

Archdiocese to establish foundation

by John F. Fink

Archbishop Edward T. O'Meara has authorized the filing of documents for the establishment of a foundation for the Archdiocese of Indianapolis. The announcement is being made this week by Msgr. Gerald A. Gettlefinger in this column "Matters Temporal" on page 3 of this newspaper.

The foundation will be a pooling of many different endowments made by donors for very specific purposes for institutions or agencies of the archdiocese. By pooling the various smaller endowments, each will be able to receive the most favorable interest rate when the money is invested.

Typically, money in a foundation is invested and only the interest earned on the investments is used, so that the principal of the endowment is permanent. Colleges, hospitals, and many other charitable institutions use this method to finance their operations.

The foundation will be incorporated and kept totally separate from other archdiocesan funds, Msgr. Gettlefinger says in his column. It will be governed by an independent board of directors.

The CRITERION

Vol. XXVI, No. 39, July 3, 1987

Indianapolis, Indiana



Archdiocese to form development plan

The Archdiocese of Indianapolis will form a long-range development plan, it was announced Monday, June 29.

The plan will be developed in collaboration with the Archdiocese of Louisville and the Diocese of Lafayette and will be directed by St. Meinrad Seminary. Daniel Conway, St. Meinrad's vice president for planning and development, will be project director.

The project is being made possible by a \$419,124 grant from Lilly Endowment, Inc.

The objective of this project is to assist each of the three dioceses with its planning, communications, and fund raising by means of a long-range development plan. The dioceses will receive professional consulting services to help them formulate clear statements of mission and objectives and to strengthen their communications and public relations programs. Diocesan personnel will also have the opportunity to attend educational seminars and training programs to learn effective fund raising techniques.

In announcing the project, Indianapolis Archbishop Edward T. O'Meara said, "I am convinced that the planning, communication, and fund raising programs which this grant makes possible will contribute substantially to the long-range growth and development of the Archdiocese of Indianapolis. This project is another example of the strong relationship that exists between the archdiocese and St. Meinrad Seminary, and this new service which St. Meinrad is providing to us will be another source of encouragement and strength to us all."

"By funding this important project," Archbishop O'Meara continued, "Lilly Endowment is providing an extremely valuable service to the countless people of all religious faiths who are served by Catholic institutions within the three participating dioceses."

The three dioceses are undertaking this

project in response to rapid cultural and economic changes over the past three decades which have placed increasing pressure on the human and financial resources of Catholic institutions, the announcement said. Thirty years ago, most

Catholic parishes, schools and social service institutions were staffed by priests and Religious (Sisters and Brothers), who worked for a subsistence salary, providing Catholic institutions with a substantial "living endowment."

Today, these same institutions are primarily staffed by lay persons. As a result, traditional methods of fund raising and financial management have proved inadequate to meet the present and future needs for personnel, equipment, and facilities. The Archdiocese of Indianapolis, like many others throughout the country, is searching for ways to help its parishes, schools and agencies survive and grow in the face of contemporary challenges. The new project is designed to meet the overall development needs of each diocese, as well as the particular needs of the individual units within each diocese.

During the past 20 years, St. Meinrad Seminary has established itself as a leader among Catholic institutions in the areas of development and public relations. In addition to its own successful program, St. Meinrad has reached out to help other Catholic institutions.

Lilly Endowment, one of the nation's largest private foundations, has helped many non-profit organizations in Indiana and throughout the U.S. to establish development programs. The recently-formed Indiana University Center on Philanthropy, which will provide education and training for this project, was made possible by a grant from Lilly Endowment.

Administration of the program, including introductory seminars and materials, is being funded through a \$265,350 grant to St. Meinrad Seminary payable over three years. Professional consulting services and training courses are being funded through grants of \$51,258 to each of the three dioceses.

The three participating dioceses will also invest more than \$150,000 in matching funds for the professional services included in the project. The total cost of the project is estimated at more than \$500,000.



FESTIVAL TIME—Enjoying one of the many parish events around the archdiocese, Kelly Rizzi rides the merry-go-round at Holy Name. (Photo by Margaret Nelson)

Evangelization conference here sets national agenda

by Richard Cain

The nation's leading Catholic evangelizers met last week in Indianapolis and con-

firmed that their top priority is encouraging Catholics to joyfully share their faith more often with others. At the closing liturgy, Archbishop Edward T. O'Meara also received an award for leadership in evangelization. Around 250 people attended the conference which was sponsored by the National Council for Catholic Evangelization.

"Our general need is to stress the role of the laity in evangelization," said Jerry Pare (pronounced Par-AV), executive director of NCCCE. "We're talking about ways those of us who are already committed to evangelizing can work more closely with each other to reach those who are not yet committed."

The major talks focused on the broad issues of developing a theology of evangelization and forming an agenda for Catholic evangelization in the United States. The small groups dealt with practical issues in evangelizing specific groups such as blacks and Hispanics, rural people and youth and the alienated and the unchurched.

At the convention's closing liturgy, Archbishop O'Meara was also given the first Pope Paul VI Award for Leadership in Evangelization Award. In presenting the award, NCCCE President Marsha Whelan cited Archbishop O'Meara's work as national

director of the Society for the Propagation of the Faith, his chairmanship of the Bishops' Committee on Evangelization, his work as member of the Vatican Sacred Congregation for the Evangelization of Peoples, and his role in establishing the NCCCE.

In his keynote address, Msgr. David Bohr, director of the Office for Evangelization in the Diocese of Scranton, Pa., stressed that evangelization is not just another church program. Rather, he said, it is the reason for the church's existence. Everything the church does should in one way or another further the basic task of evangelization, he said.

According to Msgr. Bohr, a past president of the NCCCE, Pope Paul VI's 1974 apostolic exhortation *Evangelii Nuntiandi*, Evangelization in the Modern World, was a new Pentecost for the church. But the task remains for the church to implement the vision of evangelization contained in the exhortation.

The speakers all stressed that evangelization is not something that can be left to church professionals. "We are getting over the time when evangelization is seen as the role of priests and sisters," said Bishop William R. Houck of Jackson, Miss., chair-

man of the bishops' committee on evangelization.

Studies show that evangelization—(See EVANGELIZATION, page 2)

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the criterion
Serving the Archdiocese of Indianapolis

from the editor

Priests, prelates and patriots in the U.S.

by John F. Fink

"Under the sort of democracy which was contemplated by Thomas Jefferson, who wrote our Declaration of Independence, there should never be a conflict between the government of the United States and the Catholic Church, because the philosophy of the Declaration of Independence is the philosophy of the church."—Archbishop John F. Noll in his book "The Decline of Nations"

As we celebrate the 211th anniversary of the signing of the Declaration this weekend, and as we observe the bicentennial of the Constitution this year, we might reflect for a few moments on the contributions Catholicism has made to the principles of religious freedom.

The statement that "all men are created equal" is, by its very language, a religious principle as well as a principle of democracy. The other principles enunciated by the Declaration also came from Catholic theologians.

TWO CENTURIES BEFORE Thomas Jefferson wrote the Declaration, St. Robert Bellarmine was insisting that secular or civil power "is in the people, unless they bestow it on a prince.... It depends upon the consent of the multitude to ordain over themselves a king, or consul, or other magistrates; and if there be a lawful cause, the multitude may change the kingdom into an aristocracy or democracy."

At about the same time (in the 16th century) Jesuit Father Francisco Suarez was the chief champion of the rights of the people and the chief foe of the doctrine of the "divine right of kings." He taught that kings do not reign



by divine right, as the kings of that day claimed, but by the "expression of the multitude."

Catholics in the colonies in 1776, therefore, were able to agree with the principles in Jefferson's declaration, even if only one Catholic was able to participate in the deliberations leading to the signing of the document. Actually, it's surprising that even Charles Carroll of Carrollton, the only Catholic signer, was able to do so because he was elected to the Continental Congress to represent Maryland despite the fact that Catholics in Maryland could not vote.

Maryland was founded as a religious haven for Catholics, but a later generation passed legislation disenfranchising them and disbarring them from all public offices. An exception was made for Charles Carroll, a known patriot who also happened to be the wealthiest man in the colonies.

A couple months before the signing, Charles, Benjamin Franklin, Samuel Chase and Charles' cousin, Father John Carroll, were sent as a delegation to Canada to try to gain the support of the Canadians for the revolution. The Canadians, most of whom were Catholics, had been given religious freedom by England through the Quebec Act in 1774, so the religious issue was considered important. The mission of the delegation, though, was unsuccessful.

ACTUALLY, CATHOLICS had a much better situation in Canada, and in those parts of America settled by the Spanish, than they did in the English colonies that became the first 13 states. Despite the freedom of religion guaranteed by the Constitution, Catholics were suspect and were constantly in the position of defending their loyalty. The Father John Carroll mentioned in the preceding paragraph, for example, became the first Catholic bishop in the U.S. a month before George Washington became our first president, and he several times found it necessary to defend Catholics' patriotism.

But the most vigorous defender of Catholicism during the early years of our country was Bishop John England of Charleston. One such occasion was in 1826 in the House of Representatives, when the 39-year-old bishop was answering charges against the church made by President John Quincy Adams, probably the most anti-Catholic of our presidents. For two hours, Bishop England gave a packed chamber, which included President Adams, a true picture of what the Catholic Church teaches, emphasizing church-state relations. "You have no power to interfere with my religious rights," he told the president and Congress but added, "The tribunal of the church has no power to interfere with my civil rights."

Bishop England was a true patriot who defended the Catholic Church to Europeans as vigorously as he defended the Catholic Church to Americans. He was in Rome, for example, when Charles Carroll died at age 95 in 1832, the last of the signers of the Declaration of Independence to die. Bishop England preached a sermon in the Church of St. Isidore, praising the signers, explaining our system of government and expostulating the principles of democracy.

THERE WERE MANY other great priests, prelates and patriots in the history of the church in the U.S. who defended both American principles to church authorities and the Catholic Church to their fellow Americans. Chief among those persons were Archbishop John Hughes of New York, Cardinal James Gibbons of Baltimore, Archbishop John Ireland of St. Paul, Paulist founder Father Isaac Hecker, Archbishop John Keane of Catholic University, Bishop Denis O'Connell of the American College in Rome, Archbishop Noll of Our Sunday Visitor, and Paulist Father James Gillis, to mention the most prominent.

It is to these men, and many like them, that we owe the present status of the Catholic Church in the U.S.

Sister Barbara Doherty talks to Serrans about renewal

by John F. Fink

SAN DIEGO, Calif.—Providence Sister Barbara Doherty, president of St. Mary of the Woods College, was one of the featured speakers at the Serra International convention here June 22-24. She spoke on "Religious Life and Renewal" at a general session on June 23 and was one of two panelists on "Sisters: The Present and Future Realities" on June 24.

About 1,600 Serrans from around the world attended the convention. Serra is an organization of lay men and women that fosters and promotes vocations to the ministerial priesthood.

Sister Barbara said that she spoke from 36 years' experience in religious life as a Sister of Providence.

"At the heart of each woman who is a professed Religious is a search for God," she said. "This is true of other vocations, too," she acknowledged, "but it is the basic claim I make about who sisters are."

She said that "renewal means to discover Jesus anew, to become new over and over again." Religious must constantly ask themselves if they continue to live the life of Jesus in today's world, she said.

Sister Barbara said that today's sisters are "going through the wilderness of this world. We sisters have willed to stick together on our journey in this wilderness. Sometimes we seem to have lost our way and sometimes we are very sure of the way we are going."

She spoke about some of the issues today's sisters must face. One of them is the nature of life in community when all the sisters have different schedules. She said that the sisters work hard to schedule time when they can pray together.

Building retirement trusts is an important issue, she said. Half of the Sisters of Providence are now retired, she said, and the others must have gainful employment in order to support themselves and those who can no longer work.

Serrans applauded when Sister Barbara declared, "Sisters will survive!" despite the dwindling numbers. "We have survived and will survive because women continue to come to us," she said. "Our lives are not determined by numbers."

She said that the Sisters of Providence have nine novices this year, ranging in age from 27 to 37. Women coming into the order

are older than they used to be, she said, and they bring skills with them that novices in the past never had. It's up to the congregation to use those skills, she said.

Sister Barbara lamented the fact that "we have failed to teach our young people that they have something important to do in their lives, that God calls them to something."

Maley criticizes bishops' pastoral at Serra meeting

by John F. Fink

SAN DIEGO, Calif.—Indianapolis businessman George H. Maley criticized the application of the principles in the bishops' economy pastoral during the convention here of Serra International June 22-24. He said that "the bishops appear to be more interested in an equitable redistribution of the present wealth than finding ways to increase wealth."

Maley, president of National Underwriters, Inc. and a member of the board of trustees of Serra International, was a panelist at a workshop on the bishops' pastoral June 23.

Serra is an international organization of lay men and women that fosters and promotes vocations to the ministerial priesthood. About 1,600 Serrans attended the convention.

Maley said that, although "the bishops have an inherent right, an obligation, to speak out on the injustices seen in terms of any moral disorder that does not lead to the dignity of the individual," he took exception to "the application of the principles outlined" in the pastoral. In particular, he criticized the bishops for advocating a strong centralist society and a stronger role for the government.

Maley also criticized our present education system, not stressed by the bishops, because of its economic impact. Since it was "redesigned to be an instrument of social policy," he said, the result is "a lower quality of education today."

Twenty-seven million people are now functionally illiterate, he said, and this is

why America suffers from a shortage of skills. "In essence, America today suffers not from a shortage of jobs, but a shortage of skills," he said. It is one of the most important causes of unemployment, he said.

"Many of the grossest problems of poverty are caused by the ravages of illegitimacy and dropping out of high school, as well as a lack of self-discipline to stick with a paying job," he said.

Maley also criticized the Aid for Dependent Children welfare program that "encourages the break-up of families and continued poverty. The family of an unemployed male cannot receive aid if he lives in the home. Many welfare mothers have more money by staying home collecting welfare than they would have working, after deducting the expenses of child care, transportation, etc.," he said.

He lamented the adversarial nature of union-management relationships in this country, pointing out the non-adversarial ethic of the Japanese. "If the U.S. continues in the militancy of past union-management practices as a general condition of business, our national ability to survive will be greatly impeded in the international marketplace," he said.

Archbishop O'Meara's Schedule

Week of July 6, 1987

SUNDAY through MONDAY, July 6-20—Visitation for Catholic Relief Services in Poland, West Bank, and Morocco

Evangelization conference

(Continued from page 1)

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Archdiocesan Catholic Charities

Tell City charity celebrates 1st anniversary

by Mary Ann Hollinden

Catholic Charities of the Tell City Deaneary is celebrating the first anniversary of its visible presence in the community. Its history is not lengthy, but full of progress and promise.

In July 1986, the Archdiocesan Board of Catholic Charities included the Tell City Deaneary in the budget because of the board's continuing effort to serve each deaneary and establish a Catholic Charities presence in all areas of the archdiocese.

An advisory board was formed and began meeting regularly each month beginning in September, 1986. Representatives were sought from each parish of the deaneary. The board now consists of nine members, seven parish representatives and two at-large.

The first meetings were spent brainstorming, goal-setting, and assessing needs. It was decided that the most people could be served by sponsoring various enrichment programs and assisting other organizations that would benefit from direct association with Catholic Charities.

The first program was a Sunday afternoon Marriage Festival, co-sponsored by the Family Life Office. It was well-attended and the two speakers and four workshops were well-received, with excellent participation. An evaluation by the couples in attendance pointed to other needs that can be addressed at future programs.

By this time, so many needs had surfaced that it became apparent that the assistance

needed could not be covered through monthly board meetings. The decision was made to hire a half-time staff person to coordinate all Catholic Charities programs in the deaneary.

In July 1986, the staff person was hired and office space was secured in the St. Paul Parish and the hospitality and kindness of the Sisters of St. Benedict. At this time, Catholic Charities "presence" in the community became a reality—with a sign on the door and the name in the phone book. Start-up funds were received from United Way of Perry County.

The first project was to assist the Council of Agencies in providing direct service to the poor. This is an all-volunteer ecumenical group that ministers to the needy through church and private donations. It operates a food pantry, clothing and household bank, and Christmas toys store; pays utilities, rent, medicine, and transportation; and helps train and supervise the daily volunteers. The organization is a tremendous asset to the community and a good resource to Catholic Charities.

Catholic Charities also sponsors Matrix Lifeline, which gives assistance in problem pregnancies. The phone is answered and calls are forwarded to the homes of volunteers. The group provides funds for admission to the pre-natal clinic and for maternity clothes and baby furnishings, as well as advice and support.

Catholic Charities in the Tell City Deaneary

also received a small grant from the Campaign for Human Development for social justice education. In November 1986, a program on social justice was presented, co-sponsored by the Evansville Diocese. A committee was appointed to investigate the possibility of forming a co-op industry to combat the continually high unemployment rate. A public meeting was held for the unemployed and low-income families. Much information was gathered which may help in the area of utility payments.

A luncheon meeting was held to which the township trustees, managers of all area utility providers and heads of agencies that assist the needy were invited. From this meeting, a plan emerged for securing a utilities counselor to advise and educate the needy to make better use of their utilities and to enable them to manage payments. This will be a pilot program with cooperation of municipal, cooperative, and private utility companies. Definite plans are taking shape and this program will soon be a reality.

Catholic Charities participated in the Supervised Ministry program with St. Meinrad Seminary. Two third-year theology students were assigned to the office for ten weeks during which they assisted in helping the needy and attended all the meetings. This was mutually beneficial, with an excellent exchange of ideas and information.

A program on "Living Alone" for those who are single, divorced, and widowed was very well attended. A speaker was provided by the St. Meinrad Abbey and several workshops were given. It became obvious that this was a group that needed attention and support. Catholic Charities has agreed

to co-sponsor the Widowed Support Group and assist it in forming a peer ministry team. On July 19, the co-organizers of the Catholic Widowed Organization will hold a reorganizational meeting and discussion in St. Paul Parish Hall.

In an effort to reach out deaneary-wide, Catholic Charities is planning a Family Day Picnic at the country setting of St. Mark's Parish on Sunday afternoon, July 12. This will provide an afternoon of family communication, fun, togetherness and prayer. A closing liturgy will be celebrated by the Tell City dean, Father William Ernst.

As school was ending this spring, Catholic Charities conducted an assessment of the need for after-school care. The study revealed that a large number of children need a latch-key program, so plans are being made to provide this service in September. Space is being secured and state funding sought. This will be the first program to be ongoing and to generate enough revenue to become self-supporting.

Tell City has become a Retired Senior Volunteer Program (RSVP) station so that volunteer help may be available. With the encouragement of both elementary school principals, assisted living community leaders, and full community support, great success is anticipated in this project.

It has been a full year. Catholic Charities in Tell City Deaneary is proud of its accomplishments and looking forward to the challenges that will arise in the coming year, whether in the needs of children, elderly, families, unemployed, hungry, or homeless. It is confident that it can find a way to meet these needs.



GOAL SETTING—Ellen Brown keeps track of suggestions by a committee of leaders meeting to implement the bishops' economic pastoral in the archdiocese. (Photo by Margaret Nelson)

Local leaders meet to act on bishops' economy pastoral

by Margaret Nelson

Archbishop Edward T. O'Meara has asked the Office of Catholic Education to provide leadership in an ongoing effort to promulgate the bishops' economic pastoral.

Two meetings have been held to consider a mission statement, to prioritize goals, to set action objectives, and to establish a timeline.

Members of the steering committee include these diocesan leaders: Sister Savage, Sister Lawrence Ann Liston, Sister Antoinette Purcell, Matt Hayes, Ellen Brown from the Office of Catholic Education; and Karen Oddi, Association of Pastoral Administrators of Religious Education.

Also on the committee are Sr. Mary Ann Stewart, Association of Religious in the Indianapolis Archdiocese; Robert Riegel, Catholic Social Services; Grace Hayes, Campaign for Human Development; Father Hilary Ottensmeyer, Ministry to Priests; Sister Catherine Schneider, Office for Pastoral Councils; and Sister Mary Kinney, Urban Parish Cooperative.

These leaders are involved because any action will necessarily follow a process of educating the public and communicating the message and spirit of the pastoral to as many people as possible. In their archdiocesan

work efforts, these steering committee members "personally touch a significant group of the Catholic population," commented Ellen Brown. Their involvement will make their resources available and permit the use of existing channels.

In defining goals and developing a strategy for communicating the message of the pastoral, three subcommittees have been designated—one for raising awareness, one for developing workshops, and one enabling the church to reflect on the attitude of its own institution.

Focusing on paragraph 126 of the pastoral, under "Christian Hope and the Courage to Act," the committee agrees that "all members of the Christian community are called to an ever finer discernment of the hurts and opportunities in the world around them, in order to respond to the most pressing needs and thus build up a more just society. This is a communal task calling for dialogue, experimentation, and imagination. It also calls for deep faith and courageous love."

The next meeting of the steering committee will be held in the Catholic Center on September 3. Those wishing to be involved in the future efforts of the committee may contact Ellen Brown at the Office of Catholic Education, 317-236-1400.

Matter\$ Temporal

by Msgr. Gerald A. Gettelfinger
Secretary for Temporalities

There are many levels of interest in a foundation for the archdiocese. Many may wonder what a foundation is. Others may wonder what the difference, if any, is between an endowment and a foundation. Still others may ask why the church is involved in setting up yet another structure involving money. Even more query why it is taking so long for the archdiocese to get its own foundation going. Is there going to be a foundation at the archdiocesan level? Can parishes have their own foundations? Below we will explore these questions.

It is generally safe to begin with dictionary definitions. When referring to money, a foundation is commonly defined as a fund that is set up to maintain a college, hospital or some other charitable effort or to finance projects in research and education. In short, it is a fund established for a particular or specific purpose. Sometimes the words foundation and endowment are used interchangeably. Both sometimes refer to organizations that manage or administer such funds.

In our case, foundation will be used as the broader or more inclusive term; endowment will be identified as a smaller or particular portion of our foundation. In other words, the archdiocesan foundation will be the umbrella fund made up of many smaller endowments.

Using the dictionary approach, let us define the archdiocesan foundation as a pooling of many endowments for the purpose of funding those very specific purposes determined by the donors. For instance, let us suppose someone wished to endow (give a gift for the purpose of funding) the scholarships for gifted students at Shawe Memorial High School in Madison; or the drama department of Our Lady of Providence High School in Clarksville; or support of outreach to the poor in the Urban Cooperative in Indianapolis. Many

have inquired about the possibility of parish endowments to provide additional income for grade schools to keep the subsidy from the parish at a more manageable level. Greater financial stability for the school could be assured.

Further, the principal amount of money given is invested; it typically is not spent. Only the interest earned on that principal is used so that the endowment is permanent. For example, someone could give a gift of \$100,000 for the single specific purpose of maintaining the Cathedral of St. Peter and Paul. This could become an endowment for that purpose. As the money is invested by the board of directors of the foundation, the interest earned is then available to fund the maintenance of the cathedral church building.

The secret of this foundation is in the pooling of all the smaller endowments. In this way each receives the most favorable interest rate.

Those of you who have followed the Urban Ministry Study, the study of 21 parishes in the center or near center of Indianapolis, will recall that the recommendations from the study included the establishment of an archdiocesan foundation. Providing a new source of money, we could guarantee the presence of the church in the center city where in the past the church has closed so many institutions, both parishes and schools. The recommendation was very clear that the foundation be archdiocesan-wide and much broader than that particular need.

Having heard that recommendation, and having studied foundations from other dioceses, the archbishop has authorized the filing of documents for the establishment of an archdiocesan foundation; a foundation made up of endowments for specific purposes. The endowment funds will be pooled for investment purposes in accordance with the policies determined by the board of directors. Interest income as earned will be forwarded to those for whom that endowment was established. This foundation will be incorporated and kept totally separate from other archdiocesan funds. This independent corporation will be governed by a board of directors. More details of the foundation will be presented in the coming weeks.



COMMENTARY

No easy way out of making life decisions

by Dale Francis

Jesuit Father Richard McCormick recently gave an important talk to Catholic hospital administrators attending a seminar at St. John's University in New York. The topic was "Ethical Decision Making: The Burden of Uncertainty."

Catholic hospital administrators face the necessity of making ethical decisions often but many of the same questions they must face, all of us may eventually face. What Father McCormick, who now teaches moral theology at the University of Notre Dame, said to hospital administrators needs to be heard by us all.

There are many questions of life and



death that must be confronted by those in hospitals. These are terrible, wrenching questions and Father McCormick realized some may have come with the hope that he as a moral theologian would provide them with answers.

But Father McCormick said, "I am not here to relieve anyone of anguish. There is no relief available. Beware of ethicists bearing certainties. Steer away from the consoling but deceptive comfort of easy solutions."

He said this was a problem many Catholics had. They have been led to expect that when ethical and moral problems appear the priest can tell them what to do.

"We've trained Catholics not to take responsibility," Father McCormick said. "They should be encouraged to seek as much information as possible, but responsibility for the actual decision remains their own," he added.

I'm not certain Father McCormick is

right that the prevailing attitude of Catholics today is to expect that the priest will offer all of the answers. But I am certain he is right that we are required to be responsible for our own decisions.

We really have no choice. Let us consider the questions that are faced in hospitals, questions that eventually many of us will face. We have an advanced medical science that can sustain life of the desperately ill or injured beyond the point where not many years ago death would have intervened. This is a marvelous advance in which it is possible to bring recovery for those once certain to die. But it can continue the semblance of life when there is no hope of real life.

Pope Pius XII anticipated this dilemma decades ago when he said there was no requirement that patients be subjected to extraordinary means of treatment. This has been the general teaching of the Church.

While this is helpful, it does not provide an answer for those who must make the agonizing decisions. As medical science develops, what are extraordinary means of treatment? What in the past seemed extraordinary may by now have become merely ordinary.

As medical science extends life, the elderly may face illnesses that would in younger people bring recovery but for the very old might bring only long suffering and eventual death. What choice is to be made? The individual, the family, face an agonizing decision.

If someone you love remains in a coma after a long period of time with no sign of return to life, you face a terrible decision.



The semblance of life may be continued indefinitely, but is it always right to do this? It is an agonizing moral decision.

You might say the decision should be to continue life. But in the modern situation biological life may not be real life and, as Pope Pius XII emphasized, there is the right to choose death with dignity.

Father McCormick told the hospital administrators, "Don't see death as the ultimate enemy. Life is a basic good but not an absolute one." And death is not the enemy but the entrance to eternal life.

Time for the 'real stuff'

Summer brings in wedding explosion with new twists

by Antoinette Bosco

I'll remember the summer of '87 as the time of the revival of weddings. My tally to date is eight—eight couples permitting me to be among those giving witness to their lifelong pledge of love to each other.

Two of the weddings are indeed special. My daughter, Mary, was a bride May 30 and my son, Francis Xavier, is to be a groom Aug. 22, the day of his grandparents' wedding 62 years ago. Other weddings include friends, a former student, my youngest son's Army buddy, who was part of the family after their discharge, and a niece.

We are seeing somewhat of a wedding explosion today. Clergy of all denominations



are mentioning that it seems like old times—but with some major differences.

Almost all the couples they're seeing now are older, many past 30. A great many have lived together for a period of several months, sometimes several years.

Many couples come to the clergy on their own. A minister told me that when he was first starting out 40 years ago, the minister would be the one to call and make the wedding arrangements. "Now I don't see a mother usually until the wedding day," he said.

Ministers reveal that couples today come to them in utter seriousness. They know marriage is a big step, one requiring a permanent commitment. They are ready to pledge that kind of fidelity to their partners within the institution of marriage.

As a priest told me, these couples have had maybe a dozen years to taste single life. They've got good jobs and lots of opportunity for fun. But as they get older, the shine

wears off and they begin to feel a prevailing emptiness.

Somehow the jobs, the dates and the fun schedule remain activities—things people do. They are not the ingredients of substantive living. To be on that plane, we need love because we are made in the image of God. For most people, that means the one-to-one variety of love in marriage. And we need to co-create, best expressed in having children.

The need to pledge oneself to another in faithful love and the desire to have children are so basic that they cannot be suppressed forever.

One bride told me, she only knew her live-in boyfriend really loved her when he said that he wanted to marry her. When he was ready to stand beside her before witnesses and pledge his life to her forever, then she was sure that their relationship was not just temporary.

My daughter, on the eve of her wedding, spoke to me of what it was that brought her

to the decision to say "I do." It was reaching a point of trusting one another so deeply that she and Rick knew that nothing could separate them; it was time for the "real stuff," marriage.

When I watched my daughter speak her vows as though she were carving them in the stones of time and heard her husband say he would give her this ring "not to bound or to bind, but to bond forever," I felt their joy and their truth.

One other bonus comes with marriage—the extension of families. I have been blessed by gaining new and wonderful friends in the parents of my son-in-law and future daughter-in-law. These are people with whom I shall be sharing grandchildren, I hope.

We are more than new friends. We are the network that together will add strength to our children even as we launch them to carry on God's work in this world.

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Laity synod

Hearing out all sides on the issues is a good first step

by Fr. Eugene Henrick

As the time for October's international Synod of Bishops on the laity in Rome draws closer, the consultation undertaken to prepare for it seems to be producing a litany of concerns.

There are reports that many lay people feel their contributions to the church are not respected by the clergy. Some laity report a sense of "powerlessness," saying there is no way they can participate in the church's decision making to any significant degree.

In addition, a number of women feel discriminated against and working people complain that there is no tangible evidence that the jobs they do from 9 to 5 are respected by the church. Even some of those involved in the often heartbreaking job of creating a family feel their contribution is not valued by the church.

Other concerns expressed by laity include a call for greater emphasis on a spirituality that links prayer and work. There is a cry for more lay people to be canonized as saints, more reaching out to the hurt and alienated, more open dialogue between clergy and

laity, and greater attention to the issues of women and the use of altar girls.

As the results of the current consultations on the laity are seen, it becomes clear that these issues are only the tip of the iceberg in terms of lay concerns. But the question must be raised: By asking the laity to voice



their hopes and concerns, will the church end up with too many issues on its hands in October?

Would it be better to avoid the risk of disappointment, disillusionment and anger that might surface if many of these expectations go unheeded once the synod is concluded?

As I see it, in spite of the risks, the more issues that get on the table the better. I base this belief on a basic law of research.

Whenever a topic is researched, the first procedure is to learn all of its dimensions. The better the brainstorming that takes place, the deeper the understanding of the topic and the possibility of defining its most essential parts.

If the brainstorming process is cut short there is a risk that the topic will be handled superficially. This leads to a second-rate research project that lacks depth and is not comprehensive. Ultimately it does not appear to be professional.

No doubt some would like to short-circuit the consultation taking place for the laity synod. They see nothing but wars over lay and clergy turf, headaches and unrealistic expectations.

At the same time, if we in the church are to increase our understanding of how to work better together, there must be consultation aimed at bringing all the issues to the sur-

face. The expectations that are unrealistic will sooner or later disappear anyway because they lack depth.

Time will tell whether many or only a few issues get the attention they deserve at the synod. The important thing at the moment is a just process that hears all sides, allows dialogue to flourish and speaks to the professional in us.

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the criterion

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570
Price: \$12.00 per year
30¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
ISSN 0574-4350

Most Rev. Edward T. O'Meara
publisher

John F. Fink
editor-in-chief

Dennis R. Jones
general manager

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206

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TO THE EDITOR

Marian devotion

My wife and I wish to thank you for the article you wrote for *The Criterion* on June 5 concerning devotion to Mary.

We feel it is important that it be pointed out to Catholics that it was the intent of the Vatican Council II that we continue this devotion, as "in centuries past." So few people seem to be aware of this.

Coincidentally, I wrote a Letter to the Editor of *The Criterion* about this same time in which I, also, quoted the documents of Vatican II in regards to devotion to Mary. You stated it more ably, and I'm sure that more people read your article than read the letters to the editor. So thank you for doing what we wanted done. There's so much in the documents of Vatican II that no one seems to know about.

I hope that this article is one of many that you write explaining the documents, for example, what it says about the formation of conscience, abstinence, penance, etc. No one else is telling the people these things.

Winifer E. & Dorothy Moody
Indianapolis

Needy children

I write to you from Rome. From priests and Religious with whom I am meeting here, we have in New York the photos and family histories of more than 4,000 children in the Near East (repeat: four thousand children), some of them orphans who need food, clothing, school books, and medical care.

What does it cost to take care of a child overseas? In most cases, \$15 a month!

The priests and Religious ask me to find sponsors for these children.

"The child (or someone for the child) will

write to the sponsor, and the sponsor is free to write (and even visit) the child.

Every penny the sponsor gives for the child is used for that child, with nothing removed for "overhead."

What do we ask of your readers? Write to me and enclose your initial \$15 monthly check. I'll send you immediately the photo and family history of your own "adopted" child. (You may discontinue your sponsorship whenever you wish, of course.)

Msgr. John G. Nolan
Catholic Near East

1011 First Ave.
New York, N.Y. 10022

Full disclosure

I am writing in response to Msgr. Gerald Gettelfinger's June 19, 1987, column "Matters Temporal." Part III was entitled "Accountability: an act of justice." The first sentence stated: "Stewards of the church's financial and material resources are bound in justice to give an accounting of their stewardship." Msgr. was referring to parish annual reports. Is not the same statement true for the archdiocese? I am sure there are others, too, who would like to read a detailed income and expense sheet for the archdiocese—not a pie-shaped chart.

Msgr. Gettelfinger goes on to say, "Questions raised by an annual report and answers offered by those making it require a dialogue. Dialogue demands the willingness of both parties to be receptive." Parishes do an excellent job with this.

Can this be done on an archdiocesan level, too? Msgr. points out that the result will "strengthen the bond of unity." Full disclosure of archdiocesan funds could enable Catholics to greater "assume our mutual responsibilities," to use another phrase from the article.

All of this aside, I recently heard Msgr. Gettelfinger speak at my son's high school graduation from Providence. His speech was brilliant and filled with spiritual insight. Perhaps he would consider expanding his column to concern all temporal matters not just monetary ones.

I believe there is a great hunger to hear God's word and such a column would be well received.

New Albany

Virginia Winchell

Jews and Nazis

Thomas Walsh, in criticizing the church for its disinterest in the plight of the Jews [in Nazi Germany], stated, "This lack of leadership at a time when it was sorely needed should be a source of shame" ("To the editor," June 19 issue).

Mr. Walsh is correct. There was a lack of leadership. However, it was on the part of the British and American governments, not the Catholic Church.

Place yourself on the continent of Europe at that time. Every prelate, bishop and priest knew what had been happening not only in Russia but also in the Ukraine, Georgia, and Byelorussia. From the Carpathian mountains to the Arctic nothing but horror, planned starvation, millions murdered, and priests and nuns slaughtered by the thousands by the communists. They also knew that no one would come to their defense when their turn came up.

British and American bankers and industrialists such as Harriman, Harmer, Rockefeller and dozens of others were actually strengthening the hand of the monster. America was among the first to give diplomatic recognition to the thugs who stole the government of Russia and thus legitimate status was acquired to enhance their credit to borrow even more money to torment their citizenry.

Where was the only source of hope? Yes, Germany. The S.S. Waffen was a Pan-European army. The largest standing army in history at the time, it was composed even of Moslem and Hindu contingents.

There have been only two threats to communism, one physical and the other spiritual: the S.S. Waffen and the Vatican. The one is extinct, the other has been rendered harmless. That many if not most European bishops would welcome or at least fail to oppose the Nazis is hardly surprising.

The Vatican did not denounce the extermination of the Jews for the same reason the International Red Cross did not, nor the American press, nor the Jewish press, and for the simple reason that no one knew about it (which is curious since not only the Red Cross but also Allied and communist agents regularly entered and exited such war camps as Auschwitz to gather secret reports on the highly successful process of converting coal into gasoline, oil and rubber).

There are many reasons why the Vatican chose to remain silent amid reports of Nazi brutality. Recall the communist propaganda of bars of soap made from the bodies of Jews after W.W.II. Once again it was the communists who discovered atrocities in the camps they freed. The Allies found evidence of forced labor, dwindling food in the final days, and, most important, an epidemic of typhus.

Pope Pius XII wisely condemned the racist theory of Nazism but, like Benedict before him, recognized the realities of war on both sides.

It should be pointed out that in those days, Bolshevism and Zionism were regarded as almost one and the same. Marx, Engels, Trotsky and Lenin were Jews as were the heads of the various communist bureaucracies including the dreaded secret police. One might mention the trouble Lindberg and Father Coughlin got into by mentioning this. Many Europeans were not overly anxious to save them from the humiliation of forced labor. It is to the credit of Pius XII and many other Catholics who recognized that most Jews were innocent and deserving of the assistance these churchmen afforded them.

Mr. Walsh should learn from the science of hermeneutics not to be so rash in his judgments of the past. One must consider all the evidence, the reasoning, and events often withheld from today's generation.

Indianapolis

David Sims

point of view

The vocation of homemaking

by Shirley Vogler Meister

"Does your sister work?" asked the gentleman whose mother was a patient in the hospital.

The nurse responded, "You bet! She has a husband and children and..."

"I mean is she gainfully employed?" the man interrupted.

Vexed, the nurse paused in her patient's bloodwork and stared at the man, who sensed her exasperation with him. "I think a husband and children keep her gainfully employed, but, yes, to answer you full: she does both—she works outside the home, too."

The nurse continued the conversation about her sister while finishing her bloodwork, then proceeded to fill out a questionnaire for the man's mother. The form asked whether the woman was employed.

"No," was the elderly lady's response.

"Have you ever worked?" the nurse next asked, realizing immediately that she was guilty of the same demeaning question posed by the woman's son.

Questions like "Do you work?" or "What do you do?" are often touchy, not only to wives and mothers. Graduates who have not found employment immediately upon finishing school especially cringe when asked that. Persons who are in a work limbo between jobs, who can't find employment, or can't work for other reasons also find questions like that painful.

The woman replying "I'm a housewife" gets especially discouraged when the one asking what she does then responds to her

answer with a low-toned, deprecatory "oh—unless she adds to the family income through in-home employment. Author Christine Davidson's book "Staying Home Instead" (1986, D.C. Heath and Company) addresses the latter solution. The cover states that the book is "for those women who choose to stay home with children... a practical guide to being happy in the choice while surviving long enough financially to enjoy it."

Remembering the nurse's words, we must say, "You bet we women work!" Some choose to do so not only within the home but outside as well. Many don't have a choice but must work to make ends meet, thus adding the title of family supporter to the endless list of names earned by the housewife: cook, laundress, seamstress, educator, gardener, nurse, social secretary, correspondent, maid, chauffeur, beautician/barber, organizer, and decorator.

The status of housewife finally gained additional dignity (let's face it, gals!) when men began taking on more of the responsibilities at home, either because their wives were working outside the home or because male consciousness was raised to realize that the success of a home depends upon the cooperation of all those who enjoy it. For whatever reasons, the housewife—or, using the more generic term, homemaker—deserves dignity.

Is the homemaker "gainfully employed?" Again: "You bet!" When responsibilities in the home are met with an attitude of love, the rewards said include satisfaction and the returned affection and respect of those being loved in, via a special manner.

Homemaking is a vocation. Those who are adjuncts to homemaking—persons who work in day care centers or those who clean the homes of working mothers—are also following vocations. Although a role in the title of homemaker; all are indispensable.

Honor Privilege Tradition

Burial in a Catholic Cemetery is just that...

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A Privilege because the church gives with it the prayers desired by its faithful at the time of death.

A Tradition because a Christian death day is also "a dies natalis," a birthday into eternal life.

The Honor, Privilege, and Tradition of Catholic burial are certainly fitting because the cemetery is the church's waiting-room for the final resurrection in and through Christ: the gate of Heaven.

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What So Proudly We Hail

by Cynthia Dewes

The dog heads under the bed and the kids shriek. Mom plugs her ears. Granny's thoughts drift back to the year her boyfriend's Model-T backfired and scared the American Legion rifle squad into firing too soon. In the back yard, Dad swears softly as he sneaks up on a pouting Roman candle. Overhead can be seen the rocket's red glare.

It's the Fourth of July, back in the back in the back in the U.S.S.A. It's a time for honoring legends and creating new ones, a time for glossing over national failure and restoring national purpose. It's our country's family reunion, an occasion to remember shared past. And it's a time to eulogize fallen heroes (much as we wax nostalgic over great-grandpa Dugan and his homemade hootch, or the eccentric cousins on the Johnson side who voted Republican in 1936).

George Washington may have had wooden teeth, but he was a heck of a swell founding father. Tall, noble, a man of few words, he embodied the perfect transition from monarchy to republic. Maybe John Adams had more brains, and Thomas Jefferson was more inventive, but old George was clearly the best choice for First President.

Abe Lincoln was also the perfect man for his time, an unusual mix of levity and melancholy so suited to accompanying his nation through wrenching historical change. He was even taller than Washington. This may be more significant than we think: try to picture Stephen Douglas, "the little giant," brooding over the battlefield with as much dramatic presence as "the great emancipator."

We like to remember Teddy Roosevelt charging about, wielding a big political stick and letting his kid ride his pony through the

White House. We treasure the old stories about Calvin Coolidge's inspired frugality. We warm ourselves in the charming eloquence of FDR and JFK.

Our thoughts return to national pain experienced during the Civil War and the Great Depression. We think of our country's idealism, which carried us through WWII and John Wayne's movies. We also like to forget Vietnam and hostages held in the Middle East.

Like a family, Americans as a people experience success and failure, struggle and hope, division and reconciliation. They keep still about their black sheep, defend the indensible to outsiders, and view the world from the perspective of their own front yard. They win some and they lose some.

But the U.S. Constitution stands unique and still firm after 200 years of being chipped away from left and right. The balance of power is maintained, despite imperial presidents, self-serving congressmen and incompetent justices, who sometimes tip the scale.

Fifty states remain unified in allegiance and purpose. American coins continue to proclaim "In God We Trust." And, most of all, freedom still exists in the home of the brave.

check-it-out...

A home videocassette of Pope John Paul II reciting the rosary on June 6 in a special "Prayer for World Peace" from the Basilica of St. Mary Major in Rome will be released for sale in early July. The video features the pope's prayer, views of churches, shrines, congregations, choirs and religious art across the world, and an inspirational message from Mother Teresa. "Prayer for World Peace" profits will benefit the Catholic Media Foundation, an independent organization for the furthering of Catholic television programming. The video will be available from retail outlets or by writing: "Prayer for World Peace," P.O. Box 2150, Los Angeles, Calif. 90051.

St. Christopher Parish in Speedway will present its annual "Tops in Food" Festival Thursday through Saturday, July 23-24-25 on the parish grounds, West 16th St. and Lynhurst Drive. Advance ride tickets are 10/\$6, available until July 23 at 6 p.m. at the rectory (back door), 5301 W. 16th St. on Monday through Friday from 9 a.m. to 5 p.m.; or at Rosner Pharmacy, 16th and Main Sts.

vips...

Cynthia Dewes, an assistant editor with *The Criterion*, has been appointed by Superintendent of Public Instruction H. Dean Evans to the State Board of Special Education Appeals, effective immediately. As a member of the three-member board, she will consider all appeals from hearings in disputes involving the education of handicapped students in Indiana.



Mr. and Mrs. Donald E. Thomas of Richmond celebrated their 55th Wedding Anniversary on June 21 with a Mass at Holy Family Church, followed by a special dinner in the home they have shared all their married life. The Thomases were married in St. Gabriel Church, Connorsville. They have two daughters, Dr. Angelle of Washington, D.C., and Carolyn Hinson of Williamsburg, Ind. They also have six grandchildren and six great-grandchildren.



MISSION AWARENESS—Members of St. Leonard's Church, Terre Haute, participated in a tourney, July 2-6 and program on the missions. Shown (from left) are Heidi Riebe, whose uncle, Father Riebe is in Sudan; Father Edmund Gayso, pastor of St. Leonard's; Dorothy Muñoz; Father Mike Barton, who just returned from Sudan; Mrs. Carolyn Riebe, Father Riebe's mother; and Sister Demetria Smith from the Propagation of the Faith Office.

No
Ad
Game

Due to space limitations, the "Ad Game" which normally appears on this page was pulled...yanked...held...lifted...temporarily dropped. It will, however, resume in next week's *Criterion*. Meanwhile...

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✓ The Catholic Youth Organization board of directors recently elected Eleanor Kolbus as its 1987-88 president. She is the first woman to be elected president of the CYO governing board, of which she has been a member since 1982. Kolbus and her family belong to Holy Spirit Parish in Indianapolis. Other newly elected officers of the CYO board are Daniel T. DeFabis, vice president, and Janie Killion, secretary. New board members include: Charles B. Lauck, Dr. Edward J. Loughery, Suzanne Wells, Philip K. Hardwick and John J. Day.

✓ Cathedral High School has named Howard Renner as head boys basketball coach and Jim Williams as athletic director. Renner holds a B.S. from West Point, where he played basketball, and an M.S. from I.U. He was assistant coach at Carmel High School. Williams played basketball at Notre Dame, from which he received a B.S. He also

holds an M.S. from Xavier University. A member of the Cathedral staff since 1984, Williams served as head girls' basketball coach and tennis coach.

✓ Sisters of Charity Martina Marie Poirier of Indianapolis, and Mary Lea Mueller from Lawrenceburg, will celebrate 60 years in religion at their motherhouse in Mount St. Joseph, Ohio on Sunday, July 12. Sister Martina Marie has been a teacher and school administrator and is now in pastoral care at the motherhouse. Sister Mary Lea taught high school mathematics and college sociology and worked in development and affiliate organizations. She now resides at the motherhouse.



✓ Three Benedictine Sisters from Our Lady of Grace Convent will celebrate their 25th Jubilee of religious profession on Saturday, July 11. Sister Dolores Fritz, left, is a special education teacher; Sister Joann Hunt, center, is director of religious education at St. Christopher Parish, Speedway; and Sister Sharon Bierman, right, is formation director for the Beech Grove Benedictines.



A LIFE CONTINUES—Brenda Schacht (right) accepts the first award from the Matthew Debono Scholarship Fund from Manny and Sally Debono. Matt Debono died on June 15, 1986 from severe aplastic anemia. He had requested a scholarship fund to be established to assist others who had successfully undergone bone marrow transplants to continue their higher education. Miss Schacht, a native of Alexandria, will receive her bachelor's degree in microbiology this August and then use the \$1,000 award from Matt's scholarship fund to begin her studies in medicine. Miss Schacht successfully underwent bone marrow transplant at the Riley Hospital Bone Marrow Transplant Unit. The Debonos are members of St. Thomas Aquinas Parish in Indianapolis. (Photo by Kevin C. McDowell)

New associate director named

Franciscan Sister Catherine Schneider has been promoted to the position of associate director of the archdiocesan Office for Pastoral Councils, effective July 1, 1987. She has been administrative assistant to Providence Sister Kevin Törbe, director of the office, for the past two years.

The major work of the Pastoral Councils Office is formation and development of pastoral councils at the parish, deanery and archdiocesan levels. Sister Catherine will work closely with Sister Marie Kevin in council development, and in the Office's newly assigned responsibility of inaugurating an integrated approach to archdiocesan pastoral planning.

Sister Catherine previously served the archdiocese as a member of the Development Office staff, and as a staff member in the Archdiocesan Sesquicentennial Office. Formerly she taught elementary school and served as a pastoral associate in another diocese.



Sr. Catherine Schneider

St. Luke Bible School is fun

St. Luke's Church, Indianapolis, exposed 100 children to five days of religious education last week with its Summer Vacation Church School.

Bill Marks, seminarian from St. Meinrad, explained the symbols, taught the sign of the cross, and gave the kids a tour of the church. Scripture stories were read and prayer services were held. Playtime and snacks were included in the program.

On Thursday, the four-year-old to 4th grade students and their entire families were invited to a bag lunch picnic in the yard. And the new clown ministry was represented.

Eight clowns mingled with the children and their guests, shaking hands and passing out balloons. Nicki Wilson, alias Tutu the clown, coordinates the group, which includes Lucy Cahill, Shawn Edas, Andrew Hasbrook, Jim Matusin, Maureen Moynahan, Lisa Schmitz, and Kristen Wilson. Several of the students learned the art of clowning in an eighth grade elective course at St. Luke's School this spring.

Donna Bovitz provided guitar music during the picnic lunch. About 50 teachers and helpers assisted with the church school program.



CLOWN MINISTRY—A picnic during St. Luke's Summer Vacation Church School is an opportunity for the new clown ministry. Involved are (front row, from left) Lucy Cahill, Lisa Schmitz, Kristen Wilson, Shawn Edas, with Donna Bovitz playing the guitar; (back row) Nicki Wilson, Andrew Hasbrook, Maureen Moynahan, and Jim Matusin. (Photo by Margaret Nelson)



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Fr. Basil Pennington teaches centering prayer at two Indy locations

by Margaret Nelson

Seventy people spent Sunday evening at St. Joan of Arc Church learning an ancient prayer method from Trappist Father Basil Pennington. Fifty attended his weekend retreat on Centering Prayer at the Beech Grove Benedictine Center. The priest's visit was sponsored by The Hermitage, an ecumenical retreat center for spiritual formation.

Father Pennington noted, "God's favorite dwelling place is in you and in me... deep within us. But we're everywhere else." He added, "If we go to the center of our being where he dwells, we'll have all the strength we need to refresh us, to renew us."

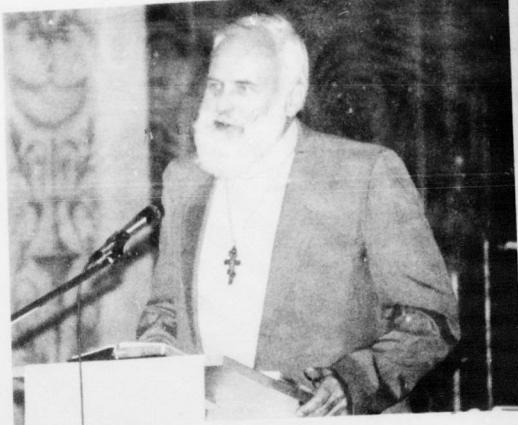
The Trappist explained that in 1971 Pope Paul VI asked the monks to re-find and teach the 1,600-year-old Benedictine prayer that had been used through the centuries. He revealed that "the greatest teacher of prayer, Thomas Merton, gave it the name 'centering prayer.'"

Father Pennington then detailed how to

"come home to dwell with God." It was recommended that the participant find a quiet place to sit relaxed. Then he said, "The Lord will refresh you physically as well as psychologically and spiritually. In love, we want God. Center all attention and desire on him."

Then the person engaging in the prayer is asked to find a single, simple word that expresses something meaningful to help center on God. This prayer word should be repeated gently and silently whenever distractions come, to help concentrate on God's presence within. When the prayer comes to a close, it is recommended that the Our Father be said slowly and thoughtfully.

Centering prayer does not have goals. Father Pennington urged, "Let the Lord lead you through the way he wants you to go." He explained that the contemplative is "another level of consciousness... There is no way it can be rationally judged in itself, only by its fruits." He added that others often notice changes in attitude and action before the person who is praying becomes aware of them.



Trappist Father Basil Pennington

Father Pennington recommended 20 minute prayer sessions, two times a day. He suggested a minimum trial period of one month. And he said that prayer centering is enhanced by reading the scriptures regularly.

The Trappist monk has written "O Holy

Mountain," "Centering Prayer," and "A Place Apart," among many others. His biography of his friend, Thomas Merton, will be published this fall.

Proceeds from the Sunday night presentation helped Food For the Poor, Inc., which feeds 14,000 Haitian children every day.



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A supplement to Catholic newspapers published with grant assistance from Catholic Church Extension Society by the National Catholic News Service, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. All contents copyright © 1987 by NC News Service.

Secret formula for relating to teens

by Fr. Lawrence E. Mick

Early in my work as an ordained minister I was asked why I seemed to relate easily to children and teens. A little surprised, I didn't know how to answer. I wasn't aware that I did anything different from others. So I began to watch and listen more carefully to how other adults around me related to youth.

What I noticed was that many adults tend to treat young people as if they are different from adults and as if there are different rules for relating to them.

Often they treat teen-agers as a problem to be handled, a group to be managed, or more positively, as great potential to be shaped and molded.

That's how I discovered my "secret formula" for relating to young people, whether children, or teens, or young adults: Treat people as people. It is as simple and as complex as that.

Because people are complex and different, dealing with them always is complex. It requires attention to each individual, respect for the opinions of each and a willingness to accept each person as unique. The "secret" is that the same rules apply to both adults and young people.

Implementing that formula in our parish meant that when parish lectors and communion distributors were needed, we asked teens on the same basis as adults. When we started a youth ministry, we established a youth ministry board of adults and teens to guide our efforts. When we vote for parish council members or on other parish issues, all those who are confirmed can vote, regardless of their age. When I talk to young people, whether age 8 or 15 or 22, I try to give them the same respect and attention that I give to any other person.

The other side of this coin is that we also expect from youth the same kind of response as from older people: responsibility, mutual respect, selflessness.

Youths don't always measure up to these expectations, but neither do their elders. From each we ask a response according to ability and interest. In doing so we invite each person, of whatever age, to grow in maturity and faith.

I have found that young people often are eager to respond once they have been asked to contribute and once it is clear that their contribution will be valued and respected. I also find that inviting youths to become involved in parish ministries helps even those not directly involved to gain a greater sense of belonging to the church.

I remember Jackie, who began to be a lector at Sunday Mass as a sixth-grader. She needed a small stool to stand tall enough to be seen over the pulpit, but she was an excellent lector with her enthusiasm and the clarity of her proclamation. And I remember Chuck, who often went out of his way to help fellow students or older neighbors. When he entered high school, this rather shy young man accepted his father's challenge to get to know every student in the school (1,000 plus) before he graduated. He spread a bit of joy wherever he went and ended up one of the most popular students.

I think, too, of Tim, a young man who finished flight school and then wrote to ask if I knew of any missionary groups who needed the services of a pilot for a few years. And I think of Dottie, who finished college and then went to Texas to work as a volunteer.

(See YOUTH, page 13)



Job that calls for creative loafing

by Debbie Landreghn

The night before their wedding, David and Mary McKenzie chaperoned a youth dance. Not your normal prewedding fare, to be sure, but all part of a youth minister's daily work. "Being available to youth means going where the kids are, where the action is," said David, 36, an 11-year veteran of the youth department in the Archdiocese of Philadelphia, Pa.

As director of the community service corps for 41 high schools in the archdiocese, David's responsibilities take up a chunk of a normal workday. But his work goes beyond planning activities and programs, he said. His is also a ministry to be present to youth in ways that defy time clocks. Spending time with youth, "being visible, being willing to waste time with kids," is how David describes this. He also calls it "creative loafing."

That can mean staying late at the office to counsel youths after school, or casually dropping in to senior week parties.

"Creative loafing" can also wreak havoc in personal life without a supportive family, David said.

"David is never on time for dinner," said his wife, Mary, adding, "Thank God for the microwave!"

"My wife is really great," David said. "We met through the youth department so this has kind of become a way of life for us." Mary McKenzie said the key is "being prepared" and flexible.

Ted Porter, 26, thought he would have more time with his bride, Judy, when she left her grueling job as a restaurant manager two years ago to become a full-time parish youth minister.

Not so. Sundays were youth meetings and special activities. Week nights brought Bible studies and various classes. And on weekends, there were retreats and outings. "From the first, Ted came to everything just so he could be with me," said Judy, 26. "Now he's involved as much as I am!"

"You've got to make allowances in your home life," Judy said of her responsibilities as youth minister at Holy Trinity Parish in Dallas, Texas.

While the couple has adjusted to phone calls around dinner time, visitors who drop in and overnight guests, they soon realized the importance of establishing ground rules to ensure some time alone.

Youth ministers soon discover that being available to youth involves more than open houses and passing out the home phone number. It means opening themselves to young people and their lives to public scrutiny.

Judy laughed as she recalled the questions her pregnancy caused within the parish youth group.

"I got some questions about getting pregnant, about sex during pregnancy—the kinds of questions the kids couldn't or wouldn't ask their parents," she related.

While her husband's initial response to the questions was to blush, "I just answered them," she added. "It embarrasses him if they ask him, but he always answers."

David said that working with young people "keeps you honest." One becomes a role model and this "follows through with everything." But, he recalls, he "picked up a lot from the role models" in his own life. "Youth challenge you" to be an example, observed Judy. "And they call you on inconsistencies."

So it is important to be consistent, she continued. Youth ministry is "not just fun and games. You have to live what you teach."

This Week in Focus

What sort of availability to teen-agers is needed in youth ministry? Debbie Landreghn raises this question in an article for this week's Today's Faith. Youth ministry certainly isn't a routine job with set hours, she discovers in interviews with two youth ministers and their spouses. Landreghn is a free-lance author in the Philadelphia area.

Father Lawrence Mick talks about his "secret formula" for working successfully with youths. Treat them as people. Treating youths as people worthy of respect and dignity encourages them to take responsibility in the parish as well, he says. Father Mick is pastor of St. Patrick's Church, Glynnwood, Ohio.

Being available to young people is a key to providing religious education on both the home front and in the parish, writes Katharine Bird. Laura Meagher, a religious educator in Hockessin, Del., tells Bird a story to illustrate how parents can talk about faith with youths. Bird is associate editor of the NC Religious Education Package.

Father John Castolot points out that the centurion in the gospels who dropped everything to get help for his sick servant provides an invaluable lesson on the servant's value as a person. It is a lesson that can be applied by parents and youth ministers, the scripture scholar writes.

Youth need presence

by Katharine Bird

A key to the religious education of young people lies in the availability of adults to them, at home and in parishes.

On the home front, much valuable religious education gets accomplished between parent and child during what religious educator Laura Meagher calls "planned hanging-out-in-the-kitchen time." During such informal occasions children are likely to raise questions they are struggling with and issues that bother them, she said. Meagher is the director of religious education at St. Mary of the Assumption Parish in Hockessin, Del.

Of course, in a parish setting, especially during the teen years, the availability of a minister who relates easily to youths can make a big difference.

A young Midwesterner I'll call Pamela Scott has fond memories of what she learned while serving on a parish youth committee as a teen-ager. Its priest-moderator asked her to help him inject some life into the committee. Though already enrolled in a Catholic high school, she agreed, partly because she liked the young priest's manner and partly because she thought it would be a valuable supplement to her formal religion classes.

To illustrate how parents can dis-

cuss religious topics with youths at home, Meagher tells a story about a college age youth who was running into difficulties finding a summer job.

Irritably, he complained to his mother that "illegal aliens were getting all the jobs." He added that they "were not entitled to the jobs because they were not born here."

His mother responded by asking, "Did you ever hear that the earth belongs to all the world's people—not just to you?"

The exchange that ensued led mother and son into an extensive discussion of the needs of immigrants and the U.S. immigration bill, about God's design for the world and our responsibility toward others less fortunate.

"The conversation didn't change the son's mind but it set him thinking and it might have broadened his view," Meagher said.

For Scott, working on the youth committee gave the teen-agers as well as the priest an opportunity to get to know each other in a new, more relaxed way. Their meetings became "time out" from the highly structured and competitive life of school and home where roles were clearly defined between leaders and followers, between adults and youths.

The committee met to talk about the Bible and how it might relate to life, for



liturgies and to plan "fun-type activities," she reported. These included an afternoon canoe trip, an overnight retreat and a weekend camping trip on the shores of Lake Michigan. Group activities stressed cooperation, not competition, she recalled. For instance, in

one "game"—a treasure hunt—the teens cooperated with each other and the priest in pursuing clues.

There were no winners and the aim of the game, she said, was to reinforce the Christian belief that "we help each other to reach our goals."



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The Bible and Us

Jesus made a point of being available

by Fr. John J. Castello

When you stop to think about it, the concern shown in the Gospel by the centurion who dropped everything in order to find Jesus and obtain help for a sick servant is quite remarkable (Luke 7:2). After all, the centurion might have simply brought the servant's illness to the attention of his unit's medics—if there were any—and then looked around for a replacement.

Jesus, upon hearing the centurion's story, also "dropped everything" and said: "I shall come and cure him" (Matthew 8:7).

Here are two busy people, each rather prominent in his field, making themselves immediately and unselfishly available to a servant. Matthew calls the servant a "serving boy," someone, perhaps, who might have been ordered around.

The incident reveals a great deal about Jesus and the officer. But it is interesting to reflect on what their attention meant to the stricken young man. In all likelihood, he did not have a very good self-image.

But imagine how the unexpected attention improved that. Now he was not just a tool to be used; he was a person for whom important people inconvenienced themselves!

Young people, whatever their strengths and weaknesses, all share a basic insecurity, an uncertainty even of their own identity. In this crucial transition from childhood to adulthood, they are desperately in need of affirmation, of positive assurance that they are worthwhile, respected, loved.

They have to know that people really care and are available to them whenever they need help, assurance or just a sympathetic ear.

It is a mistake to presume that youths realize there are people available to support and help them. A major factor in their insecurity is precisely not knowing this. It has to be demonstrated.

That is why Jesus consistently took the initiative in reaching out to people—to those who were uncertain or disadvantaged. Because Jesus did, people felt confi-

dent, in turn, that they could approach him without fear of being ignored or rebuffed.

When officious disciples tried to stop little children from "pestering" Jesus, he "called for the children" (Luke 18:16), thus delighting them and letting them know that they were important people.

Such availability always has been a hallmark of Jesus' followers. Christians take the initiative in reaching out to others, whatever the inconvenience.

There is no need to rehearse here all the tiring travels, hardships, heartbreaks that St. Paul endured to bring Christ's love into human lives. His converts must have found his selfless devotion to them very encouraging. It must have made them feel very worthwhile indeed.

When Paul was away from his people, he longed for them, not just as a group but as individuals. Thus we hear him say: "God himself can testify how much I long for each of you!" (Philippians 1:8).

And as a visible reminder of his concern, Paul sent a personal representative to the people. He wrote: "I hope, in the Lord to send Timothy to you very soon... I have no one quite like him for genuine interest in whatever concerns you" (Philippians 2:19-20).

We help people to live worthwhile lives by convincing them that they are personally worthwhile, lovable and really loved. This is a Christian and a human enterprise which outweighs all considerations of personal sacrifice on our part.

Education Brief

Secret to strong self-image is knowing the love of Jesus

Jesus looks with love upon every human being... My wish for each of you is that you may discover this look of Christ and experience it. I think that it will happen when you need it most... When everything would make us doubt ourselves and the meaning of our life, then this look of Christ, the awareness of the love that in him has shown itself more powerful than any evil and destruction, this awareness enables us to survive.

Pope John Paul II in his 1985 apostolic letter to the world's youth

What kind of a conversation can adults and teens hope to have about Jesus?

Some people experience pangs of apprehension and nervousness when it comes to speaking openly with teen-agers about the role of Jesus in life today. They fear, perhaps, that the teen-agers will regard them as "too religious." Or they doubt their ability to carry on such a conversation well.

Jesus may be at the center of Christian faith. But when should he be introduced as a topic of conversation among teens?

It is interesting to note that wherever Pope John Paul II goes on his world pilgrimages, he introduces Jesus as the topic of conversation when he is with teen-agers. How does he do this?

In 1985 the pope wrote a letter to the youth of the world. In it he meditated at length on the encounter between a young man and Jesus in the Gospels. The young man, who had many possessions, had come to Jesus to ask how to attain eternal life (Mark 10:17-31).

All the words of this gospel story are important for young people, the pope said. "One can say that these words contain a particularly profound truth about man in general and, above all, the truth about youth."

At one point, the pope expressed this wish for youth: that they would one day experience what the gospel story about the young man means "when it

says: 'Jesus, looking upon him, loved him.' " This "loving look of Christ contains, as it were, a summary and synthesis of the entire good news," he added.

This "look" of Jesus is revealing. It is a look that affirms the human person in a way that only Jesus Christ can do, said the pope. "Only he 'knows what is in every man.' He knows man's weakness, but he also and above all knows his dignity."

People need this look of love by Jesus, Pope John Paul told the world's youth. People need to know that they are loved, "loved eternally and chosen from eternity."

Moreover, he added, this look of love, and the awareness it brings that one is loved, "becomes a solid support for our whole human existence."

What Do You Think?

- Father Lawrence Mick talks about his "secret formula" for relationships between youth ministers and the youth they serve. What is his formula?
- What is the "creative loofing" discussed in Debbie Landrean's article?
- Both Debbie Landrean and Katharine Bird talk about the importance of being available to youths. What does this availability accomplish? What are some ways it occurs?
- In Father John Castello's article, what valuable lesson did the centurion's sick servant pick up from the way his master treated him? What lesson is there in this story for people today?

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Food for Thought

Everyone who nurtures teen-agers—parents, teachers, ministers, friends and even adolescents themselves—can feel pushed to their limit and in need of help, writes Richard Parsons in "Adolescents in Turmoil, Parents Under Stress: A Pastoral Ministry Primer." "It is within this helping context that everyone involved formally and informally as youth ministers plays such an essential role," Parsons says. Anyone who cares for teen-agers needs both knowledge and skills, he says. Drawing on stories from his counseling practice, he provides parents and youth ministers with practical information about adolescents and tips for working with them. The teen years should be seen neither through rose-colored glasses nor through the eyes of despair and hopelessness, he says. Instead adolescence should be seen as "a challenge to be understood and assertively met." Some of his topics: sexuality, drugs and drug abuse, communications, loneliness, school and suicide. (Paulist Press, 997 MacArthur Blvd., Mahwah, N.J. 07430. 1987. Paperback, \$7.95.)



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Children's Story Hour Dominic Savio was a youthful saint

by Janaan Manternach

Dominic Savio was born in 1842 in a small town near the large Italian city of Turin. Both his parents worked to support their 10 children.

Dominic's father, Carlo, worked as a blacksmith, shaping metal into things like horseshoes and keys. His mother, Birgitta, was a seamstress.

As a boy, Dominic helped his parents at home and in the blacksmith shop. He learned from them how Catholics live and pray.

Dominic was a strong child. He walked to and from the country school five miles from home. After school he did chores for his parents and then his homework before playing.

When Dominic graduated from the country school, his father took him to Turin to meet a famous priest, Don Bosco, who directed the Turin Oratory, one of the best schools in Italy. He admitted Dominic as a student. Don Bosco today is remembered as St. John Bosco.

Dominic and Don Bosco became close friends. Dominic could talk over any problem with this understanding priest and Don Bosco challenged his young friend to grow. He encouraged Dominic to be friendly and helpful to everyone.

Dominic made friends easily. His cheerfulness attracted the other students to him. He had a gift for understanding their problems and cheering

them up when they were not feeling good about themselves.

Dominic's classmates admired him because he was honest and brave. He wouldn't lie, cheat or steal. He was a peacemaker, stopping many arguments and fights.

He stood up to bigger boys who tried to bully him and his friends. There were many teen-age gangs in Turin. They tried to force Dominic and his friends to join them in stealing and hurting innocent people. He never gave in to their threats.

Dominic organized his friends into a group that would try to do as much good as the gangs were doing evil. He chose Mary as their patroness. Members promised to be helpful, to pray and to become leaders in sports, studies and Catholic living.

Dominic's concern for others reached outside the school, too. He went with Don Bosco to visit the sick and poor. When he was 15, he became very sick, perhaps with tuberculosis. Don Bosco decided Dominic should go home until he recovered and became strong again.

But Dominic never returned to the Oratory. He died at home a short time later.

Not long after Dominic died, Don Bosco wrote a biography of his young friend. Pope Pius X in 1914 called Dominic a model for young people. In 1954, Pope Pius XII canonized Dominic a saint. St. Dominic Savio's feast is March 9.



What Do You Think?

What was it about Dominic Savio that attracted his classmates to him? What did he do with his friends to help improve his town?

Children's Reading Corner

Perhaps what is deepest in young people is longing. They yearn for what already exists, as well as what one day might come about for them. In the book, "Nineteen Hats, Ten Teacups, an Empty Birdcage and the Art of Longing," by Cooper Edens, longing is presented as a desirable quality. Visually and poetically, the words and pictures of the book take readers into the experience of "longing." This is an easy book to read because it is simple and appeals to the imagination. (The Green Tiger Press, San Diego, Calif. 92101. 1986. Paperback, \$8.95.)

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the sunday Readings

14TH SUNDAY IN ORDINARY TIME

by Richard Cain

Zechariah 9:9-10
Psalm 145
Romans 8:9, 11-13
Matthew 11:25-30

JULY 5, 1987

What is power?

It is natural to think of power in terms of strength, commands, demonstrations of force. But what often lies behind this arrogant kind of power is insecurity—the fear of powerlessness. As this Sunday's readings point out, true power reveals itself in gentleness and mercy.

Youth are hidden pool of needed talent

(Continued from page 9)

under the auspices of the Texas Catholic Conference in a poverty-stricken town.

I think also of several young people who have shared their musical talents with their parishes, both on a weekly basis and for special occasions. Students like Kim, who began to play the organ for our children's Masses in eighth grade and now plays regularly on Sundays; and Steve, who began playing in grade school and is now one of the best organists in the area; and the high school students who, once invited, enthusiastically combined organ, guitar, trumpet, flute and voice to make Christmas and Easter sound simply wonderful.

These and thousands of others have much to contribute to the church and to society at large. They have needs, too, as we all do. As Pope John Paul II often indicates, it is vital to try to meet their needs and encourage their talents.

Youths are people, after all—people with a lot to offer.

My Journey to God Fourth of July

On the Fourth of July,
We're grateful, O Lord,
for these, thy blessings:

Blossoms of light
dazzling the night,
booming and snapping
in peaceful displays—
seen within miles,
kindling smiles,
looking like giant
sky-flower bouquets.
Viewers beam awe;
a few might withdraw
when noises ring louder
than ear drums can bear.
Strangers and neighbors
chat with good humor
like happy bees buzzing
in warm summer air.
A Spirit of Freedom
grows in these gardens
in cities and towns
where fireworks flame—
a freedom like honey,
a sweet testimony
to holiday leisure
in liberty's name.

—Shirley Vogler Meister

(Meister is a member of Christ the King parish in Indianapolis.)

Send your prayers to: My Journey to God, P.O. Box 1717, Indpls., IN 46206.

The first reading is from the second part of the book of the prophet Zechariah (Chapters 9-14). This part was written some time after Alexander the Great took control of Palestine in 333 B.C.

Alexander's rapid conquest of much of the known world reminded the prophet of what God could and would do when the time came for the Messiah to establish his kingdom. The prophet saw in these events a sign of the end times when there would be a climactic battle between God and the forces of evil. After these forces were destroyed, the Messiah would set up his kingdom of peace and justice.

The two short verses that make up the reading describe the entrance of the Messiah king into Jerusalem. The shouts of rejoicing echo the time when Solomon was made king (1 Kings 1:40). This is the prophet's way of indicating that the kingdom of the Messiah would be like the time of Israel's glory during the peaceful and prosperous reign of King Solomon.

The verses also describe the Messiah riding into Jerusalem on a donkey. In ancient Israel a king signaled his intent by the kind of animal he rode. When leading a battle, the king rode a horse. During peaceful times or to show peaceful intent, the king would ride a donkey.

The sense here is that the Messiah's rule would be so strong that he would not need to use the force of battle to keep peace. His rule would be just and merciful.

The extent of his kingdom is given as being from the Mediterranean sea to the Persian Gulf (the Eastern Sea) and from the Euphrates River to the lands of southwestern Europe. At that time, this was the same as saying the Messiah's kingdom would be over the whole world.

In the gospel reading, Jesus describes his reign in a way that echoes the first reading. It is a kingdom revealed to the "little people"—children, the poor, the oppressed—yet hidden from the high and mighty. It is hidden from them only because they in their false wisdom don't know where to look.

It is a kingdom revealed only by the Son whose self-proclaimed mission is service and obedience to the Father's will. It is the kingdom of the Suffering Servant, the Son of Man, who takes on the suffering of humanity in order to free humanity from the grip of sin and death.

The last part of the reading is like a battle cry or a recruiting poster for the new kingdom of the Messiah. But how different it is from the cries and posters of worldly powers. It is a cry of gentleness and comfort. It is a recruitment to find rest.

The second reading is from Paul's Letter to the Romans. It is a continuation of last week's reading which dealt with the meaning of baptism. In this passage, Paul drew a distinction between the flesh and the spirit. But this does not refer to the distinction between body and soul, matter and spirit which is a distinction foreign to the gospel.

Rather Paul was trying to get at this idea of the kingdom. When we live our lives on our own, in ignorance or opposition to Jesus, then we are living according to the flesh. But when we live our lives in a way that is open to Jesus and that tries to imitate him, then we are living according to the spirit.

Living in the spirit is gradually surrendering to the kingdom of the Mes-

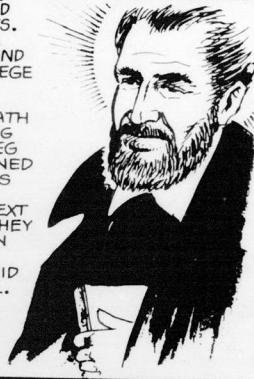
the Saints *by Luke*

ST. BERNARDINE WAS BORN IN CARPI, ITALY, IN 1580. HE BECAME A LAWYER, AND AT 34, JOINED THE JESUITS.

HE DID PASTORAL WORK IN NAPLES FOR 10 YEARS AND THEN WENT TO THE COLLEGE AT LECCE, EVENTUALLY BECOMING RECTOR.

JUST BEFORE HIS DEATH IN 1616, BLOOD EMERGING FROM AN UNHEALED LEG WOUND HE HAD SUSTAINED SIX YEARS EARLIER WAS COLLECTED IN VIALS. WITNESSES OVER THE NEXT 250 YEARS TESTIFIED THEY HAD SEEN THE BLOOD IN THESE VIALS, WHICH REMAINED IN A RED LIQUID STATE, BUBBLE AND BOIL.

BERNARDINE WAS CANONIZED IN 1947 BY POPE PIUS XII. HIS FEAST IS JULY 3.



siah. It is a quiet surrender to the power of love which gently knocks and waits in the center of each of our beings. It is a power so gentle that it can easily be missed. Yet it is the

power that comes from the most powerful being in the universe. And it is a power this being wants to share with each of us. Arnold Schwartzenneger, move over.

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Question Corner

Query on godparent

by Fr. John Dietzen

Q When my daughter was born four years ago we chose my sister and her husband as godparents. Since then, they have divorced and my daughter no longer has a godfather, at least anyone who cares for her. I would like my brother to be her godfather. Is it possible to change a godparent? (Texas)

A Baptismal godparents are a matter of permanent record and cannot be changed in the formal way you suggest.

This does not preclude, however, your brother becoming in fact what he may not be on the official records, a strong support for you as parents and for your daughter in helping her to grow into a good Catholic Christian woman.

I think it is commendable that you take this responsibility seriously and, as I assume from your letter, that your brother is willing to accept the obligations normally fulfilled by a godfather.

He might fill these responsibilities in many ways, through staying in close touch with her and talking with her on occasion about her faith, giving gifts at appropriate times and, of course, keeping her in his prayers.

You might discover a special place your brother

might take in the celebration of her first Communion, for example. He also might be her sponsor at confirmation when that time comes some years from now.

As I said, your concern is admirable. Perhaps more parents whose baptismal sponsors are unable or unwilling to fulfill their responsibilities should follow your example.

Q Is it permissible to have a funeral parlor service by a priest or graveside prayers instead of a Mass? We do not have a family and friends have dwindled by death or moving.

We are far from others due to relocation in a senior development. We're talking about it and want to make things as easy as possible for others. We feel a Mass can be said later.

Also, must we be buried in a Catholic cemetery or is another one acceptable? (New Jersey)

A All the possibilities you suggest or ask about are possible.

No Mass is required at the actual funeral rite. I do have a couple of thoughts for you to reflect on.

You said you have no friends or family. The fact is you do have a faith family and community right there, your parish.

Perhaps you have not been as close to it as you

were to the parish at home, but it is your religious family now, and I'm sure the priest and the people there would want to share in the Eucharist and prayers at the time of your death.

Also, through such a Catholic funeral, with the celebration of Mass and other rites, you give a witness of your faith to your friends. Perhaps not many of them would be able to be present at the ceremony, but they would still know about it and what it means to you.

Don't quickly pass it by.

(A free brochure on confession with serious sin and other questions about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill., 61701. (Questions for this column should be sent to Father Dietzen at the same address.)

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Family Talk Feelings about divorce

by Dr. James and Mary Kenny

Dear Dr. Kenny: My husband and I are in the process of divorcing. We have three children, ages 5 to 11. I'm sure they are upset, but I honestly don't know how they feel. What can their father and I do to help them through this difficult period for all of us and to make the divorce easier on them?—New Jersey

Answer: Children have many feelings about divorce, and all children feel differently. There is no single way a child should feel. Each child has a right to his or her own feelings. Say to your child, "Tell me how you feel."

It's all right to feel sad. Many children feel very depressed about losing a parent and forthcoming changes in the family.

It's all right to feel mad. One young man said to his mother: "I hate you. You're so selfish. You won't let dad stay with us." Then he hit her. The angry feelings are understandable. The angry behavior, the hitting, calls for discipline. Feelings may need to be expressed, but they are not an excuse for misbehavior.

It's all right to feel scared. Children may have nightmares and even daytime attacks of panic. Their whole life is changing, and they may need some practical reassuring.

It's all right to feel confused. As one young girl said: "I don't know what I want; I don't know nuthin' anymore." Feeling mixed up is normal, but it should not be allowed to affect schoolwork or other important life areas.

It's all right to have hope. Many children wish and dream that their parents will reunite. Parents should not falsely encourage these feelings, but there is no need at this time to discourage them either.

It's all right to feel guilty. Children often feel at the center of the world, as if their every action has great significance. Consequently, when their parents split, some children may feel it is due to something they did or failed to do. The feeling of guilt is normal, but children should be reminded that parents are divorcing for reasons of their own, which usually have little to do with the children.

It's all right to worry what others are thinking. One girl felt everyone in school was talking about her parents' divorce.

These are the more common feelings. They are a normal state in adjusting to the divorce.

Here are a few suggestions for divorcing parents who wish to ease the stress on their children.

Children have the right to their own feelings about the divorce. Parents should listen and accept them, without telling the child his feelings are wrong or mistaken.

Children have a right to the truth. They want to know why their parents are divorcing. Tell them, in a way appropriate to their age. They understand how good friendships can go sour.

Children have the right to avoid a choice between living with father or mother. Parents should not force or press them to choose. Some children are devastated by such a choice.

Children have the right to choose, if they want, and to make their wish known. Usually, at age 14, the court will honor their wish. But even younger, parents and court should take the children's wishes into consideration as they make post-divorce plans.

Divorce is not easy on anyone and certainly not on the children. Don't assume because a child is quiet that all is well. Instead, encourage your children to express their feelings and treat their feelings and wishes with sensitivity.

What's Happening

St. Vincent's monthly calendar of healthful events.

Mindquest

Mindquest is a summer enrichment program for pre-school through 8th grade. Focus is on developmental, remedial and enrichment, problem solving and learning strategies. On-site and field trip experiences all emphasize the uniqueness of the individual child.
Fee: \$100
Call: 872-4200

Parent Enrichment Seminar

4-session course helps parents develop communication skills, self-discipline, responsibility and good judgment in children.
Fee: \$55 per couple
\$30 per single
Call: 872-4200

Sun and Skin: The Myths and Facts

A dermatologist leads a discussion and slide presentation on the effects of the sun upon the skin. Topics of discussion include potential damages of the sun on the skin, use of sun screens, tanning beds and the latest anti-aging techniques. After the seminar, Dr. Shidner will be available to administer complimentary skin tests and skin cancer screening for those who wish to take advantage of this special opportunity.

July 14
7-8:30 pm
Fee: \$5
Call: 846-7037

Career Woman to Mom: The Transition

This workshop offers practical suggestions to aid in coping with the working woman to homemaker transition experience.
July 30 and August 6
7:00-9:00 pm
Fee: \$15
Call: 846-7037

Wellness Assessment

This assessment consists of a biofeedback stress assessment, a complete fitness evaluation and a computerized health risk profile. Results are reviewed with you in a 60-minute follow-up session. Optional blood composition profile is available upon request for an additional fee.

July 10 and 24
Call: 846-7037

Management Skills Refresher: Coaching and Counseling

Included in this program: the importance of feedback, constructive criticism, positive feedback with a positive impact and dealing with problem employees through coaching and counseling.

July 17
1:00-4:40 pm
Fee: \$40
Call: 871-2916

Get It Write! A Workshop on Written Communication Skills

This program is designed to improve your written communication skills in preparing memos, letters, reports and proposals.

July 29
1:30-3:30 pm
Fee: \$25
Call: 871-2916

Impotence Education Group

The monthly meeting of the Impotence Education Group will take place on July 15, 7:00 pm in St. Vincent Hospital's Schaefer Rooms B and C. Partners are welcome and encouraged to attend. For information and registration please call 871-3399.

July 15
7:00 pm
Call: 871-3399

Eating Disorders Support Group

Anorexia Nervosa and Bulimia are extremely widespread eating disorders that, if not recognized and treated successfully, can lead to life-long problems and, in extreme cases, even death. Individuals interested in learning more about these disorders are invited to attend this free program.

Medical professionals present different issues concerning eating disorders at regular monthly meetings of the support group. Meetings are held at St. Vincent Carmel Hospital on the third Tuesday of the month at 7:30 pm.

July 21
7:30 pm
No fee
Call: 573-7200



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Vatican Letter

Italian elections are a three-ring circus

by Agostino Bono

Italy's June election campaign was like a three-ring circus searching for performers to attract voter attention. The reason: there were no substantial national issues to stir voter passions and the press and the politicians had to manufacture some around personalities. Placed in the center ring at different times during the campaign were the Italian bishops, soccer stars and "Cicciolina," dubbed the "pornodiva" by Italy's press because she has starred in numerous sexually explicit adult movies.

Before Cicciolina's campaign style diverted the media's attention, the press devoted ample space to political criticism of a mild statement by the bishops asking Catholics to keep church teachings in mind at the polls.

The statement, which urged the faithful to remember their "tradition of unity," was interpreted as support for the Christian Democratic Party, although the bishops mentioned no political organization. Their statement even said Catholics are not obliged to make identical political choices. The statement, issued a month before the June 14-15 election, provided a running story for about two weeks, tangling the bishops in a political web in which their subsequent denial that they were endorsing the Christian Democrats was interpreted as repudiation of the party.

Efforts were even made to get Pope John Paul II into the circus tent when he supported the bishops' statement in a talk with their conference, but he left for Poland soon afterward, providing the press with more substantial papal news.

Cicciolina was part of a trend by many political parties to field candidates with popular name recognition in an effort to get the vote. She was the tiny Radical Party's candidate for a parliamentary seat from Rome. The president of the Radical Party is Domenico Modugno, a popular crooner and songwriter of the '50s and '60s who achieved international fame with his song "Volare" and who retains a following among his original fans.

Not to be outdone, the Communist Party fielded Gino Paoli, a popular composer and singer of the same era as Modugno. The Marxist Democratic Proletarian Party ran Paolo Villaggio, a rotund popular television and movie comic. Other parties ran soccer stars, well-known journalists and movie directors.

Christian Democratic officials scorned the competition for name recognition, saying only those qualified for office should be candidates. But their criticism faded when someone discovered that their candidates included Gianni Rivera, the "golden boy" of Italy's national soccer team in the '70s, and boxing champion Patrizio Oliva.

The Italian electorate had difficulty getting enthused about campaign issues because this election was forced on them by squabbling political parties at a time when the country was enjoying economic and political stability. The elections were held a year ahead of time because of an argument between the Christian Democrats and the Socialists, who formed the governing coalition, over which party should hold the prime minister's seat. A Socialist had been prime minister and the Christian Democrats wanted one of

their own to hold the post until the regularly scheduled 1988 elections. When the Socialists refused, the Christian Democrats pulled out of the coalition, causing the collapse of the government and forcing early elections.

Under Italian rules, the prime minister is elected by the Parliament, but loses his post when he fails to control a majority of the vote. Coalition governments have become the norm under Italy's multiparty system in which no single party commands a majority of the vote.

How did Italians react at the polls?

They once again refused to give any party a majority in Parliament, meaning another coalition will have to be forged when the new Parliament convenes in July. They also elected Cicciolina and the golden boy. None of the bishops ran for office.

The Pope Teaches

Jesus shows God's love for us

by Pope John Paul II, remarks at his general audience June 24

The coming of the Son of God into the world marks the high point of the history of salvation. Christ came on a mission from the Father. He came, in the fullness of time, to bring about the redemption of the human race. This saving truth stands at the center of the whole of the New Testament.

It is St. John's Gospel which speaks of it most often and most clearly. For example, we are told that "God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life. For God sent the son into the world, not to condemn the world, but that the world might be saved through him." The synoptic gospels, too, reveal Christ's mission from the Father. Of special importance is the parable of the wicked tenant farmers to whom the owner of the vineyard sends his only son, saying "They will respect my son." But the tenants said to one another, "This is the heir; come, let us kill him, and the inheritance will be ours." This parable not only indicates the mission of the son but in a particular way stresses the sacrificial and redemptive character of that mission.

St. Paul expresses the same truth throughout his writings. In his letter to the Romans he tells us that God "did not spare his own son but gave him up for us all." And in the Letter to the Philippians we read that Christ "did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross."

As we see, throughout the New Testament the mission of Christ is the central mystery of the message of salvation. The mission of the beloved son of the Father reveals to us, in the fullest possible way, how much God loves us all.



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ENTERTAINMENT

Viewing with Arnold 'Witches' is raunchy battle-of-sexes farce

by James W. Arnold

"The Witches of Eastwick" is predictably weird.

It's a strange but commercial mix of magic show, half-cooked morality play, and raunchy battle-of-the-sexes farce. It seems clearly aimed at adults, but with an occasional idiot backspin that seems intended for fans of mud wrestling and buffalo chip-throwing contests.

For sure, it's a movie you haven't seen before, although you will recognize Jack Nicholson, cast here as an alternately affable and apoplectic Prince of Darkness, having a wonderful time playing all the crazy Jack Nicholson parts of the last 20 year. It's sort of an instant retrospective. Jack's Greatest Hits.

The witches of the title are three youngish liberated ladies in a contemporary Massachusetts village who find themselves, respectively, widowed, divorced and deserted. The tone is somewhere between comic and tongue-in-cheek, as they pine for Mr. Tight.



Alex (Cher) is a sculptress, Jane (Susan Sarandon) is a musician, and Suki (Michelle Pfeiffer) is a reporter and mother of five, so they represent a spectrum of the feminine personality. Unwittingly, they conjure up an ideal male solely on physical and material qualities. He turns out to be Nicholson as Daryl Van Horne, "your average horny little devil," who in fact may be the Old Tempter himself.

While Jack has charm and lots of chutzpah, one has reasonable trouble seeing him as the incarnation of anybody's dream this side of the Los Angeles Lakers. But if he doesn't look the part, he certainly can act it.

Loaded with wealth and goodies, Daryl buys and moves into the local mansion, which resembles the palace of the Borgias in more respects than one. In a twinkling, he seduces each of the ladies and they join him in the mansion for a menage a quatre. It sounds scandalous, but all we actually see are wild rides up and down the great room in a sea of balloons, playful flights over the swimming pool, orgies of grape and cherry eating, and an Alice-in-Wonderland tennis match with a ball that has a mind of its own. Basic Life-styles of the Rich and Infamous stuff.

More than a casual lecher, Daryl is virtually a doctrinaire feminist in his admiration for the natural superiority of women. This may only be intended as irony, in view of the fate that awaits him, or perhaps as a sly shot at feminists.

In any case, the women have gotten themselves into a Faustian situation, and we know the devil will want his due. The fun will stop and the terror will begin. How writer Michael Cristofer (Pulitzer Prize winner for "The Shadow Box") contrives and resolves this reversal is a key weakness in the movie.

The town's virtuous woman (Virginia Cartwright), who is not presented with great sympathy, keeps sounding alarms, despite the fact that Daryl has already caused her to break a leg. Her constant ranting about porn and other unspeakable activities at the manse finally cause her bored husband to do her in with a poker in a scene that is more stupid than funny. This then is supposed to turn the women against Daryl. From then on, it's their united wiles against his fearsome power in a struggle for survival.

Daryl's tricks tend to be horrific, with Hack putting on his evil look and foul temper from "The Shining," but what the women do as they work up spells out of the devil's recipe book, is mostly funny. E.g., they blow Daryl down Main Street in a high wind of feathers into a church, where he delivers a broadly humorous tirade to the congregation about the ingratitude of women.

"Did God know what He was doing when He created women?" he raves. "Did He make a mistake? or do it on purpose?"

To enjoy this section of the movie, you need to be a fan of special effects excess provided by Aussie director George Miller (creator of the "Mad

Max" films) and Industrial Light and Magic. If you liked the vomiting sequence in "Stand By Me," you'll love "Witches," in which regurgitation is raised to the art level of opera.

While Cristofer may have had something deeper in mind (it's from a John Updike novel), the net payoff is simply that the women outfox the Old Fox, ending up with the mansion and all its amenities while the devil is banished back to wherever he usually hangs out. Beirut? Warner Brothers?!

It's not so much that the women come to their senses and reclaim their souls. They just take the old reprobate for what he's got and get rid of him. On a scale of 10, the moral tone is about 1 1/2.

Some critics have described the film kindly as a metaphor for the difficulties women have in finding a satisfying relationship, even with Satan himself. But that seems a bit whimsical.

The fact that the ladies are each left with a darling baby boy sired by Daryl is, in the film, considered neither outrageous or ominous, but simply an excuse for an amusing epilogue.

In the end, perhaps the best thing to be said for "Witches" is that it shows the devil in all of his genuine roles: as prankster, seducer, torturer, bill collector and fool.

Demonic takeover as broad special effects farce; charming performers, but multi-leveled amorality and vulgarity; not generally recommended (USCC rating: O—morally offensive).

Recent USCC Film Classifications

Adventures in Babysitting A-III
The Believers A-III
Dragnet O
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A + high recommendation from the USCC is indicated by the + before the title.

How the Incan culture has endured in Peru

by Henry Herx and Tony Zaza

The second program in the eight-part "South American Journey" series takes viewers to the Peruvian Andes in search of the remnants of its Indian heritage.

Titled "Inca Cola," the name of Peru's most popular soft drink, the program airs Tuesday, July 7, 9-10 p.m. on PBS.

The hour accomplishes much, not only in providing a sense of the Incan Empire before it was overthrown by the Spanish conquistadors 400 years ago but also in documenting how the Incan culture has endured until today, principally in its music, crafts and religious celebrations.

Today's descendants of the proud Incan people are increasingly leaving the mountains for the cities. Some still remain eking out a precarious living by farming the mountainside terraces built by their ancestors. A few flourish by selling their crafts to tourists while retaining their ancient traditions.

Those coming to the cities either wind up as beggars in the slums or band together to create squatter suburbs which have no official status but which have a vitality surpassing that of any other sector of the economy. These unofficial communities generate badly needed capital that Peru's official creditors cannot touch because there are no records that it even exists.

An Australian missionary whose parish is in one of these squatter communities explains that the Indians have always lived in poverty and that here they are still poor but at least now they have hopes of improving their future. Unfortunately, he concludes by saying that in the past several years things have gotten worse.

The series was produced by Australian television in 1985 with journalist Jack Pizze as writer and on-camera presenter. He does extremely well in touching on the roots of today's Peruvian Indians. Viewers learn much of an ancient culture and what remains today.

Unfortunately, he tends to romanticize the Incas at the expense of the Spanish conquerors and their descendants. Clearly he sees Christianity as an imposed religion that tried but failed to eradicate Incan religious beliefs and practices.

The program succeeds in its efforts to explore the Incan heritage. It fails, however, to explain the economic failure of modern Peru and the reason why one-third of its budget is spent on the military.

The fact that the country is wracked by a growing band of revolutionaries is mentioned only in passing. Still, one leaves the program knowing more than at the beginning and the examples of Indian culture are visually splendid.

TV Programs of Note

Sunday, July 5, 7-9 p.m. (ABC) "The Wind in the Willows." Classic animated animal fable about the

often altruistic but sometimes misdirected adventures of Mr. Toad and his friends Mole, Badger and Rat. Celebrity voiceovers include Charles Nelson Reilly, Roddy McDowell and Jose Ferrer. Rankin and Bass animation may not be up to Disney standards but it is a marvelous story for family viewing.

Sunday, July 5, 9-11 p.m. (ABC) "Best Kept Secrets." Patty Duke as a patrolman's wife who fights to expose a questionable police spying operation at the risk of losing everything she once believed in and everyone she loves. Rebroadcast features Frederic Forrest, Peter Coyote, Meg Foster and Howard Hesseman. Requisite viewing for civil libertarians.



PERU'S INDIANS—"Inca Cola," episode two of the eight-part PBS series "South American Journey," is titled for Peru's popular soft drink. Airing July 7, the segment traces the once-brilliant Inca civilization

from its destruction by a handful of Spanish conquistadors to the now-cliffed Indians scratching out a meager existence in the cities and slums of Peru. (NC photo)

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Send to: The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, IN 46206



July 3

First Friday devotions of Rosary and Way of the Cross at 11:45 a.m. will precede the noon Mass at St. Mary Church, 317 N. New Jersey St. Refreshments afterward.

Channel of Peace Community will share a soup and bread supper at 6 p.m. followed by praise and worship at 7:30 p.m. in St. Monica Church, 4331 N. Michigan Rd. Call 253-2193 for information.

July 4

The World Apostolate of Fatima (The Blue Army) will hold

First Saturday Holy Hour at 2:30 p.m. in Little Flower Parish Center chapel, 13th and Bosart. Everyone is welcome.

July 5

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 3300 Rahke Rd.

St. Vincent Hospital Calix Unit will meet at 8:30 a.m. in chapel for

Mass followed by 9:15 a.m. meeting in cafeteria.

A Natural Family Planning Class will be sponsored by the archdiocesan Family Life Office at 11:30 a.m. in room B-17 of St. Louis School, Batesville. Call 317-236-1596 for information.

The Blessed Sacrament is exposed for quiet prayer and reflection from noon until Benediction at 5 p.m. in St. Joan of Arc Church, 4200 N. Central.

St. Maurice Parish, Decatur Co., will hold its Summer Picnic, serving chicken or roast beef din-

ners from 10:30 a.m.-3 p.m. EST. Adults: \$4.50; children under 12 \$2.50. Evening lunches, games, amusements.

July 6

Separated, Divorced and Remarried Catholics will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for a program on "Searching For the Real You" by Rosalie Kelly of the Family Life Office. For information call 236-1596 days or 944-5034 or 251-3625 evenings.

July 6-10

Franciscan Father John Ostiek, Dr. David Dwyer and Sheila Gilbert will present a retreat on God's Works and Words at Alverna Retreat Center, 9140 Spring Mill Rd. For information call 257-7338.

July 7

The Indianapolis Chapter, National Pastoral Musicians Association will hold an "El Cate Indianapolis" meeting at 7:30 p.m. following 6:15 p.m. dinner in the Catholic Center, 1400 N. Meridian St. Dinner reservations required. Call 299-3634 or 271-0239.

July 8

A Ladies Club Dessert/Card Party will be held at St. Mark Parish hall, U.S. 31 S. at E. Edgewood Ave. beginning at 12:30 p.m. Men are welcome.

July 10-11

St. Mark Parish, U.S. 31 S. and E. Edgewood Ave. will sponsor its Annual Fun Fest from 4-11 p.m. Fri. and from 12 noon-11 p.m. Sat. Food Pan Am "Amigo," super garage sale 9 a.m.-12 noon Sat.

July 10-12

A Festival and Monte Carlo will be sponsored by Holy Spirit Parish, 7243 E. 10th St. from 7-11 p.m. Fri. and Sat. and from 6-10 p.m. Sun.

July 11

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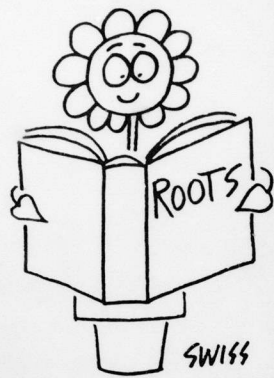
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July 12

A Sign Mass for the Deaf is celebrated at 10:30 a.m. every Sunday in St. Joan of Arc Church, 42nd and Central.

A Sign Mass for the Deaf is celebrated at 9 a.m. every Sunday in St. Barnabas Church, 3300 Rahke Rd.

The Family Life Office will sponsor an Indianapolis area Pre-Cana Program from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. \$15 registration fee. Pre-registration required. Call 236-1400.

Catholic Charities of Tell City will sponsor an All-Deanery Pitch-In Picnic at 2 p.m. at St. Mark Parish, Perry Co. Liturgy follows at 4 p.m.

St. Joseph Parish, Corydon will hold its Annual Picnic and Famous

Socials

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800 youth ministers,
youths at Mid-America

by Tony Cooper

It's nice to see faith put into action.

That was the feeling of many who attended this year's Mid-America Youth Conference at St. Mary's College in South Bend. Since the first Mid-America conference was also held there 10 years ago, the return made it easier to see how far youth ministry here

has come during those 10 years.

"We've come this far by faith," said Irene Friend, coordinator of youth ministry for Indiana, Illinois and Wisconsin. "I think the biggest thrill is seeing some (of the same) faces that were here 10 years ago because they have believed in their Lord, they have believed in young people."

The conference was held June 16-18. Around 65 youth and adults from the archdiocese attended. Most of those attending were adults.

Four of the original speakers from the first Mid-America conference were featured speakers at this year's conference: Father Don Kimball, Dick Reichert, John Roberto and Dr. Mike Warren.

Roberto outlined the changes in youth ministry over the past decade. "We take for granted today that we all gather together in collaboration working with youth," he said. "But it has only been in the past seven years or so

that people from the Catholic schools, parish youth ministry, religious education and diocesan-level catechesis and youth ministry got together to say 'this is our field.'"

Another speaker, Dick Reichert, who has written many books in youth ministry and youth catechesis, spoke about signs that will shape our Catholic faith and youth ministry in the next 10 years. "Hope and hospitality are two things that must characterize youth ministry," he said. "Despite how bad things seem to be for them personally and how bad things are in the world, we as Christians are a hopeful people. We're called to be party-givers, hosts and hostesses. We must help young people feel at home, important and safe."

The conference also featured a youth panel which discussed issues such as jobs and careers, teen suicide, racism and peace and justice. The panel suggested that teen suicide was largely due to



ATTEND CONFERENCE—Adults and youth from the archdiocese are among the 800 people attending the Mid-America Youth Ministry Conference at St. Mary's College in South Bend.

stresses teens feel and the inability to communicate with their parents and feel their support.

"I think some teens go through a living death," said Brian Berkeope of Elmhurst, Wis. "For example, if you break up with a girlfriend or boyfriend, there's a lot of trauma and often it never gets healed. We as leaders here can help that healing process by giving an outlet to our hurting peers to express what's bothering them."

Mike Carotta, former di-

rector of adolescent catechesis for the archdiocese, said when he first came to a Mid-America conference six years ago, evangelization was the hot issue. "In those past six years, peace and justice issues and multi-cultural catechesis have really picked up."

"When (youth ministers) talk about the future, they point to the importance of junior high and young adult ministry," Carotta said. "I'm surprised to hear youth ministers saying they want to be in junior high ministry

because (they think) that age kid is more receptive."

Newcomer Jenny Bower said she loved the conference. "I see a bright and promising future for youth ministry," said Bower who is the new Tell City Deaconry coordinator of youth ministry. "To see this many people together for youth ministry is exciting and encouraging. I'm going back home with such a positive feeling."

(Cooper is youth minister at St. Mary's Church in New Albany.)

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Music and Life

Genesis and breaking up

IN TOO DEEP

All the time I was searching with no one to run to/I started me thinking/Wondering what to make of my life/And who will be waiting/And asking all kinds of questions to myself/But never finding the answers/Crying at the top of my voice/With no one listening

Refrain: All this time I still remember everything you said/This much you will promise/How could I ever forget, listen/You know I love you but I just can't take this/You know I love you but I'm playing for keeps/Although I need you, I'm not going to make this/You know I want you, but I'm in too deep

So listen, listen to me/You must believe me/I feel your eyes go through me

But I don't know why/I know you're going/I can believe/It's the way that you're leaving/It's like we never knew each other at all/It may be my fault/I gave you too many reasons, being alone/When I didn't want to/I felt you always needed/I almost believe you

It seems you're staying too long/I'm thinking about myself/Now I want to spend my life/Just caring about somebody else

Recorded by Genesis: written by A. Banks, P. Collins, M. Rutherford
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Youth events

For more information: call 317-425-2944 for Connersville Deaconry events, 317-432-9311 for CYO events, 812-945-0354 for New Albany Deaconry events, 812-547-2728 for Tell City Deaconry events and 812-232-9400 for Terre Haute Deaconry events. Or call your parish youth minister or pastor.

The calendar will appear every other week. Deadline is 10 a.m. Monday of the week the calendar appears. Send information to Youth Calendar, P.O. Box 117, Indpls., Ind., 46206.

- July 8 Entry deadline for CYO Tennis Tournament
- 11-12 CYO Tennis Tournament; novice competition at Southport H.S. and open competition at Perry Meridian H.S.
- 13-17 Justice and Peace Institute at Lake Geneva in Wisconsin
- 15 Belle of Louisville cruise for all youth in archdiocese
- 17 Entry deadline for CYO Talent Contest to be held Aug 16 at Garfield Park Amphitheater in Indpls.
- 19 CYO Summer Outdoor Dance, 7-10 p.m. at St. Catherine on Shelby St. (one block west and one block south of where I-46 crosses Raymond St.) in Indpls. Cost is \$2.
- 20 Registration deadline for CYO Retreat Team Training Workshop to be held Aug. 24 at Camp Christina in Brown County (cost is \$25) contact CYO Office
- 20-24 Christian Leadership Institute at CYO Center in Indpls.
- 24 Registrations due for Tell City Deaconry Hawaiian Picnic (to be held 12-17 p.m. Aug. 2 at location to be announced); cost is \$3 if registered by July 24 and \$4 after
- 24-26 New Albany Deaconry Summer Service Camp-out
- 29 Archdiocesan Kings Island day; discount tickets available through CYO Office in Indianapolis through July 24
- Aug. 3 Registration deadline for National Youth Conference in Pittsburgh (Cost is around \$250); contact CYO Center

Genesis' latest hit, "In Too Deep," shows us the group at their best—mellow rock coupled with lyrics that have something to say. The song is the fifth Top Ten hit of the "Invisible Touch" album.

The song describes a troubled relationship. One individual has given up on the relationship. The other realizes that he is "in too deep" emotionally.

He states his love for her but knows that "I just can't take this." He also recognizes that the separation "may be my fault," for he has given the woman "too many reasons, being alone."

Consequently, he has been "asking all kinds of questions to myself, but never finding the answers."

The situation is painful emotionally for both people. The major decision they face involves this question: Should they just let each other go or make a commitment to work on improving the relationship?

Does this song have anything to say to young couples who are dating? Real love seeks the best for both individuals. If the problems are so extensive that one or both persons no longer has hope of overcoming them, then it is better to set each other free. Separating hurts, but parting can provide a pathway out of an emotional limbo.

If the decision is to address the problems, both individuals will need patience and the desire to make changes. One person's willingness to work at the relationship will not be enough. It takes two.

Toward the song's end, one person states, "Now I want to spend my life just caring about somebody else." Learning how to care is the heart of love.

Controversy not over on pope-Waldheim meet

VATICAN CITY (NC)—From the moment it was announced June 17, Austrian President Kurt Waldheim's official visit to Pope John Paul II became a source of controversy.

Despite international criticism that came mainly from Jewish leaders, the two-hour meeting took place as scheduled June 25. And the controversy seemed likely to continue for a long time on the pope and Catholic-Jewish relations than on Waldheim.

Jewish protesters who marched outside the Vatican the day of the meeting or stated their complaints to the press around the world were not objecting to Waldheim's record as U.N. secretary general from 1972 to 1981 or to the pope's meeting with the head of the Austrian government.

Their objections stemmed from still-unresolved allegations, which surfaced during Waldheim's presidential campaign last year, that Waldheim during World War II committed—and after the war

covered up—war crimes against Jews and anti-Nazi partisans.

In their formal remarks released to the press, neither Waldheim nor the pope mentioned the World War II Holocaust of six million Jews or the controversy over Waldheim's war record, causing key Jewish leaders in New York to express shock and anger.

"It is not Waldheim the man, but the symbol he has become, that is at issue," said the American Jewish Congress in a letter to the pope released June 25 and run as a full-page ad in *The New York Times* June 26. It suggested that by meeting Waldheim and ignoring the controversy, the pope has contributed to "current efforts to diminish, falsify and forget the Holocaust."

Some American Jewish leaders have threatened to pull out of a planned papal meeting Sept. 11 in Miami, the first stop on the pope's Sept. 10-19 visit to the United States.

In their exchange of public remarks, Pope John Paul II praised Waldheim's long

diplomatic career and asked him to work for human rights and world peace. Waldheim, who because of the war years allegations has been shunned by many Western nations since his election last year, thanked the pope for receiving him on his first official visit abroad and said he looked forward to the planned papal trip to Austria next year.

Waldheim said later that the allegations against him were raised "in a marginal way" when he and the pope met privately for 35 minutes before their public exchanges. Such private sessions are a regular part of papal meetings with heads of state.

Several governments which have diplomatic relations with the Vatican did not send ranking representatives to the Vatican-arranged reception for Waldheim after the meeting. The United States, which has put Waldheim on a "watch list" of people who should not be allowed into the country, was one of several major Western countries which sent lower-level diplomats instead of ambassadors.

Throughout the controversy the Vatican insisted that the pope agreed to meet Waldheim in response to requests from Austria and in Waldheim's official capacity as president of Austria.

In a press statement June 20 the Holy See called it "surprising and very sad" that "some people" would take the meeting as an occasion to cast doubt "on the esteem and respect of the pope and the Holy See for the Jewish people, and more especially for their position as regards the inhuman persecution to which this people was subjected."

Leaders of the Jewish criticisms included the World Jewish Congress, several American Jewish organizations, and Israeli Prime Minister Yitzhak Shamir, who called the meeting an "outrageous act."

Several leading U.S. bishops quickly came to the pope's defense in response to the criticisms, but French Cardinal Albert Decourtray of Lyons said he "experienced a certain suffering" over the papal decision.

Among U.S. bishops there was an effort to stress the pope's record of statements and actions condemning anti-Semitism and to emphasize that a papal meeting with a head of state does not constitute papal approval of that person's views or actions.

Archbishop John L. May of St. Louis, president of the National Conference of Catholic Bishops, urged that Catholic-Jewish differences over the meeting be handled by "further dialogue at some appropriate level" between representatives of the two faiths.

Cardinal John J. O'Connor of New York warned Jewish leaders that their criticisms were causing a "backlash" which could prove "disastrous" for Catholic-Jewish relations.

At a press conference in Indianapolis Bishops William Houck of Jackson, Miss., and Michael Sheehan of Lubbock, Tex., defended the pope's meeting with Waldheim and said it would have no long-term effect on Catholic-Jewish relations. Bishops Houck and Sheehan were in Indianapolis last week for a national conference on evangelization.

"In no way does (the pope's) receiving people as heads of state condone what they have done in the past in their personal lives," said Bishop Sheehan. "Jesus didn't shun anybody."

He added that it would be wrong for the pope to shun Waldheim because it was unpopular. "The Holy Father believes it would be immoral to bend to political pressure," Bishop Sheehan said.

Msr. John M. Oesterreicher, director of The Institute of Jewish-Christian Studies at Seton Hall University in New Jersey, an Austrian Jew by birth and a longtime leader in Catholic-Jewish relations, objected strongly to branding Waldheim as a war criminal "even though substantial evidence exists."

He said the pope showed courage in meeting Waldheim despite public opinion, and he suggested that Catholic-Jewish relations "would greatly improve, were some Jewish spokesmen not to think that a hyperbole is always the most appropriate figure of speech."

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Book Reviews

Wither Latinos in the U.S.?

Latinos in the United States, by David T. Abalos. University of Notre Dame Press (Notre Dame, Ind., 1986). 204 pp., \$21.95.

Reviewed by Fred Rotondaro

A professor of religious studies and sociology at Seton Hall University, David T. Abalos has written an important volume about the current status and future of Latinos in the United States. Abalos covers a wide range of topics including the search for identity, politics, the church and Latinos, and the changing role of the middle class.

The underlying theme of this study transcends the special topics: This is an examination of how Latinos can survive and succeed in America and still retain their cultural and religious heritage. This is, of course, a vital topic for any ethnic group for the strength and the joy that comes from our past not only for ourselves today but also for our children.

Ultimately, it is a question that probes the nature of society in a pluralistic country. All recent immigrant ethnic groups have their feet in two worlds.

Abalos has particularly interesting sections on the issue of assimilation vs. liberation and the role of professionals who should be "connected to one's life calling" and not controlled

by the "manipulation of the market." This person can and will become a guide for others to come in contact with their own self or mystery and they will create "the vision to build a society of equal participation in the way of the life of transformation."

Definitions of assimilation center about making "one's self over in the image of others. To assimilate," Abalos says, "is to choose a way of life of incoherence that strips us of spontaneity, vulnerability, emotional depth... which are all rooted in our sources."

In these definitions, Abalos seems too negative about the

ability of a man or woman to enter successfully into the mainstream of American life, compete and triumph, and still retain a strong sense of ethnic identity. Certainly, assimilation can also occur anytime an individual rejects a major portion of the experience of life. And the issue of assimilating—which often means competing and still retaining heritage—is too vital a life choice to be ignored by any individual in modern America.

There are, of course, other areas where an engaging reader will disagree with a conclusion of this volume. Nevertheless, it remains an important and highly useful guide, one that should be read not only by those interested in the retention of Latino culture but by any individual involved in any ethnic program.

(Rotondaro is executive director of the National Italian-American Foundation in Washington.)

Dealing with our and others' suffering

Does Suffering Make Sense?, by Russell Shaw. Our Sunday Visitor (Huntington, Ind., 1987). 179 pp., \$4.95.

Reviewed by Msgr. Charles Dollen

Philosophy, we are told, began when primitive man began to wonder why there was suffering and evil in the world. It made sense to them to postulate a multitude of gods, some good and some evil.

Later the Greeks would try to answer the question from a purely rational aspect, while the Jews, through holy law, would try to find an answer from theology. But no matter how much the problem is discussed, the mystery remains.

Russell Shaw, a prolific popular author in the Catholic press and secretary of the Office of Public Affairs of the U.S. Catholic Conference, turns his attention to the problem and comes up with a highly interesting and thought-provoking book. His answer combines the best of previous philosophical theories, well-based on the Christian's approach to life.

His statement of the question occupies the first of the four sections of the book, and it is very comprehensive for so slender a work. He leads into the place of suffering in the life of Christ, and especially in its Old Testament context.

Shaw moves into the heart of the answer in the section titled "Union with Christ." In this he is following the plan of Pope John Paul's apostolic letter of Feb. 11, 1984, "Salvifici Doloris" on the meaning of suffering.

His final words are on "Suffering in the Christian Life." He dwells on suffering in the life of others and how it affects us, and how we are to respond. There is an important aspect of Christian charity at work in this, as well.

Rest in peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and Religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are listed here, unless they are natives of the archdiocese or have other connections to it.)

† **BENTLAGE, Kurt F.**, Jr., 55, St. Philip Neri, Indianapolis, June 17. Husband of Donna E. Myers; father of Marshall, Debra, Teresa, Davis and Angela Reed; stepfather of Gerry and Mark Sanders, Pamela Teague and Penny Vaughn; son of Kurt and Marie; brother of Richard; grandfather of 13; great-grandfather of two.

† **BENTLAGE, Charles "Gene,"** 67, St. Mary, North Vernon, June 16. Husband of Christina; father of Mike, Joe, Patricia Kirk, Marilyn Beesley, Janet St. John and Doris Boas; brother of Catherine Gorbitt, Rosemary Morin, Delores Sogt, Frank and Ralph; grandfather of 14.

† **BROWN, Alice,** 68, Annunciation, Brazil, June 17. Wife of William; mother of Carol Coughlin, Nick, Jr., and Ronald Ropp; stepmother of Ruth Guy, Kathryn Brakenstedt, Edith Knight and Esther Green; sister of William Appelhaus.

† **BRUNSMAN, David,** 82, St. Nicholas, Sunman, June 14. Husband of Roberta; brother of Joseph, Sally, and Clara and Frieda Merkel.

† **GREIWE, Fred J.**, 43, St. Joseph, Shelbyville, June 17. Husband of Mary Lou; father of Debbie, Jennie and B.J.; son of Raymond and Josephine; brother of Thomas, Rosemary Collins, Betty Sample, Michael, Patricia Croddy, David, Janet French and Jane Haley.

† **HERMESCH, Kathryn,** 89, St. Mary, Greensburg, June 10. Mother of Ralph, Donald, Robert and Walter; sister of Ann Meyer and Fred Nieman.

† **HIGDON, Marshall,** 74, St. Joseph, Shelbyville, June 17. Husband of Pearl E.; father of Gary R., Dale R., Terry, Billy, Dorothy

Smith, Carrie Jo Dixon, Candy Anderson, Linda McQuay and Dana Bradley; brother of John, Louis, Rhea and Linnie.

† **LEMASTERS, Myrtle M.**, 91, Little Flower, Indianapolis, June 17. Grandmother of Sandra Neff, Jack and David Gatewood; friend of Wilma K. Cline.

† **O'CONNOR, Joan S.**, 74, Little Flower, Indianapolis, May 18. Mother of Thomas F. Lawrence and Michael; grandmother of seven; great-grandmother of one; sister of Stella Koleas and Al Szawatskowski.

† **PIERRARD, Hettie Josephine,** 65, St. Idellie the Farmer, Brazil, June 17. Wife of Oliver "Buck"; mother of Geneva Farnsworth, Wanda Kemp, Janita Kunkler, Oliver, Jr., Bob Paul, Larry, Norman and Stephen; sister of Florence Hubert, Goldy, Darrell, Homer and Ivan Flaminio; grandmother of 17; step-grandmother of two.

† **SCHAD, Roland A.**, 86, Little Flower, Indianapolis, June 2. Father of Philip, Jean Springer, Myra Fiddler and Connie Wright; stepfather of Thomas Tallar; grandfather of 12; great-grandfather of 20; great-great-grandfather and brother of Gertrude Clouse and Bernadette Klepper.

Sr. Vivian Market dies

Benedictine Sister Vivian Market of Convent Immaculate Conception in Ferdinand, died in the convalescent infirmary June 21 after falling to recover from brain surgery and an aneurysm on May 29. She was 71.

Sister Vivian was a native of Evansville, had celebrated her golden jubilee in religion on June 29, 1966. She taught school in southern Indiana. Her assignments in the Indianapolis Archdiocese included schools in Tell City and Floyd Knobs.

Four sisters and one brother survive Sister Vivian: Benedictine Sisters Edna and Marilyn, both of Ferdinand; Katie Dewig of Evansville; Rosalia Windel of San Diego, Calif.; and Raymond of Alexandria, Va.

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Recent film classifications

NEW YORK (NC)—Here is a list of recent movies rated by the Department of Communication of the United States Catholic Conference (USCC) on the basis of moral suitability.

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

- A-I—general patronage;
 - A-II—adults and adolescents;
 - A-III—adults;
 - A-IV—adults with reservations;
 - O—morally offensive.
- Some films receive high recommendation by the USCC. These are indicated by the * before the title.

- The Allnighter O
- Adventures in Babysitting A-III
- Amazing Grace and Chuck A-II
- Angel Heart O

- The Aristocats A-I
- Assassination A-III
- The Bedroom Window A-III
- The Believers A-III
- Benny the Hunted A-I
- Betty Blue A-III
- Black Widow A-III
- Blind Date A-III
- Blue Velvet O
- Broken Mirrors A-III
- Children of a Lesser God A-III
- The Chumpin' Adventure A-I
- The Color of Money A-III
- Creepshow 2 O
- Critical Condition A-III
- Crocodile Dundee A-III
- Death of Winter A-III
- Dead Before Dishonor A-III
- *84 Charing Cross Road A-I
- Dragnet O
- Ernest Goes to Camp A-III
- Extreme Prejudice A-III

- The Fringe Dwellers A-III
- From the Hip A-II
- Gardens of Stone A-III
- The Gate A-II
- The Good Father A-III
- The Gospel According to Vice A-III
- Gothic O
- The Hanoi Hilton O
- Harry and the Hendersons A-II
- Heartbreak Ridge O
- Heat O
- Hollywood Shuffle A-II
- Hoosiers A-I
- Hot Pursuit A-III
- Impure Thoughts A-III
- Ishhar A-II
- Lady and the Tramp A-I
- Lethal Weapon A-II
- Little Shop of Horrors A-III
- Making Mr. Right A-III
- Mannequin A-III
- Million Dollar Mystery A-III
- The Mission A-III
- Morgan Stewart's Coming Home A-II
- The Morning After A-III
- The Mosquito Coast A-III
- *Mother Teresa O
- My Demon Lover A-II
- Nightmare on Elm Street III O

- The Night Stalker O
- Outrageous Fortune O
- Over the Top A-II
- Peggy Sue Got Married A-II
- Personal Services O
- Platoon A-IV
- Police Academy 4 A-III
- Predator A-III
- Pretykill O
- Project X A-III
- Prick Up Your Ears O
- Radio Days A-II
- Raiding Arizona A-III
- River's Edge A-III
- Roxanne A-III
- The Secret of My Success O
- Some Kind of Wonderful A-III
- Spaceballs A-III
- Square Dance A-II
- Steel Justice O
- The Stepfather O
- Street Smart O
- Sweet Lorraine A-II
- Tampopo A-III
- Therese A-III
- Three for the Road A-II
- Tin Men O
- The Untouchables A-III
- Wanted: Dead or Alive O
- Wild Thing A-III
- Wish You Were Here A-III
- Witchboard A-III
- The Witches of Eastwick O
- Withal and I A-II

Donations to Fr. Bertolucci have fallen

by Sister Mary Ann Walsh

WASHINGTON (NC)—Donations to the leading Catholic television preacher, Father John Bertolucci, have fallen \$70,000 a month in the wake of the controversy surrounding Protestant TV evangelist Jim Bakker, said a producer of Father Bertolucci's program. The impact has been "very drastic against our income," said Bobby Cavnar, president of the St. Francis Association for Catholic Evangelism, which produces Father Bertolucci's weekly "The Glory of God" program. He said it was about a 50 percent drop.

Cavnar, in a telephone interview from the association's Dallas headquarters, said donations began to fall right after Bakker resigned as head of the PTL ministry March 19 amid a sex scandal which has rocked the multimillion-dollar TV evangelism world.

Father Bertolucci himself touched on the financial plight in the TV ministry's June newsletter, Cavnar said. In the publication, Father Bertolucci cited Scripture, appealed for funds and distanced himself from TV evangelists, such as Bakker, who maintain lavish lifestyles.

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Where the pope will visit in September

Phoenix: young mission church

by Julie Asher
First in a series

PHOENIX, Ariz. (NC)—In the heart of the Sun Belt, the young Catholic Church in Phoenix is still mission territory.

The diocese, founded in 1969, serves a transient population and a military population. Catholics are Hispanics, Anglos, American Indians and blacks.

School Sister of Notre Dame Judy Connolly sees the diocese as "real mission territory." She is associate director of the Kino Institute, diocesan academy of religious studies.

"It's a young church. Some find it primitive. It's in its earlier stages of development," she said. "For example, there is no Catholic college in the state. There are many Irish clergy."

Phoenix, a city of sweet air and sparkling newness, is Arizona's largest city. A popula-

tion of 790,000 lives in this sun-drenched land of desert, mountains and plateaus.

The people have been fashioned by the Southwest's history and landscape. The religion and strong family ties of Hispanics complement Indian customs. "It is mostly the Anglos who migrate here; the Indians and Hispanics have roots that go much deeper," one observer said.

When the diocese was established nearly 20 years ago, the Catholic population numbered 180,000 with 51 parishes, 61 missions and 182 priests. Today, there are 292,000 Catholics, with 85 parishes and 256 diocesan and religious priests. And the growth of the area remains steady, which means "more people to serve," said Phoenix Bishop Thomas J. O'Brien, a native of Indianapolis.

"Phoenix has only in the last 10 years become a city of any significance and recognition on the part of the rest of the country. We're still coming out of that experience," he said, adding that Pope John Paul II's visit to the city Sept. 14-15 will show "we can carry this off just like bigger cities."

Those coming in are everything from "yuppies" to retirees, and Catholics in the diocese are just as diverse, said Kathy

Crook, a Catholic who moved to the city several years ago from Milwaukee. "What I've seen in this diocese is so many people at so many different places," she added.

About 18 percent of Phoenix and the diocese is Hispanic, according to Father Antonio Sotelo, vicar for the Spanish-speaking and pastor of a predominantly Hispanic parish, Immaculate Heart of Mary in East Phoenix. "We're all over."

Years ago in the diocese, Father Sotelo said, Hispanics were made to feel uncomfortable at a number of parishes, even told they could use only the church basement for weddings and other family celebrations.

"There are really a lot (of Hispanics) who have not forgotten that. The diocese has turned that around and tried to serve Hispanics but it has a long way to go. The whole country is afraid of us. We're strangers in our own land," he said. Bishop O'Brien, he said, is "definitely sensitive" to Hispanics but in some parishes they "feel very left out, feel they will be accepted as soon as they become Anglo."

Bishop O'Brien, head of the Phoenix Diocese since Jan. 6, 1982, said he has put the needs of Hispanics at the top of his priorities. "I think we need to make sure they feel they are an equal part of the church, made to feel welcome and wanted and that they belong. They have gifts and talents to offer to the whole body," he said.

"Hispanics have said over and over, through the eucyria process, they want one church — one fabric, one faith. We have to find ways" to make them part of the decision-making process, said the bishop.

A concern he shares with many in the church is over the number of Hispanics who

are abandoning their Catholic faith in favor of fundamentalist and Pentecostal churches. "I am trying to listen and learn like everybody else," he said, adding that one reason Hispanics leave is that they want "a community of faith that responds to their needs of language and culture and traditions. (They're) looking for personalism."

Seminarians who plan to serve the church of Phoenix must become as comfortable as possible with speaking Spanish to celebrate Mass in the language, deliver a homily and hear confessions. They also are asked to spend time in an Hispanic environment, the bishop said.

A kind of master plan for the coming years of the diocese was formulated through a "primavera" planning process, which lasted a year and a half. Hispanics' needs were among the top eight priorities distilled through detailed questionnaires for Catholics of the diocese and through lengthy question-and-answer sessions.

Primavera, which is Spanish for springtime, resulted in major priorities which included improved community worship, continuing education, evangelization, social justice and improved responses to needs of Hispanics and other minorities.

The needs of women is an area some say the diocese has yet to address seriously. "(On) the women's issue, the day has yet to come when the church has to confront it in a way it can't back off," Sister Connolly said.

From recent listening sessions with women, the bishop said, he sensed a "mix" of concerns, but one woman said she felt results of the sessions were "processed through male celibates" and that the pain women expressed was taken "as a negative."

In the Phoenix Diocese, Bishop O'Brien said, women are involved in many capacities, including the priest personnel board, which recommends transfers for priests. "That's significant."

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