When I let God take control I find peace and satisfaction.

"YOU!": You have a reputation as being one of the toughest quarterbacks in the NFL. Do you derive some of that strength from your faith?

Harbaugh: Yeah, I think so. I think I get everything from God.

(Reprinted with permission from "YOU! Magazine," America's Catholic Youth Magazine, 31194 La Brea Drive, Suite 200, Westlake Village, Calif. 91362, telephone 818-991-1813. For a free trial issue of "YOU! Magazine," telephone 800-359-0177.)



"YOU! Magazine" photo by Dan Larson

Indianapolis Colts quarterback Jim Harbaugh has led the Hoosier football team with an excellent passing performance in his back-up role during NFL pre-season games this year. The former Chicago Bears quarterback recognizes that true success lies in keeping the faith.

## Family Rosary sponsors contest to attend papal Mass

Fifteen Catholic teen-agers will win an all-expenses-paid trip to participate in Pope John Paul II's visit and Mass in New York City on Oct. 7 through a contest sponsored by the Family Rosary in Albany, N.Y.

Adults are invited to nominate teen-agers aged 16 to 19 years old by answering a questionnaire with the youths.

The Family Rosary mailed 27,000 questionnaires to adults throughout the country in July. Catholic News Service published the contest in late August.

"The questionnaire is intended to be an educational tool, to get youth and adults dialoguing about the Catholic faith

and the rosary," said Carol Pickel, pastoral associate of the Family Rosary, based in Albany.

Applicants will be chosen based on their answers to 20 questions on the pope, Mary and the rosary, and their brief essays on why they want to see Pope John Paul II on Oct. 7, which is the feast of the Holy Rosary. The deadline for applications is Sept. 5.

All applicants will receive a special, limited-edition rosary packet to be blessed by Pope John Paul during his New York visit.

The three-day, two-night trip for the teen-agers will include attendance at the papal Mass in Central Park, a visit to St. Patrick's Cathedral, and trips to other sites of interest. All transportation, accommodations, and meals will be paid by the Family Rosary.

The Family Rosary organization was founded by the late Holy Cross Father Patrick Peyton in 1942 to foster family prayer.

Persons interested in receiving applications can contact The Family Rosary, 4 Pine West Plaza, Albany, N.Y. 12205-5520, or call 518-452-3082.

Applications are also available from the archdiocesan Office for Youth, Young Adult and Campus Ministries by calling that office at 317-236-1439 or 800-382-9836, extension 1439. Callers should indicate their name, address with zip code, telephone number, and FAX number if available.

The completed entry form and questionnaire must be received in the Family Rosary office in New York by the Sept. 5 deadline.

• • •

Catholic News Service reports that the 1995 World Youth Day resource book and poster are now available to help parishes and youth groups celebrate the theme "Called to Be Peacemakers and Apostles of Hope."

World Youth Day will be observed this year in parishes across the United States on the weekend of Oct. 28-29. The initiative for 1995 will culminate in the second National Catholic Youth Congress Nov. 16-18 in Minneapolis.

The 1995 resource manual includes suggestions for parish, campus and school activities, a description of a family training program on peacemaking in the home, and case studies in conflict resolution.

It also includes suggestions for a catechetical session on peacemaking written in both English and Spanish, a model for a campus retreat, and liturgical ideas for World Youth Day celebrations.

The World Youth Day poster features two quotations from the U.S. bishops' November 1994 statement.

"Confronting a Culture of Violence," which expresses concern about escalating tensions in the nation and their influence on young people.

The resource manual and poster can be ordered by call-

ing the U.S. Catholic Conference Publishing Services at 800-235-8722. The manual with poster costs \$8.95, and is also as publication No. 053-2. The poster also is available separately for \$1.50 or \$25 for 25 copies, by requesting publication No. 5-026.

• • •

There is still time to register for the National Catholic Youth Conference scheduled Nov. 16-19 at Minneapolis, but all registrations must be received by the archdiocesan Office for Youth, Young Adult and Campus Ministries by the Sept. 15 deadline.

"Voices That Challenge" is the conference theme. The event is expected to attract nearly 8,000 Catholic young people from throughout the United States. The four-day conference will be an opportunity for teen-agers to grow in faith and make new friends from around the country in a friendly and Christian environment.

Also during the conference, a separate National Catholic Youth Forum will address concerns about violence in society based on information and ideas expressed by teen-agers who participated in diocesan meetings earlier this year for the National Catholic Youth Stand Against Violence.

During the youth forum, diocesan delegates will meet with U.S. bishops to share a variety of concerns and dialogue about solutions to violence and other problems faced by American teen-agers.

Conference registrations are \$255 per person, plus an estimated \$90 to cover 12 meals and additional money for souvenirs and snacks. The \$100 registration fee is due by Sept. 15 to the archdiocesan Office for Youth, Young Adult and Campus Ministries. Late registrations cost an additional \$10, and the final deadline is Sept. 22.

For additional conference information or to request a registration packet, contact parish youth ministry coordinators or the archdiocesan Office for Youth, Young Adult and Campus Ministries at 317-236-1439 or 800-382-9836, extension 1439.

• • •

St. Mary of the Woods College and WTHI Television and Radio in Terre Haute are hosting the fourth annual Fall Classic horse show and competition Sept. 2-3 at the Mari Hulman George School of Equine Studies at The Woods.

Admission and parking are free and the public is welcome to watch as riders from across the region compete for \$9,700 in prize money.

The Pre-Classical competition begins at 1 p.m. on Sept. 1 with youth and open events including walk-trot, English pleasure, horsemanship, and western pleasure. Evening events start at 5 p.m. with pole bending, barrel racing, and flag and pig races.

The Classic begins at 10 a.m. on Sept. 2 with open flag and pig races followed by barrel racing and pole bending events in the youth, ladies, and junior horse categories.



Photo by J. Scott Parry courtesy of The Bloomington Herald-Times  
YouthFest '94 participants Matty Slocum and Sarah Franklin have fun playing in mud during the economical teen festival at Bloomington which encourages young people to perform social involvement until marriage. YouthFest '95 features music by six bands, games, and inspirational messages promoting chastity on Sept. 9 from 11 a.m. until 10 p.m. at the Bloomington Speedway, located at 5105 S. Fairview Road. For ticket information, call 800-775-YF95.

## Young Adult Scene

# Providence lay volunteers begin year of service in a variety of ministries

By Rosie Blankenship

Four volunteers from around the country will make a difference in the lives of the people of the Archdiocese of Indianapolis and also improve their own lives through a volunteer service program sponsored by the Sisters of Providence of St. Mary of the Woods.

J. Christopher Carpenter of Morehead, Ky., Patricia Golden of Greendale, Wis., H. Mary Lach of Maryland, and Carolyn Righelmer of Oak Park, Ill., are four of the eight young adults who have entered a special relationship with the congregation through the Providence Volunteer Ministry service program.

As Providence Volunteer Ministers (PVMs), they will live, work or pray with members of the Sisters of Providence while fulfilling their own goals. For most, those goals include the desire to serve God's people.

Carpenter will serve as assistant director of the St. Joan of Arc Neighborhood Youth Outreach Center in Indianapolis. Golden will work as an assistant activity coordinator for Holy Trinity Adult Day Care in Indianapolis. Lach will utilize her background in nursing to serve as the health and activity coordinator at A Caring Place Adult Day Care in Indianapolis. Righelmer will serve as an assistant house parent for adults with developmental disabilities at Anderson Woods Homes in the Perry County community of Siberia.

The other four Providence Volunteer Ministers commissioned on Aug. 20 at St. Mary of the Woods are Elizabeth Caruso of Hampton, Va., Rachel Farina of Washington, D.C., Maria Hackett of Annapolis, Pa., and Jennifer Shapiro of Haymarket, Va. They will volunteer at Providence-St. Mel School in Chicago, S.O.M.E. (So Others May Eat) in Washington, D.C., and St. Joseph School in Hawthorne, Calif.

The eight PVMs were commissioned on Aug. 20 during a special afternoon prayer service in the Church of the Immaculate Conception at St. Mary of the Woods.

Providence Sister Judy Shanahan opened the service by noting that, "Each of these ministers is committing a year of life to journey with us in love, mercy, and justice."

Providence volunteer ministers typically serve for one year. They are provided with a one-week orientation session at the Sisters of Providence motherhouse at St. Mary of the Woods. The 1995-96 PVMs participated in an Aug. 15-20 orientation

which concluded with the prayer service and commissioning ceremony.

They also receive ongoing support from Providence Sister Donna Butler, the program director, and are given training at their work sites. During their year of service, they return to the motherhouse for two weekend retreats.

A newsletter helps alumni of the program keep in touch.

Sister Donna said the effects of volunteer service last forever.

"For many, the Providence Volunteer Ministry is an experience that is life-changing," she said. "Values and relationships experienced in the year of service are carried into the rest of their lives."

The volunteers come from all walks of life and are at various stages in their lives. Most are recent college graduates. Others have been in the workforce for a short time. One PVM, Mary Lach, retired from a career in nursing before tackling full-time volunteer work.

Lach said her decision to do volunteer work evolved slowly.

"It was a thought that came into my head," she said, "and I let it simmer. The main impetus was a spiritual thing."

For the past two years, Lach has volunteered with the Christian Appalachian Project in Kentucky. She formerly worked for the Peace Corps.

Lach said her volunteer experiences have allowed her to tackle problems that often are not dealt with at a "real" job.

"I have more time to deal with people in the way I would like to deal with people," she said. "Volunteering allows me more time than my paid job (did) to be available for people, to give them personal attention."

The Sisters of Providence connect with PVMs at many levels—formally and informally—in work, prayer, and recreation. From each affiliation comes enrichment. Recently the PVM program began offering sisters the opportunity to "Adopt a PVM." More than 100 sisters will send cards and notes and pray for "their PVM" throughout the coming year of ministry.

More than 80 women and men have served as Providence volunteer ministers since the service program began in 1988. The volunteers use their skills and education to minister in the fields of social service, education, public relations, and other career areas.

Carolyn Righelmer, a 1990 graduate of Concordia University, will serve as an assistant house parent for adults with devel-



Photo courtesy of the Sisters of Providence

New Providence Volunteer Ministers who are beginning a year of church and community service in a variety of locations are (front row, from left) Elizabeth Caruso, Rachel Farina and H. Mary Lach, (second row, left to right) Maria Hackett and Patricia Golden, with Providence Sister Donna Butler, director of the volunteer ministry program, and (third row, from left) J. Christopher Carpenter, Carolyn Righelmer and Jennifer Shapiro. Carpenter, Golden, Lach and Righelmer are serving central and southern Indiana residents at four locations in the Archdiocese of Indianapolis.

opmental disabilities at Anderson Woods Homes in Siberia.

Righelmer had researched opportunities to volunteer for a faith-based service program in the United States, but didn't feel comfortable with a number of volunteer service opportunities. She said she was ready to give up hope when she called the Sisters of Providence to inquire about their volunteer opportunities.

"I have a feeling that this is the work of God," Righelmer said, after finding the Providence Volunteer Ministry program. "God is the one who matched us up."

For Righelmer, a desire to serve God is driving her interest in volunteer work. "I am doing this out of charity," she said. "God loves me and I love God. That's why I'm doing this."

Christopher Carpenter said he joined the Providence service program because he wanted to learn more about African-American culture and use what he learns to reduce ignorance about the culture among other people.

After graduating from the University of Indianapolis in 1994 with a degree in elementary education, Carpenter decided he wasn't ready to begin teaching. He completed a year of volunteer work with the Vincentian Service Corps, then wanted to

return to Indiana and continue his service work. He heard about the Providence Volunteer Ministry program and applied for a PVM position.

Carpenter describes his volunteer work as "part of my faith and faith-growing experience."

A Christian convert at the age of 19, Carpenter said his spiritual role models placed an emphasis on service to others.

He said volunteer work will always be a part of his life because it means "working with God's poor, bridging the gap between rich and poor, and making them a part of your life."

Lach echoed Carpenter's sentiment. She said the people she has served as a volunteer have become a part of her life.

"When you volunteer, you think you are going to help other people," Lach said. "You find out that you are the one being helped. You receive a lot more than you give."

(Volunteer opportunities ranging from eight weeks of service to two years of ministry are available for men and women of all ages and backgrounds. For more information about the Providence Volunteer Ministry program, telephone Providence Sister Donna Butler at 812-335-3311.)

## Notre Dame expands center for lay ministry formation

By Catholic News Service

NOTRE DAME, Ind.—Effective Jan. 1, 1996, all semesters of the University of Notre Dame's sabbatical renewal program will be open to all persons in full-time Catholic ministry, including lay ministers.

Currently, lay ministers are eligible to attend only the spring session. About 40 participants attend each session. The program was started for clergy in 1976. Lay ministers were not admitted until 1986.

The Notre Dame sabbatical program also has acquired scholarship money to draw more lay ministers into the program. Scholarship money would cover half the cost of attending for those who qualify, while the lay minister's employer would be encouraged to cover the other half.

The National Pastoral Life Center estimates there are 20,000 full-time lay ministers employed by the Catholic Church.

In the program, all participants live together in a dormitory on the Notre

Dame campus and take a series of about 35 brief courses specially geared to their needs. The format also includes reflection groups, special sessions with well-known figures in ministry, and discussion techniques.

"Collaboration among ministers, male and female, ordained and nonordained, of every color and culture, is becoming more and more the norm in the Catholic tradition," said Father Eugene Lauer, director of Notre Dame's Center of Continuing Formation in Ministry.

The ministry center is a division of Notre Dame's Institute for Church Life.

"To experience a renewal in an ambience that is the real life of the church seems more valuable than in clergy-only groups as we approach the third millennium" of Christianity, Father Lauer said.

(For information, contact the Center for Continuing Formation in Ministry, University of Notre Dame, 1201 Hesburgh Library, Notre Dame, Ind. 46556, telephone 219-631-5328, FAX 219-631-6968.)



Photo courtesy of the Sisters of Providence

Providence Volunteer Ministers Jennifer Shapiro of Haymarket, Va., and Maria Hackett of Annapolis, Pa., participate in the Rite of Sprinkling during the procession of the PVM commissioning ceremony on Aug. 20 in the Immaculate Conception Chapel at St. Mary of the Woods.

Book Reviews/By Fr. James Gilhooley, Catholic News Service

# Is this new catechism necessary?

**THE PEOPLE'S CATECHISM: CATHOLIC FAITH FOR ADULTS**, edited by Bishop Raymond A. Lucker, Passionist Father Patrick J. Brennan, and Michael Leach. Crossroad (New York, 1995). 253 pp., \$14.95.

During World War II and its concomitant gas crunch, a driver climbing into his car was urged to ask himself, "Is this trip necessary?" I think the same question can be asked about "The People's Catechism."

It was inevitable that the "Catechism of the Catholic Church" would spawn a cottage industry of commentaries, reflections, would-be improvements, and the like. "The People's Catechism" is but one example. I wonder there are a dozen more being scribbled across the country by industrious authors.

This one, to my taste, is not very good. It takes life-and-death issues and makes them largely dull. We need writers who, in the words of college students, can make theology dance.

More to the point perhaps, did Pope John Paul II intend to give birth to a shipload of commentaries, reflections, guides, etc.? I think not. His 1992 apostolic constitution that opens my copy of the "Catechism of the Catholic Church" is directed "to all the people of God." At least three times the Vicar of Christ mentions that the catechism is intended for "all the Christian faithful."

Readers would be better off taking \$8 out of their cookie jar and investing in the "Catechism of the Catholic Church." Doubleday/Image offers a softcover edition for that price. Not only will you get more bang for your buck, you also will own the real article. (At your bookstore or order prepaid from Crossroad, c/o Harper & Row, Keystone Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

## Root in peace

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

**BELL, Bernard E. ("Bernie"),** 73, St. John, Indianapolis, July 30. Companion to Vivian Lesky; uncle to several nieces and nephews.

**BROOKS, Patricia Ann** (Pip), 59, St. Lawrence, Indianapolis, August 18. Mother of Mary Ann Riley and Nicole

Sanford; daughter of Rosemary Pipes; sister of Floyd Pipes Jr.; grandmother of five; great-grandmother of three.

**BOESCHKE, Nicholas M.,** 22, St. Monica, Indianapolis, August 16. Son of Michael and Audrey (Leonard); brother of Gregory, David, and Amanda; grandson of Howard, Lucile Zimmerman, Jacqueline Rankin; great-grandson of Winfield.

**DAVIS, Kathryn,** 79, Christ the King, Indianapolis, August 11. Sister of Tom Schreiber.

**DOUGHERTY, Monica** (Court), 54, St. Lawrence, Indianapolis, July 19. Mother of Brenda B., Catherine M. Butcher; sister of Liam Curtis, Colm Curtis, Michael Curtis.

**Bernadette Farrell, Marie** Hannigan; grandmother of one.

**ESAREY, Rose F.,** 92, St. Boniface, Pulla, August 18. Mother of Erwin Bertke, Mary Ann Meyer; stepmother of Allen Gilbert, Lucella King, Cornelia Welp; sister of Margaret Seidl; grandmother of 19; great-grandmother of 33; great-great-grandmother of two.

**FEIX, Vera A. (Hech),** 88, St. Paul, Tel City, August 15. Wife of Thomas L.; mother of John Hech, Hazel Lamm; sister of Nadia Milewska; grandmother of six.

**FESSEL, Rose Catherine,** 88, St. Mary, New Albany, August 24. Aunt of several nieces and nephews.

**GRATZER, Deven Rochelle,** infant, St. Michael Casselton, August 20. Daughter of Whitney Gratzler and Cory Hart; granddaughter of Charles A., Debbie Kleeman.

**HERBIE, Norman,** 73, St. Malachi, Browningsburg, August 18. Mother of Sarah Campbell, Chris Ward, Liz Hecker; sister of Joseph Hengeling, Patricia O'Donnell, Alice Davis; grandmother of six.

**JACKSON, Charles,** 76, St. Andrew, Indianapolis, July 28. Husband of Helen.

**JOHNSON, Earl Louis,** 71, Holy Angels, Indianapolis, August 21. Uncle of Homer R. Johnson.

**KAMPOVSKY, Tilly,** 78, Holy Trinity, Indianapolis, August 20. Mother of Carol Beebe and

Marilyn Russell; sister of Katy Rajer; grandmother of ten; great-grandmother of two.

**KLENE, Carl George,** 63, St. Barnabas, Indianapolis, August 13. Husband of Levida; father of Vincent, and Jennifer; brother of Eugene Miller, Dean Miller, Marian.

**RIGNEY, Eleanor,** 78, St. Gabriel, Connersville, August 18. Mother of Thomas, Joseph, Mary DiGirolamo, Kathryn Ellison, Joan Simpkins, Pat Clifford; sister of William Kahmar, Floss, Claire Hammur, Joan Roney; grandmother of 17; great-grandmother of three.

**SAFRANER, Frank A.,** 65, Christ the King, Indianapolis, August 18. Husband of Rosalie (Clouser); father of Frank, Stephen, Mark, Christopher, and Teresa Rose Harriman; brother of Joan Edelmann, Geraldine Borga; grandfather of five.

**SCHILLING, Clayton A.,** 56, Christ the King, Indianapolis, August 5. Husband of Sherry; father of Jeffrey, Tina M. Chance, Dawn E. Pruett; son of Clayton and Marcella; brother of Arlene Schilling.

**SCHULTZ, Helen L.,** 79, St. Andrew, Indianapolis, August 14. Wife of Philip R.; mother of Philip L., Stephen R., Sharon S. Hawks, Janet Bungamer; grandmother of 12; great-grandmother of one.

**SHERLOCK, Paul Joseph** Sr., 77, Holy Spirit, Indianapolis, August 16. Husband of Ruth (Miller); father of Walt Linne, John Linne, Gary, Larry.

grandmother of 16; great-grandmother of 22.

**REDELL, Herman L.,** 51, Our Lady of Lourdes, Indianapolis, August 13. Husband of Levida; father of Vincent, and Jennifer; brother of Eugene Miller, Dean Miller, Marian.

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**Paul Jr., Janet, Maryellen** Higgins, Marcia White; brother of Edith, Margaret, Ella and Ann; grandfather of 24; great-grandfather of three.

**STRAIGHT, Olive C.,** 78, Our Lady of Lourdes, Indianapolis, August 16. Mother of James, Barbara Wilson, Judith Osborn; grandmother of eight; great-grandmother of six.

**TAYLOR, Florence,** 75, SS. Peter and Paul Cathedral, Indianapolis, August 11. Sister of Dorothy Harris, Esther Westmoreland.

**THOMAS, Sharon E. (Robertson),** 47, St. Christopher, Indianapolis, August 17. Wife of Gary W.; mother of Natalie; daughter of Olha Robertson.

**TURNER, Mary Catherine,** St. Andrew, Indianapolis, August 2. Wife of Warren E.; mother of Mary Catherine Armstrong, James Smith, Warren Smith, Frances Smith, Michael Smith, Joanne Bush; grandmother of seven.

**VAN LUUVAN, Helen,** 75, Christ the King, Indianapolis, August 8. Stepmother of Kenneth, Wilma Reynolds, Marlene Chase, John Wynors, sister of Clyde Buchanan, Rebecca Allen, Fay Wright.

**WOLSELEY, Vincent J.,** 69, St. Matthew, Indianapolis, August 18. Husband of Marie Ann (Kelly); father of Paul Vincent, William T., Linda Marie Grando.

**WRIGHT, Mary Jane,** 88, St. Andrew, Indianapolis, August 1. Mother of Michael, Dr. Jerry; grandmother of nine; great-grandmother of two.

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**Sister Rose** Manzenberger dies at age 100

On Aug. 25, a Mass of Christian Burial was celebrated at the motherhouse chapel in Oldenburg for Franciscan Sister Rose Vierbro Manzenberger. She died on Aug. 23 at age 100.

Sister Rose was born in Bedford, entered the Oldenburg Franciscan community in 1911 and professed her final vows in 1914.

Sister Rose Vierbro taught and was principal at St. Mary, Aurora; St. Peter and St. Michael, Brookville; St. Louis, Batesville; St. Mary, Lanesville; St. John Ennsburg; St. Vincent, Shelbyville; St. Mary, Rushville; St. Vincent de Paul, Bedford; St. Bridget, Our Lady of Lourdes, and Holy Trinity, in Indianapolis.

Sister also taught and was principal in two Evansville schools, as well as schools in Ohio, Illinois, and Missouri. She retired to the motherhouse in 1972.

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# Classified Directory

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## Positions Available

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Please send a letter of intent, with qualifications, to Mr. Steve Papeash, Secunia Memorial High School, 5000 Nowland Ave., Indpls., IN 46201.

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### Associate Director

Fatima Retreat House, located in Indianapolis, IN, is seeking an Associate Director of Guest Services. This person is responsible for ensuring that the highest levels of service and hospitality are extended to all guests, through efficient scheduling and coordination of events, close supervision of kitchen, housekeeping, and maintenance staff, supervision of all finances, and continuous improvement of all services rendered.

Requirements include a bachelor's degree in a related field, excellent computer and organizational skills, and ability to prioritize, strong interpersonal skills, at least five years of related experience.

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### Assistant Cook (part-time)

Fatima Retreat House, located at 5353 East 56th Street, is seeking a part-time Assistant Cook. This person will be responsible for assisting the Coordinator, Food Service in planning, providing and arranging for all food service needs at Fatima.

Requirements include: a high school graduate or its equivalent; at least two years of catering and/or food service experience. The hours will be about 20 hours per week during the day.

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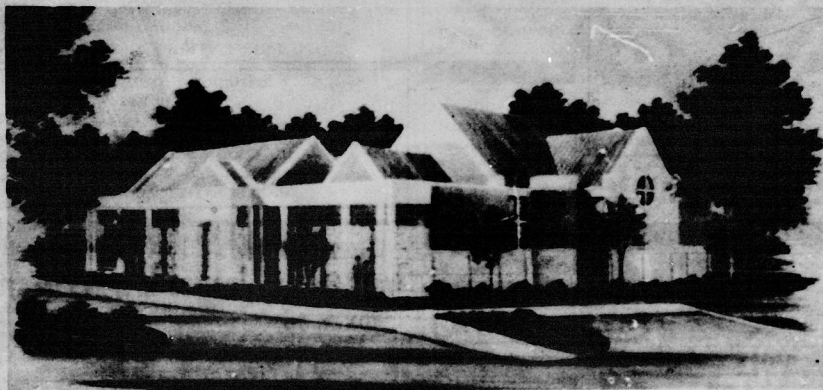
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