

The business of managing an archdiocese

by Mary Ann Wyand

Catholics generally like to focus on the spiritual aspects of their faith rather than on the more earthly demands of the business

of being church. But St. Malachy parishioner Joseph B. Hornett of Brownsburg concentrates on the "nuts and bolts" of operating this unique not-for-profit social service organization in his position as chief financial officer for the archdiocese.

In that role, Hornett oversees income and expenses for a vast and diverse range of services provided by some 1,300 archdiocesan employees as part of the operation of this multi-million dollar enterprise.

More than 200,000 Catholics are members of 159 parishes in the 39 central and southern Indiana counties that comprise the archdiocese. However, it is difficult to even estimate how many Catholics and

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THE CRITERION

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Court dismisses suit contesting church's tax status

by Jerry Filteau

WASHINGTON (CNS)—The 2nd U.S. Circuit Court of Appeals Sept. 6 dismissed a 9-year-old Abortion Rights Mobilization lawsuit challenging the U.S. Catholic Church's tax-exempt status.

In a 2-1 ruling the three-judge appeals panel denied the legal standing of ARM to sue. Its decision could mark the end of a tortuous legal wrangle that went all the way to the U.S. Supreme Court on two separate occasions.

Since 1986 the U.S. bishops have lived with the threat of \$100,000-a-day fines hanging over their heads for their refusal to obey a federal judge's subpoenas for internal church records sought by ARM in the case.

The threat posed by the suit has also been a constant backdrop affecting the style of church involvement in elections and public policy issues since 1980.

The Sept. 6 decision of the appellate court was a dramatic reversal of its own holding two years ago, when it said the National Conference of Catholic Bishops and U.S. Catholic Conference had no grounds to challenge ARM's right to sue.

The NCCB-USCC appealed that 1987 ruling to the Supreme Court, and in June 1988 the high court ordered the appeals court to hear the NCCB-USCC motion on its merits.

In its new judgment the appellate court decided that ARM and other plaintiffs had showed no "personalized injury in fact" that could be traced to the alleged failure of the Internal Revenue Service to enforce the tax law against the church. Since the plaintiffs had no legal standing to bring the lawsuit, the appeals court said, the federal courts have no jurisdiction to hear the case.

Archbishop John L. May of St. Louis, NCCB-USCC president, hailed the decision, saying it "finally gives the conferences justice and vindicates our action in pursuing this matter in the United States Supreme Court."

He said the appeals court action forces churches and similar organizations to "participate in the public debate" on controversial issues without "the threat of retaliatory litigation" by people who disagree with their views.

In his statement, released through the NCCB-USCC offices in Washington, the archbishop also thanked the National Council of Churches and other religious organizations and denominations which supported the Catholic Church in its legal battle.

ARM and several other proponents of legal abortion had filed the original lawsuit on Oct. 2, 1980, in the U.S. District Court, Southern District of New York. It was placed in the hands of U.S. District Judge Robert Carter.

The plaintiffs charged that actions by various U.S. Catholic officials and groups had violated Internal Revenue Service regulations prohibiting partisan political campaigning by tax-exempt charitable or religious organizations. They sued the IRS and the federal Treasury Department to force the government to withdraw the tax exemption granted to parishes, dioceses and other Catholic organizations nationwide through the NCCB-USCC.



ANTI-DRUG PATROL—Colombian military forces search a poor neighborhood near Medellin for suspected assassins allied with the international drug cartel in Colombia.

President Bush has outlined his anti-drug program and reaction to it from Catholics already fighting drugs is reported on the back page. (CNS photo from UPI-Reuters)

At one early point in the lawsuit the NCCB and USCC were added as co-defendants along with the government. The twin conferences were subsequently dropped as defendants but were brought into the case as witnesses.

The first time the case reached the Supreme Court was in February 1986. After the appeals court denied an IRS motion for summary dismissal of the case, the IRS made the same motion before the Supreme Court. The high court also denied it.

Three months later Carter cited the NCCB and USCC for contempt of court for refusing to obey subpoenas for evidence. He levied \$50,000-a-day fines on each of the bishops' national agencies.

The bishops consistently fought the subpoenas, arguing that ARM was a third party with no right to sue and no right to see the church's internal documents.

They argued that even the threat of such a third-party intrusion on internal church matters through the federal

courts was a violation of their religious freedom and could have a chilling impact on the involvement of all churches in controversial issues of public policy.

NCCB-USCC general counsel Mark E. Chopko said the dismissal of the case brought "a well-deserved measure of relief" to the bishops, who "believed so strongly in their cause that they took contempt (of court) to appeal the issue."

After the bishops' conferences were excluded as

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Special education supplement

In observance of Catechetical Sunday, Sept. 17, a 12-page special supplement on Catholic education is in this issue beginning on page 13.

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China nixes papal overflight

by Agostino Bono

ROME (CNS)—China has denied Pope John Paul II permission to fly over its territory when he visits Asia next month for the International Eucharistic Congress in Korea.

Alitalia, the Italian airline which arranges the pope's international flights, and the Vatican confirmed Italian press reports of the Chinese refusal. Neither the airline nor Vatican officials announced a reason for the refusal.

If the route had been approved, it would have marked the first time a pope had flown over the giant Asian nation.

The China route would also have allowed Pope John Paul to read a message to the government and people of that country. On his trips, the pope always

directs a short radio message from the air to the countries he flies over.

On Sept. 1, Alitalia confirmed reports that it had been refused permission to fly over China during the pope's Oct. 6-16 trip to South Korea, Indonesia, East Timor and Mauritius. It did not say whether the Vatican had asked for the pope to be routed over China.

The Vatican confirmed Sept. 2 that the Chinese route had been refused, but said that Alitalia has the sole responsibility for determining the flight path. "Alitalia is studying an alternative route," said the Vatican press spokesman.

During the pope's 1984 trip to South Korea, the papal plane took a longer polar route which avoided Chinese airspace. The route required the plane to make a stop in Fairbanks, Alaska, where the pope met then-President Ronald Reagan.

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

The emphasis on total Catholic education

by John F. Fink

Catholic education is one of the largest and most important operations in any diocese. Aside from the Mass and the administration of the sacraments, what could be more important than imparting the doctrines of the church and training people to be good Catholics?

But what comes to your mind when you hear the term "Catholic education"? Do you think just of the Catholic school system? That is, after all, a very large part of many parishes in our archdiocese, indeed, in the entire country. But "Catholic education" means much more than that.

In the United States, there are almost two million children in Catholic elementary schools and 660,000 in Catholic high schools. But three million elementary and 760,000 high school students get their religious education outside Catholic schools, in parish religious education programs (CCD). In the Archdiocese of Indianapolis, the figures are much closer—17,541 in parish and diocesan schools and 18,561 in parish CCD programs. Still, most Catholic children are not in Catholic schools.

THE EXCELLENT BOOK "Archbishop," by Jesuit Father Thomas J. Reese, points out one of the problems archbishops have regarding Catholic education: "A difficult problem facing any archbishop is how to stress the importance of Catholic schools without seeming to denigrate the importance of religious education, and vice versa. If he constantly harps on the importance of Catholic schools, those involved in religious education will feel slighted. If he puts more resources into religious education, the school people will feel he is getting ready to abandon Catholic schools."



In this archdiocese, Archbishop O'Meara has emphasized total Catholic education from the time he became our archbishop. When he recently invested \$500,000 of archdiocesan funds with the Catholic Community Foundation, he specified that the income from the investment was to go to total Catholic education. He constantly stresses the need to teach all Catholics.

"All Catholics," means adults as well as children, of course. Adults should have a mature understanding of their faith. Too many of them seem satisfied with the few basics they learned as children and make no effort to increase their knowledge about Catholic teachings.

The best tool yet devised to reach the most Catholic adults on a regular basis at the least cost is what you are holding in your hands right now—a Catholic newspaper. For most Catholics it is the only link they have with the Catholic Church outside their parishes. That is why Archbishop O'Meara has asked every pastor to send *The Criterion* to every parishioner.

THE ARCHDIOCESE is also organized to emphasize total Catholic education. Most archdioceses have separate offices for Catholic schools and religious education programs, but here there is one director of Catholic education (Frank Savage) who has under him a director of schools (Providence Sister Lawrence Ann Liston) and a director of religious education (Matt Hayes). The book "Archbishop" identifies other archdioceses with a similar organization: Baltimore, Chicago, Cincinnati, Milwaukee, New York, Philadelphia and Washington.

The idea of one education department flowed from attempts to implement the bishops' pastoral letter on education, "To Teach as Jesus Did," which stressed that there is only one educational mission.

This idea of one educational mission is carried over in the organization of the archdiocesan board of education. There is only one board for Catholic education at the archdiocesan level, at the deanery level, and in the

parishes. This is another attempt to make sure that the religious instruction of all Catholics is kept in mind. In the archdiocesan Office of Catholic Education, Ellen Brown is coordinator of boards of education, offering training on board skills and guidance in developing educational plans and policies.

ONE OF THE NEWER positions in the church is that of parish director of religious education (DRE). The book "Archbishop" says there are an estimated 5,000 professional DREs in the United States (defined as a full-time employee with a master's degree in theology or religious education with at least three years' experience). Most (85 percent) are women. In the Archdiocese of Indianapolis, there are directors or coordinators of religious education in 106 parishes. Most of them, too, are women. They have the responsibility for planning and implementing Catholic education programs for all children and adults, except those in the Catholic schools.

We too often don't appreciate all the hard work that goes into the numerous education programs in our parishes—everything from weekly classes for the children who attend public schools, to the implementation of the confirmation process, to the Rite of Christian Initiation of Adults (RCIA), to parish Renewal programs and Bible study groups. Volunteer teachers must be trained. Otherwise, as one DRE said, "you have someone teaching Trent, another teaching Vatican I, and another teaching Vatican II, or Vatican III!"

In our pluralistic church, religious educators can also get caught in the middle in areas that are disputed in the church today. Again quoting the book "Archbishop": "They get caught between what parents want to do, what the parents experienced, what the current theology is saying to them, what canon law might be saying, what Rome might be saying, and what the bishops might be saying, all of which might be somewhat different." In this respect, at least, they can understand how pastors feel.

400 attend Marty Haugen concert

by Margaret Nelson

Four hundred music lovers attended a concert at St. Christopher Church Friday night, Sept. 8. But Marty Haugen chatted, sang and played as if he were in a room with a small group of friends.

Composer of many Catholic hymns, Haugen's sensitive faith was revealed in his poignant and humorous stories as well as in his clear lyrics.

Haugen told how he came to write several pieces of his music and then performed them, sometimes with the help of the St. Christopher Choir, soloists or with the participation of the audience.

He spoke of his admiration for Michael Joncas' setting of the 91st Psalm, "On Eagles Wings," which Haugen set to music himself in "Be With Me Lord." And he told of writing a song for his godchild, nephew Joshua, in the car on the way to the baptism.

Raised in Minnesota as a Lutheran and graduated from a college of that faith, Haugen was hired by a Franciscan priest as a musician for a Catholic church. The first time he played at Mass, he said that he reversed the "Holy, Holy" with the "Lamb of God." Then he added, "The sacred part was that everybody sang it!"

The Franciscan priest who presided at convert Haugen's wedding was later reassigned to a parish in Ohio. When he learned that the priest was dying of lung

cancer, Haugen wrote "Eye Has Not Seen."

Haugen said that the first time he met Joe Vise, the composer defined ministry as "simply to be present to the person you're with." Haugen said, "That seems like an easy thing to do until you try it." He said his own writing of "We Remember" came out of a sense of gratitude of meeting Joe Vise.

Unable to take time to tune his guitar because his plane did not land until 20 minutes after the St. Christopher concert was to begin, Haugen quipped, "I should do a song I don't like very well, probably a David Haas song." But later Haugen revealed that Haas wrote one of the two songs he wishes he had written: "Blest Are They," a setting for the Beatitudes. (The other is Joncas' "On Eagles' Wings.")

On Saturday, 240 people gathered for a workshop by the composer, Larry Hirt, president of the Indianapolis Chapter of the National Association of Pastoral Musicians (NAPM), introduced Haugen by saying, "You have sung the many things he has felt and believed."

Haugen told the pastoral musicians and presiders, "My life changes. Who I am changes. Working for the church can be very painful. We need to stop and think, 'Why am I doing this?'"

Haugen said, "Good musicians are not always good music ministers. We must work with hand, head and heart in building relationships with a faith experience."

"What's the most powerful, important symbol in ministry?" Haugen asked. The answer he wanted was "people. If we are not building up community, we're tearing it down," he said. He pointed to the ways



COMPOSER—Marty Haugen chats with his concert audience at St. Christopher Church as members of the parish choir look on. (Photo by Margaret Nelson)

that "person-to-person" storytelling "over the years has bonded us together."

Haugen said that musicians need to "make our music feel unfinished unless the assembly comes in."

The need for communication was discussed. Haugen said, "I firmly believe we are to be Eucharist-centered. And we need to provide time to talk about that."

In demonstrating the need for collaboration of ministries, the composer acted as a cantor noisily flipping pages while the lector was reading. He stressed that the music ministers should not be performers, but know how to pull in the assembly.

Inviting participation from the musicians and presiders attending the workshop, Haugen questioned the use of common practices during various parts of the Mass.

He called the gathering rite and the thanksgiving/dissmissal rite "critical." And he suggested different ways of using music for the liturgy of the Word and the Eucharistic rite.

Haugen elicited laughter from the group when he said, "The difference in being paid over being a volunteer is that the group actually has to listen to you." But later the discussion revolved around the way music ministers are generally expected to take little pay for—or to donate—their time and talents, perhaps because people volunteered in the past.

Marty Haugen stressed, "Ritual music is always secondary to the ritual."

The workshop was sponsored by the NAPM and St. Christopher Parish. Eucharistic ministers from the host parish attended the Saturday morning session.

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Archbishop is at 4-week consultation in Rome

by John F. Fink

Indianapolis Archbishop Edward T. O'Meara has been attending a "consultation" for U.S. bishops at the North American College in Rome since Aug. 28. The four-week session is scheduled through Sept. 22.

"The Church in the Contemporary World" is the theme for this consultation, the fifth for U.S. bishops. Sixty-three U.S. bishops are participating. The sessions are sponsored by the Committee on Doctrine of the National Conference of Catholic Bishops.

The bishops hear a presentation by a leading theologian each morning and then spend the rest of the day discussing the subject. Theologians making presentations include Sulpician Father Raymond Brown, a noted scripture scholar, Jesuit Father Gerald O'Collins, an expert on Christology and the Resurrection; Divine Word Father John Fuellenbach, who spoke on the biblical foundations of social justice; and Jesuit Father Gerald Fogarty, who was scheduled to talk about relations between the Holy See and the church in the U.S.

The first week of the consultation was devoted to scriptural foundations, the second to contemporary spirituality, and

the third and fourth weeks to current issues. Among current issues scheduled for discussion were the role of the non-ordained in the church, social justice ministry and evangelization.

The bishops are attending sessions at the Gregorian University in Rome and are living in rooms usually occupied by students at North American College, the U.S. seminary in Rome. The students are on their summer vacations until October.

On Sept. 8, the feast of the birthday of Mary, the bishops celebrated Mass with Pope John Paul II at the papal summer residence at Castel Gandolfo, about 15 miles south of Rome.

UPC: SURVIVE AND THRIVE

Volunteers essential to center city ministries

by Margaret Nelson
(Fifth in an eight-part series)

Volunteers are essential to the work of the Catholic Church in the center city of Indianapolis. And three Catholic young people have committed a year of their lives to serve in that ministry.

Jim Harder will work with the Holy Cross staff. Jim Wusnich with the St. Joan of Arc Neighborhood Youth Organization (NYO), and Mary Kate Miller will serve as a pastoral assistant at Holy Trinity.

The three are part of the Volunteers in Ministry (VIM) program of the Urban Parish Cooperative (UPC). VIM is a concrete example of how the UPC combines resources of the center city parishes.

VIM recruits are men or women over 21. If they are married, husband and wife must both seek positions. The Aug. 1 to July 31

term may be renewed. The volunteers receive room, board, medical coverage, transportation and a small stipend.

VIM people get a week of orientation, plus a retreat experience. A holistic program of prayer, worship, sharing and social recreation is ongoing through the year. Assistance with a job search is provided at the end of the term of service. Participants qualify for a deferment on college student loans.

Though Ann Marie Hanlon is director of the VIM program, she credits Father Kenneth Taylor, pastor of Holy Trinity with doing the groundwork. She said, "Without KT, it would not have happened. This was his dream. He visited other diocesan volunteer programs and did the research. He even shepherded the grant through the process. And he still keeps close watch on legislation that will impact young people who volunteer for the program."

The three students will stay at a newly renovated archdiocesan housing facility in the Fountain Square area. They will share meals with the residents and "be a presence at St. Pat's," according to Hanlon.

"It is important for us to be both a sending and receiving church," said Hanlon. "We have been blessed to have these young people respond—that they would come from other parts of the country." Harder is from South Bend; Wusnich from King of Prussia near Philadelphia; and Miller from Kalamazoo, Michigan.

Hanlon said, "The volunteers need to begin to see through the eyes of the poor. They will learn by living a simple lifestyle. They will be able to identify with the poor and see that we are part of a much larger church. It is very important that the volunteers—in their generosity—live among the poor, not just serve the poor."

"The other thing is that each of them will be an integral part of a parish staff," said Hanlon. "The main goal of VIM is to augment pastoral staffing. The emphasis of our attention should be on personnel, not on buildings."

Last year, the first VIM recruit worked at St. Joan of Arc. Since married, Greg Kuehl and his wife plan to continue helping at the parish as he begins a new job as an executive trainee.

"This kind of ministry can cause young people to change the direction of their lives," said Hanlon. "It sometimes leads to lay leaders wanting more training. The response is there. The Spirit is calling them. Now we need to provide the tools to help them be church for others. The growing response of lay people to hear the call of the church is new. But we need to see the church as something beyond Sunday Mass."

As VIM director, Hanlon also led the Urban Plunge experience for 13 Notre Dame students last January. In April, she coordinated the efforts of six volunteers from Indiana University, Bloomington, who helped with a parish clean-up effort at St. Rita.

This summer, six seminarians from St. Meinrad spent ten weeks visiting the center city agencies that assist the poor. Tom Bogenschütz, sophomore theology student who was interning at St. Andrew, brought the parish staff back to the juvenile court to see what happens there. He told Hanlon of his amazement that poor teens routinely decline the help of court-appointed attorneys because they think it will put them "in a bad light" before the judges.

Hanlon asks for brief reports from all those who visit the center city systems that impact the poor. These are given to pastoral staffs so that they can benefit from these contacts and increase cooperation among professionals.

VIM is encouraging pastoral staffs to offer training sessions for volunteers, recruit unpaid helpers with job descriptions of what is expected, and recognize the volunteers for their contributions to the parish.

Last spring, Hanlon presided at a VIM training session for center city staff people to help with "good placement of talent that gives volunteers work commensurate with their gifts." She said, "We waste very precious personnel resources. The people should be doing what they would like to do—what they do best. We need to guide them and get out of their way."

"I am encouraged by the number of parish formal recognition Sundays," said Hanlon. St. Andrew has had parties honoring its volunteers for more than a decade. Last May, 280 volunteers were honored for their work with the social committee, council, board of education, liturgy ministries, evangelization, youth, maintenance, Half Century, and many other activities.

Last November, St. Andrew held a Pancake Breakfast and Ministry Fair, with more than 20 exhibits where parishioners could volunteer for ministries in the church or community. The group with the most outstanding exhibit won a prize.

Most center city parishes have some method of appealing for volunteers. And some churches formally recognize these ministries in parish liturgies.

St. Joan of Arc makes a day of it. In July, one Saturday became a Volunteer Paint-Up Day, with parishioners working all over the property painting, repairing, gardening and beautifying. The entire "crew" stopped long enough for a community lunch provided by the parish.

"We tend, especially in the center city, to get overwhelmed. When we do, we take people for granted," Ann Marie Hanlon said. "We need to trust in the slow work of God."



VOLUNTEERS—Jim Wusnich (from left) and Mary Kate Miller talk with Volunteers in Ministry director Ann Marie Hanlon, volunteer Jim Harder, and Holy Trinity Pastor Father Kenneth Taylor as the three begin their ministries in the Indianapolis center city. (Photo by Margaret Nelson)

Two people are honored as Daughters of Charity affiliates

On Aug. 26, two people were honored by being named affiliates of the Daughters of Charity of St. Vincent de Paul. They are Jean Louise Arnold and the late Archie Smith. Arnold and Smith's widow, Bettie Smith, received framed presentations of the affiliation from Provincial Sister Gertrude Bastnagel during a special Mass in the St. Vincent Hospital Chapel.

Smith served the Daughters of Charity in a variety of roles for 44 years. He was recognized for his sense of dedication and caring for others in his work. He involved his entire family in the mission of the hospital.

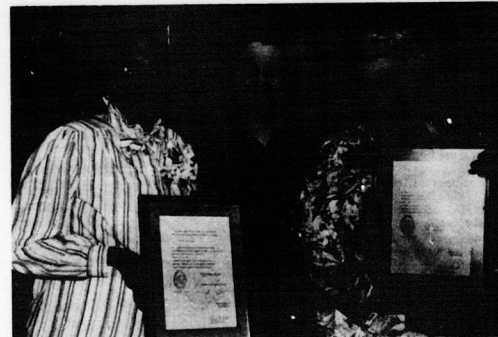
Arnold was graduated from St. Vincent's Diploma School of Nursing in 1941. After two years in the Navy, she came back to St. Vincent's as a night supervisor,

primarily in the labor and delivery area. She was noted for her "dedicated, devoted and Christ-like care, not only to her patients, but to all those with whom she worked."

Members of the two families selected special hymns and participated in the Mass. As a hymn was sung, both Bettie Smith and Jean Arnold placed roses at the base of a statue of Mary.

Affiliates are spiritual and material benefactors to whom participation in the prayers and merits of the Daughters of Charity Community are granted. Arnold and Smith are the first named as affiliates since Anne Dugan received the honor twenty years ago.

Families and friends of Jean Arnold and Archie Smith were invited to a reception following the liturgy.



HONOR—Bettie Smith (from left) accepts the presentation of affiliation of the Daughters of Charity for her late husband, Archie Smith, from Provincial Sister Gertrude Bastnagel, as Jean Arnold, long-time nurse at St. Vincent Hospital, is honored for her service. (Photo courtesy St. Vincent Hospital and Health Care Center)



HELPER—Providence Sister Elizabeth Meyer, fourth grade teacher at St. Joan of Arc School, responds to a July parish Volunteer Day by adding plants to the walk between the church and school. (Photo by Margaret Nelson)

Court dismisses suit contesting tax status

(Continued from page 1)

defendants in the case, they had no standing to file any motions concerning it until they were charged with contempt. Legal experts said it was the first time any national church body, Catholic or otherwise, had been ruled in contempt of court and slapped with major punitive fines for failing to obey a court order.

The appeals court said its dismissal of the suit also meant that Carter's contempt ruling was voided.

As a result of the new appellate ruling, Chopko said, "all tax-exempt groups should take comfort in the fact that their political opponents may not challenge their tax exemption as a device to punish them for engaging in the public debate of controversial issues."

Marshall Beil, attorney for ARM and the other plaintiffs, said Sept. 7 that he expected they would file an appeal.

"The case is not over as far as we're concerned," he said.

The basic options available, he said, are to ask the full appeals court to reconsider the ruling of the three-judge panel, or else to appeal to the Supreme Court.

He was leaning toward first asking a reconsideration by the full appeals court bench, he said, but he was still "studying the decision."

Thieves break into St. Bridget rectory

Thieves broke into the rectory of St. Bridget's Parish, Indianapolis, the night of September 10.

According to Oblate of Mary Immaculate Father Thomas Scanlon, pastor, a door was broken to gain entrance to the rectory. Missing were two television sets, a microwave oven, silverware, a silver napkin ring and a bottle of wine.

Commentary

THE HUMAN SIDE

Meetings involve many different individuals

by Fr. Eugene Henrick

Today there are lay people in the church who dream of more participation in church-related decision making. Little do they know that should their dreams come true, their lives could become a nightmare of meetings, one after another!

Robert J. Burke, director of the Parish Pastoral Council Assistance Center of the Archdiocese of St. Paul and Minneapolis, said in an interview with his archdiocesan newspaper, *The Catholic Bulletin*, that there are several reasons why



meetings come to be dreaded: They have no agenda or no definite agenda; people are single-minded and have closed minds; people are poor listeners.

In addition, Burke believes that "every Catholic is born with a built-in homily and, sooner or later, you're going to get it."

I have to believe that no one in this life is spared from attending at least several dozen of the worst meetings possible. Everyone, at one time or another, vows never to attend another one, if possible.

Yet, to be realistic, meetings are a fact of life. No one is excused from attending some meetings, especially if involvement with the church is sought.

So we are left with a question: How do we make the best of meetings?

It helps, I believe, to be philosophical on the subject.

So let's begin to answer the question by asking exactly what a meeting is.

To start with, a meeting is a gathering of people which allows those in attendance to experience each other. Our senses are allowed to see and make contact with other people. We can observe how each person sits, gestures, speaks and makes eye contact.

Meetings give us the opportunity to size up a person's sincerity, authenticity, fervor, energy, spontaneity, humor and a host of other attributes.

Meetings are, by their nature, a challenge because the test here is how well we can make our set of unique attributes with those of another person. If there are five or 10 people at a meeting, hundreds of individual attributes must interact.

One of the most frustrating things about a meeting is the Tower of Babel effect. Although everyone may speak the same language, behind each word are nuances known only to the individual who is speaking.

When you add the fact that one person may be humorless and full of energy, while another always is joking but lacks sincerity, and multiply these odd combinations by the number of people at a meeting, the Tower of Babel effect becomes striking.

So where is this discussion leading? It illustrates why the odds of having a good meeting are against us. Meetings involve individuals whose attributes are almost impossible to match.

But becoming philosophical on the subject of meetings allows us to see them in



a new light and to develop a sense of humor about them. It gets us to laugh if anyone expects good meetings to be easy to come by or believes that it is just a matter of skill to make a successful meeting happen.

Ah, but humor also keeps us relaxed, and when we are relaxed the odds change in our favor. A good laugh has a way of getting individuals to come together—and we may do a successful meeting just by the result.

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THE YARDSTICK

Meetings could help put an end to the Auschwitz controversy

by Msgr. George G. Higgins

I am not the only one who was shocked to hear that Cardinal Jozef Glomp, primate of Poland, had accused Jews of fomenting anti-Polish feeling through their objections to a Carmelite convent at the site of the notorious Auschwitz death camp.

The cardinal was reacting to recent efforts by a number of Jewish groups abroad to get Polish church authorities to remove the Auschwitz convent to a neutral site in accordance with a 1987 agreement signed, on the Catholic side, by four fellow cardinals, Macharski of Cracow, Poland, Lustiger of Paris, Decourty of Lyons, France, and Dannaels of Brussels, Belgium.

What prompted Cardinal Glomp to go public on this issue? Perhaps the fact that broke the camel's back was an incident in July when several unaffiliated American Jews climbed the fence around



the Auschwitz convent and were roughed up by Polish construction workers while being evicted.

The cardinal had every right to criticize the demonstrators for intruding on the convent. Many Jewish organizations also criticized the demonstrators, but these organizations also reacted with anger to the brutal treatment the demonstrators received.

The cardinal said not a word about the way the demonstrators were treated but, instead, rationalized their violence by suggesting, incredibly, that the demonstrators might have killed the nuns or destroyed the convent had they not been apprehended.

The demonstrators were guilty of trespassing on the convent grounds, verbally assaulting the nuns and disrupting their prayers for several hours. There is no way to defend this kind of hooliganism. But there is no evidence that the demonstrators were intent on harming the nuns physically or destroying the convent.

In my opinion, the cardinal should explain to the public why he failed to include the Polish construction workers

in his criticisms. These workers also acted irresponsibly and, if anything, their hooliganism was worse than that of the demonstrators. At least the demonstrators did not indulge in physical violence.

In short, the cardinal's indignation was selective.

There is no reason even to suspect that Cardinal Glomp is personally anti-Semitic. But there is reason to think that he is strangely unconcerned about Jewish sensitivities while disproportionately sensitive to the feelings of his own people. And there is reason to fear that his remarks will fan the flames of anti-Semitism, not only in Poland but elsewhere.

By blaming the Jews for demanding that church authorities live up to an agreement made in good faith by four of his fellow cardinals, he is unwittingly doing what anti-Semites have done throughout the ages—making Jews the scapegoat.

And by telling the Jews that "your power lies in the mass media that are easily at your disposal," the cardinal, whether he knows it or not, is resorting to one of the oldest and most reprehensible ploys of anti-Semites.

Fortunately, the cardinal was exaggerating when he suggested in effect that he was speaking for all the Polish people. No sooner was his statement made public than the official newspaper of the Polish labor movement, *Solidarnosc*, denounced the cardinal's criticism of the Jews.

In a front-page editorial, a distinguished Catholic layman said that "the expressions used by the primate, even if contrary to their intent, threaten to deeply wound the feelings of many of those who are descendants and brothers of Holocaust victims."

To end on a more positive note, I hope that the cardinal, during his forthcoming visit to the United States, will look for as many opportunities as possible to meet with representative Catholics and Jews actively engaged in the kind of Catholic-Jewish dialogue called for by the Second Vatican Council.

Meetings of this kind—still a rarity in Poland but an everyday occurrence in the United States—could help to clear the air and, please God, help put an end to the Auschwitz controversy.

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TO TALK OF MANY THINGS

Moving the abortion battle to the states does not promise victory

by Dale Francis

No one doubts that the 5-4 Supreme Court decision in Webster vs. Reproductive Services was good news for those who hold the pro-life position in the abortion controversy. But it wasn't a victory that signals the end of the battle. It may well signal a more bitter battle ahead.

I've been engaged in the battle against legalized abortion since the 1960s, before Roe vs. Wade, and I've studied the propaganda efforts of the pro-abortion people back to the time it started a campaign that asked for abortion only in the cases of rape, incest and threat to the lives of expectant mothers.

Their campaigns have been well-planned and sophisticated, right up to the present time when they don't discuss abortion at all but only a woman's freedom of choice. They are not pro-abortion but pro-choice and all of this



discussion of choice revolves around the freedom of the woman, who is usually portrayed as the bewildered teenage daughter of a desperately poor family.

Note the response of these pro-choice people to Webster vs. Reproductive Services Inc. It would have been quite possible for them to point out that the decision did not overturn Roe vs. Wade, that while the decisions did not please the pro-choice faction, the essential rule of Roe vs. Wade continued.

But instead of doing this, they shouted they had suffered an important setback in this decision, emphasizing it was a setback for the rights of women, again keeping abortion on. If the discussion: It was the ready admission of the pro-choice people that they had suffered a setback that convinced some pro-life people their victory was greater than it was.

The pro-choice faction, which certainly was prepared for the possibility of the decision, began immediately a well-planned campaign to portray the decision as an attack on the rights of women.

Almost without exception, the editorial comment in the daily press reflected the

pro-choice point of view. A Supreme Court decision that was the first real change in direction on abortion since Roe vs. Wade had been utilized by the opponents of the pro-life movement to build funds, organize opposition and gain support from the news media.

The Webster decision does give hope to the pro-life movement. It opened the way for the states to restrict abortion. It ended that rigid trimester ruling of Roe vs. Wade concerning the right of legislators to have interest in life in the womb. Perhaps most important, it raised the question of the existence of human life from conception. It didn't overrule Roe vs. Wade, probably because there was no agreement it provided the opportunity for this, but it certainly modified and narrowed Roe vs. Wade.

It was the beginning of real hope that the cause of human life in the womb might be realized. Ahead are other decisions that provide possibility there may be greater hope.

But it would be a dangerous conclusion that a victory has been won over legalized abortion. Moving the battle to the states doesn't mean it will be won. It means there must be greater effort to make certain it is

won. Most important, we have made the first move in the direction of recognition that the life in the womb is human life. The court said it could be considered in a later more clear situation. This is the real crux of the question and we have the hope now we may reach it.

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To the Editor

Hew precious one life really is

It was a touching tribute to the Cahill family and their infant daughter, Sara, in "From the Editor" of Aug. 18. Anyone who read it could only be moved by this family's dedication and response to community. It also scored for respect for and the right to life.

Thank you for showing us how precious one life, no matter how brief, really is.

Virginia Francisco

Indianapolis

'I had an abortion and can't forget it'

I wrote this not only as a catharsis but as one way to make amends. I have promised God that I would send this to you in hopes that it would be published in order to save babies. Not only am I interested in saving babies, I'm interested in saving my own soul. Please put it in *The Criterion* and help me and all those unborn children.

It's been almost 10 years but I can't forget it: I made a crucial decision that has affected not only my life, but stopped another life from even having a chance to make any decisions at all. I had an abortion.

I was 19 at the time and a junior in college. I'm also a "good Catholic girl." Out of my five brothers and sisters, I was the one always considered never to do anything wrong. I was an excellent student with my whole future in front of me. When I found out I was pregnant, I "knew" what I had to do and my boyfriend encouraged me to do it. He took me to the clinic and waited for me.

I don't really remember much of the procedure, but I do remember an awful sense of indecision. Afterwards I tried to block it out of my mind. On the surface everything appeared normal, and yet I will never be normal again because I did something that I knew was wrong and I will have to pay for it someday. This fact has overshadowed the last 10 years of my life. Even the births of my two wonderful and healthy children cannot compensate for the wrong that I did.

This is a plea to every young girl who is faced with a similar situation. You may

think that the decision to have an abortion will make your life easier, less complicated and worry-free, but it really will have the opposite effect. From that fateful day forward, you will have to face yourself in the mirror every day and wonder what would have been—and what will be. What will your punishment be? Will it be eternal? Will it mean going to hell?

Even those who don't believe in hell, or even God, will still face uncertainties. What would your parents, friends, future spouse think of your decision? What if, when you do decide you want children, you cannot conceive? And you will never know if your offspring could have been the one person destined to find the cure for AIDS or cancer, diseases even you or someone you love could contract.

So please, reconsider your decision. Think through how this decision will affect your future. Sure, it will probably be a very rough nine months, but isn't that better than a hell of an eternity?

Name and city withheld

Catholics, Baptists not in agreement

An Associated Press story by George W. Cornwell concerning "basic agreement" between Southern Baptists and Catholics, carried by some secular newspapers Aug. 26, badly needs clarification.

First it is most important to understand that the "Catholic Bishops Committee"—approximately 20 Catholics—does not speak authoritatively for the Roman Catholic Church. Its report is to be submitted to the Sacred Congregation for the Doctrine of the Faith and ultimately to the Holy Father for approval and propagation.

It is encouraging that both groups agreed that "the ultimate authority and object of faith is the Triune God—Father, Son and Holy Spirit," and "... the ultimate goal is living in glory with God in heaven"; and "... close relationship with Jesus coupled with a Christ-like love of neighbor"; and finally, both stress strong family life and sexual morality, and active engagement in church life.

However, their finding "that the primary source for knowledge of God is the Bible" would certainly not be acceptable without qualification by the Holy Father, who speaks for the Roman Catholic

Church—"Ubi Petrus, ibi ecclesia" ("Where Peter is, there is the church"). The Second Vatican Council in its Constitution on Divine Revelation states: "The task of interpreting authentically the Word of God has been entrusted exclusively to the living, teaching office of the church."

The second major difference is the Baptist (and Lutheran) justification by faith alone versus the Catholic justification by faith issuing in good works. Scripture clearly states that saying "Lord, Lord" is futility without "doing my Father's will" and that faith without charity is like "sounding brass." Accordingly, the Holy Father would qualify the committee statement that "... salvation is God's free gift of grace unmerited by any human works or righteousness." The Catholic Church denies that grace is irresistible. Our cooperation (conversion) is essential. She also teaches that we can acquire merit.

I think it is time to ask what really is the value of these ecumenical efforts. Aren't they doomed to failure? The doctrinal differences between each church and all others define a church, determine its very identity. Can we imagine any church giving up its identity? Toleration of our differences and mutual respect, yes, but not disappearance of our differences and mutual surrender—not reunion.

When Cornwell writes, "... but their scholars find they are basically agreed," he intimates that little of importance remains to be resolved. This is very far from the truth. In fact their scholars found no agreements that have not been there from the beginning. Both groups have always held the doctrines and positions mentioned in the third paragraph of this letter.

The impression given by the AP story that these agreements are new and that the two groups, the Baptists and Catholics, have recently moved closer together is a false impression. Doctrinally they are as far apart, and as close together, as they have always been. In any case the claim that there are no important differences now is not only false but insulting to both groups, implying as it does that they have not

merged because they are stubbornly clinging to trivial distinctions.

In addition to the Catholic doctrines already mentioned, the supreme authority of the Holy Father, the perpetual virginity of Mary and her bodily assumption, the priest's power to forgive sins and to transubstantiate bread and wine into the real divine presence are doctrines, none of them trivial, which separate Catholics from Baptists and others.

If the Catholic Church relinquished these doctrines it would cease to exist. If the Southern Baptist Convention accepted them, it would cease to exist. Neither event is even slightly probable, in which case the rhetoric of reunion is hollow at the center and misleading to ordinary Catholics, ordinary Baptists, and the general public.

Jerome W. Schneider

Jasper

Dislikes mention of Tridentine Masses

I was really angry when I took my *Criterion* out of the mailbox last week! Another insert advertising those Tridentine Mass tapes fell out. There was also a schedule for those "antique" Masses on page 2 of the same paper.

It looks like the archdiocese is supporting a move backward. I thought we had come out of the Dark Ages!

Mary Wilson

Indianapolis

(Editor's response: We try to publish a newspaper for Catholics of all viewpoints and the Tridentine Mass tapes have apparently proved popular among some of our readers. Our carrying those inserts does not necessarily imply endorsement of the product. Those inserts, by the way, have appeared in almost every Catholic newspaper in the country. It was coincidental that the news story about Tridentine Masses scheduled in the archdiocese appeared in the same issue. Again, running a news story certainly doesn't imply agreement or disagreement with the content of the story.)

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LIGHT ONE CANDLE

How to delight the Lord

by Fr. John Catoir
Director, *The Christophers*

A loving wife tries to please her husband in little ways. A loving husband does the same for his wife. The same is true of our relationship with God. He gives us grace to bring us to eternal happiness. Shouldn't we try to please him in return?

It isn't enough to think of oneself as the recipient of God's love. If you do that religion becomes a self-centered enterprise. Therapeutic religion is the New Age concept, but it is not the religion of Jesus who said, "Take up your cross and follow me." To delight the Lord we need a little imagination, a loving spirit and the faith to see God present and working in our lives.

Those who think of God in abstract terms, as some sort of universal force operating according to general principles, fail to understand that he is present to each of us in a personal way. What's even more wondrous is God's omniscience. He not only abides in us, he knows our most insignificant thoughts and desires. This sense of intimacy is the magic ingredient of our personal relationship with him.



The more you appreciate divine intimacy the more you delight the Lord.

If you bother to read this column I know you are interested in developing this sweet consciousness. As a flawed human being myself, I marvel that this sense of closeness to God is given to me. I want to please him, and yet so often I feel inadequate. But I've learned that if I focus on myself, on my own sinfulness, I'm lost. The key is to concentrate on the Lord, to love him and live what he loves.

If we had no other information than his command: "Love one another," it would be all we'd ever need. By showing kindness to our neighbor, even the ones who do not seem to deserve it, we please and delight him. "When you did it for the least of my brethren, you did it for me" (Mt. 25:40).

Your thoughtfulness, your consideration and your courtesy to others are manifestations of your deep desire to be grateful and pleasing to God in all circumstances.

Maybe you'll slip now and then, but God knows your good intentions. He spoke glowingly of a glass of water given in his name. For our living Savior, little things mean a lot.

(For a free copy of the *Christopher News Notes*, *Let's Talk About Prayer*, send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, N.Y. 10027.)

Holy Spirit School celebrates 40th anniversary

by Margaret Nelson

Holy Spirit had a double celebration on Sept. 8: The Birthday of the Blessed Mother and the 40th "birthday" of the Holy Spirit School.

A special Mass was held at 9 a.m. All the school students attended, along with some of their families. The pastor, Father William Munshower, presided and the associate pastor, Father Thomas Schlessmann, celebrated.

Pointing out the significance of the celebration during his homily, Father Munshower thanked "all the people who

made and have made Holy Spirit School possible." At the end of the liturgy, a student placed flowers at the altar of the Blessed Mother.

After the Mass, the assembly gathered in the playground. Forty balloons were released one by one, at the direction of the school principal Kent Schwartz. Each balloon represented one year of the school's history. The students who held and released the gold and green balloons on signal were selected by their teachers, with five students for each grade level.

After the outdoor festivities, the students returned to their classrooms where separate parties were held.



FORTY—Principal Kent Schwartz distributes balloons to five representatives from each of the eight grade levels at Holy Spirit, Indianapolis, as the school celebrates its 40th anniversary and the birthday of the Blessed Mother. (Photo by Margaret Nelson)

Lanesville couple's baby is waiting for a heart transplant

by Susan Fey

Born with a rare heart defect, the infant son of a St. Mary's Church, Lanesville, couple clings to life in a Chicago hospital, waiting for a heart transplant.

Jeremy Michael Murden was born on Friday, Aug. 25, at St. Anthony Hospital in Louisville. The eight-pound, one-ounce son of Albert (Duke) and Angie Murden was born with a hydroplastic heart—the left side of his heart didn't develop properly and the right side is larger than normal.

Angie Murden, 27, said she was told of the child's condition 36 hours after delivery. As she was visiting with friends, she said, "a nurse ran in and basically ran them out. Needless to tell you, I thought the baby had died."

The nurse told Murden that the baby's breathing was very labored and that his skin was grayish-green.

She hurried down the hall to the nursery, tapped on the window and said, "I'm Angie Murden." The nurse ran for the doctor.

Jeremy was quickly transported to the nearby Kosair-Children's Hospital, where the hydroplastic heart was diagnosed. He was then referred to a Chicago specialist affiliated with Children's Memorial Hospital, where the baby was flown with his mother on Aug. 27. The specialist offered the Murdens three choices: "unplug everything" (the baby probably wouldn't live more than 24 hours); undergo a heart transplant; or heart reconstruction.

The Murdens opted for the transplant because their newborn son "doesn't have a lot of antibodies," which could lead to rejection, and the heart reconstruction comes with considerable risk: there's a 30 percent chance the baby wouldn't survive the surgery.

Said Murden: "I do want him to have life. I believe in life—I do pro-life work. I would give five years as a counselor to tell women not to choose abortion."

Now that the decision has been made, doctors have estimated that Jeremy has two months before deterioration sets in. He can remain on life support for two months, or 12 to 14 hours without it.

When a heart becomes available, a transplant team would move immediately.

A suitable donor is being sought in the U.S. and part of Canada, Murden said, adding that Jeremy is at the top of the recipient list for his blood type—the rare A negative.

Meanwhile, the Murdens are awaiting word along with their other two children, Emily, who is 4, and Matthew, 2.

Murden said that Jeremy's plight "made me realize how much people should be willing to donate organs. It's given me a whole new insight." She added, "It does sadden me to know that another child must lose his life so that my son can live."

Now she is balancing her time between Jeremy in Chicago and the other children.

She said that she was told that 2,000 babies are affected with this disease each year. "It happens during the fifth or sixth weeks of pregnancy and they don't know why. I don't really wonder why. I just think God had a reason."

Murden said that if a donor doesn't become available, reconstruction surgery is something they would reconsider. Even though Jeremy would be on medication for the rest of his life (which could cost an

estimated \$10,000 a year) and could face other surgeries, Murden stays optimistic, motivated by a "spark of hope."

St. Mary's Church has set up a fund for the Murdens. The church's address is P.O. Box 144, Lanesville, Ind. 47136.

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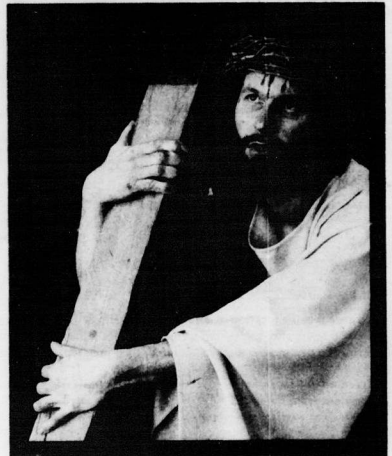
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IN POLAND

Bishops' panel stands by accord

by John Thavis

WARSAW, Poland (CNS)—A Polish bishops' panel has urged construction of a stalled interfaith center near the Auschwitz death camp, saying Catholic-Jewish relations are at stake.

The project, which is to house a controversial Carmelite convent, was suspended by Krakow's Cardinal Franciszek Macharski because of tensions created by Jewish protests over the convent's current location at the former camp.

The Commission for Dialogue with Judaism called Sept. 6 for talks with Jewish leaders on the issue. It said "no additional conditions" would be placed on a previous agreement to relocate the convent.

The two-page statement appeared to confirm the church's pledge in 1987 to

move the nuns away from the former Nazi death camp, as Jewish groups had requested.

It said the bitter debate over the convent "caused a near-rupture in Christian-Jewish dialogue in the world."

"Renewing this dialogue seems impossible without resolving the conflict. This confirms an urgent need to build the center," it said.

The statement also took Jewish groups to task for focusing on the convent controversy and showing little support for the interfaith project. But it also praised other Jewish organizations for trying to settle the dispute.

It also follows comments made to the press by Cardinal Jozef Glomp of Warsaw and Gniezno, the primate of Poland, that the 1987 agreement with Jewish leaders should be "renegotiated." The cardinal also said in a sermon that Jewish-con-

trolled media were spreading "anti-Polish feeling" abroad.

Cardinal Glomp, president of the bishops' conference, did not take part in the meeting of the dialogue commission. One participant said the statement, painstakingly worked out during an eight-hour session, was approved by other conference officials before it was released.

It was not immediately clear what practical effect the statement would have. Up to now the commission has been only marginally involved in the convent controversy. Polish church sources said the bishops' conference, however, wanted to take a more direct role in resolving the dispute.

The proposed center, a complex including an information building, a guest house and the convent, was foreseen by the 1987 agreement, signed in Geneva by Jewish and Catholic leaders. One of the signatories was Cardinal Macharski of Krakow, in whose archdiocese Auschwitz is located.

The dialogue commission called for "the undertaking of talks in the spirit of the Geneva meetings, with no additional

conditions." This should open up "realistic opportunities for building the center" in which the "prayer of the Carmelite nuns will find its place," it said.

The statement expressed "regret" that the Jewish side had not previously shown much enthusiasm for the idea of the center.

"Jewish public opinion followed only one thread of the Geneva declarations—that is, the moving of the convent," it said.

It said practical obstacles as well as "polemics, arguments and violent protests have become a serious threat to the very idea of the center."

In July, seven U.S. Jews attempted to stage a protest on the convent grounds and were beaten up by Polish workmen making improvements to the building. Cardinal Macharski later said he was suspending plans to relocate the nuns because of the climate created by the protests.

The commission noted with satisfaction that several Jewish organizations want to help overcome the new difficulties. The commission, it said, is ready to "cooperate with all people of goodwill in Poland and abroad."

Church sources in Krakow said the land and the building permits for the new center have been obtained. The planned site is about 1,500 feet away from the current convent, and is not visible from the Auschwitz camp.



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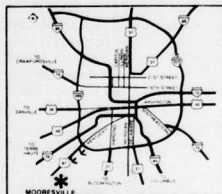
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Cardinal Jozef Glomp cancels U.S. journey after controversy

WARSAW, Poland (CNS)—Cardinal Jozef Glomp of Gniezno and Warsaw has canceled a trip to the United States after a dispute with Jewish leaders over a Carmelite convent at Auschwitz and an outcry over comments of his which were seen as anti-Semitic.

The official news agency PAP said Sept. 9 that the cardinal had postponed the visit, scheduled to begin Sept. 21, "because of circumstances unfavorable for the pastoral good."

Sources close to the Catholic Church said Cardinal Glomp made his decision after widespread criticism of his remarks in August attacking Jewish demands to remove the convent from the site of the former Nazi death camp of Auschwitz. Several U.S. bishops were among the cardinal's critics.

Cardinal Glomp, who was due to visit Washington, Boston, Chicago, Milwaukee, Detroit and Cleveland, has not withdrawn his comments.

Many Jews boycotted events in Poland marking the 50th anniversary of the start of World War II.

"It's not just the Jewish reaction but the position taken by some American Catholics which would make the visit difficult for Cardinal Glomp," one source said. He said many Americans had written to Polish newspapers criticizing the cardinal.

The Archdiocese of Milwaukee issued a statement that "in light of Cardinal Glomp's recent remarks and the tension that has arisen because of them, it is

understandable that the decision was made to cancel his trip to this country."

In a speech Aug. 26, Cardinal Glomp accused Jews of violating Poland's sovereignty and told them not to dictate terms that were impossible to meet over the convent.

He said seven American Jews beaten in July after entering the convent's grounds by climbing a fence "did not kill the nuns or destroy the convent only because they were stopped." One protester, Rabbi Avraham Weiss of Bronx, N.Y., said he might sue Cardinal Glomp for defamation.

Many Jews regard Auschwitz as a unique shrine to the Holocaust and want the nuns removed because they say silence should reign there. Most of the 4 million people killed at Auschwitz during World War II were Jews.

Many Poles maintain that the nuns pray for the souls of all who died at Auschwitz.

A 1987 accord signed by European Catholic and Jewish leaders agreed to move the nuns into a prayer center near the camp by last January. However, in August Cardinal Franciszek Macharski of Krakow announced he was suspending work on the prayer center.

Cardinal Glomp and other Polish bishops have called for talks to solve the dispute, which has brought Jewish-Catholic relations to their worst state for many years. Earlier in September Cardinal Glomp said the 1987 agreement should be re-negotiated.

In the United States, most Catholic leaders in the cities where the cardinal was to visit did not comment on the cancellation of the trip. A spokeswoman for the Archdiocese of Detroit noted that no public events had been planned for the visit of Cardinal Glomp, who had planned a private visit with Detroit Cardinal Edmund C. Szoka, a former classmate.

However, Rabbi James Rudin, president of the New York-based International Jewish Committee for Interreligious Consultations, said he thought a trip by Cardinal Glomp would have been "unwise" and "ill-timed" and "would have exacerbated tensions between Poles and Jews and Catholics and Jews."

He said the controversy following the Polish cardinal's remarks showed the "inner strength of Catholic-Jewish relations in the United States." He said the thought of a visit from Cardinal Glomp had generated "emotions, tensions" and urged Americans to "use those feelings and emotions in a positive way" to work for a speedy resolution to the convent controversy and to strengthen Catholic-Jewish relations.



Polish Cardinal Jozef Glomp

The business of the archdiocese

(Continued from page 1)

non-Catholics benefit from archdiocesan education, social service, legal, pastoral, and religious services, among others. A retreat center, schools, child care facilities, cemeteries, and multiple assistance programs for the poor are among the many varied archdiocesan services.

To supervise the financial base for all of these ministries, Hornett's daily tasks range from updating computer equipment and analyzing parish demographics to adjusting salaries and improving productivity. He also gathers data from many sources to compile a more complete financial picture of the Catholic Church in the Archdiocese of Indianapolis.

Former Msgr. Gerald A. Gettelfinger served as vicar general and secretary for temporalities for the archdiocese before his papal appointment as Bishop of Evansville in March. Hornett assumed responsibility for all temporal matters on behalf of Archbishop Edward T. O'Meara on March 20. He is in charge of financial planning, development of fiscal policies, and development and implementation of the archdiocesan budget.

Blending planning, marketing, management, and accounting skills, Hornett routinely tackles the difficult challenges of improving archdiocesan services and funding the diverse activities of the church in central and southern Indiana. The job requires continual emphasis on fund raising, careful review of investments, intense scrutiny of expenditures, and a creative focus on cost containment.

Hornett works with Archbishop O'Meara, Father David Coats, vicar general, and a finance council comprised of five lay volunteers to review the performance of the archdiocese and recommend changes in policy during monthly strategy sessions.

He also addresses fund-raising needs with Michael Prosser, director of development for the archdiocese, as part of their combined thrust to increase participation in the Archdiocesan Annual Appeal.

During a recent interview with *The Criterion*, Hornett discussed the effect of population shifts on parishes, critical demands for expanded social services, and responsibilities facing the church as the archdiocese prepares for the 21st century.

"Generally, the healthiest parishes in financial terms are those with a strong sense of community," he said, "but that is hard to build and maintain."

He studies population changes in both urban and rural areas and documents shifts in density that result in dwindling attendance at some churches while others are practically bursting at the seams.

Drawing on his business acumen to



Joseph B. Hornett

evaluate parish fiscal solvency, Hornett also considers the current structure of total Catholic education within the parish.

"Is 'parish school' the right term?" he asked. "Or is 'Catholic school' the right term? There's an issue to be dealt with there."

On the topic of fund raising, Hornett said the archdiocese will have to evaluate the level of social service programs within two years unless more Catholics respond with donations to the Archdiocesan Annual Appeal.

"If AAA giving doesn't improve," he emphasized, "in two years we're going to be in some difficulty."

Parishioners who annually support the appeal are generous in their gifts, Hornett said, but there has never been even a 50 percent participation rate.

"The level of participation is disappointing," he admitted. "There's a general rule that 20 percent of the families support 80 percent of the families in a parish. That's also true for the appeal. There are 70,000 families in the archdiocese and, basically, we have a contribution level of 22,000 families."

Statistics show that two-thirds of the parishioners who receive AAA donor requests do not participate in the appeal.

"We can and must do better," Hornett noted. "Hopefully, parishioners are already looking at their level of giving, both to their parish and to the appeal. I think we've got a lot of support in the development area, but the bottom line is we've got to have more participation."

Other archdiocesan income comes from interest earned on investments, but Hornett said the church should be reinvesting that interest money, rather than spending it, so the investment portfolio continually experiences growth.

"Our heaviest reliance is on the

annual appeal and interest on investments," he explained. "but we've got to plow that interest money back into those investments to build for the future."

Parish assessments generate a third important source of archdiocesan funding.

"Our assessments are really very moderate compared to other dioceses," he said. "Billings combine assessments and services, and there may be misunderstandings about what really are the actual assessments."

To eliminate confusion, Hornett has implemented a new billing system that more clearly details charges and he has prioritized the need for improved communication with pastors.

Because "living the Gospel" demands responses to local as well as international human service needs, the chief financial officer urges Catholics to address the delicate issues of parish tithing and wills as the world church moves toward the 21st century.

On the subject of parish financial planning, Hornett emphasized that, "Parishes should never budget or anticipate bequests. You have to look at those as unexpected 'pennies from heaven.'"

Further, he said, parishes should plan budgets three years at a time, not just one year at a time.

"That longer look ahead will make you think ahead," he added. "Budgeting three to five years ahead may be difficult,

but at least you're getting an idea of what expenses to expect that are long-term in nature. For example, if the church roof is 17 years old and has a 20-year life span, you had better be planning now to replace it."

In addition to looking at funding sources, productivity, and management, Hornett and Don Barnett, director of information systems, have researched computer hardware and software to assist parishes with computerization needs for the future.

"We've got personal computers in a lot of parishes for word processing and financial documentation," Hornett said. "Sixty parishes do have personal computers, and have more or less come to depend on them. The computers wind up paying for themselves. However, there has to be some consistency in the software for parish data systems if people are going to receive technical assistance from the archdiocese."

Archdiocesan officials and lay volunteers recently completed an extensive one-year employee compensation study to try to bring salaries more in line with secular pay scales. Hornett is currently implementing financial adjustments resulting from that study.

His aggressive management style also extends to analysis of archdiocesan personnel for ways to increase efficiency and productivity.

"Continual improvement is needed," Hornett noted. "Nothing is insurmountable. That's the way we've always done it. It's the worst possible attitude. I don't expect miracles but I do expect progress, one step at a time."

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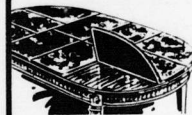
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Gorbachev wants to meet with pope, says Soviet ambassador

by Agostino Bono

ROME (CNS)—Soviet President Mikhail Gorbachev wants to meet Pope John Paul II during a visit to Rome this November, said Nikolai Lunkov, the Soviet ambassador to Italy.

It would be the first meeting between a pope and a Soviet leader. It would come at a time of increasing pressure on the Soviet government from Ukrainians seeking legalization of their Catholic Eastern-rite church.

Pope John Paul has called for legal recognition of the church and has also expressed a wish to visit Catholics in the Soviet Union.

Twice in two days, Lunkov confirmed Gorbachev's desire for a papal meeting. The first was at a meeting of the Italian Communist Party Sept. 9. The second was during an interview on Italian radio Sept. 10.

Asked if Gorbachev's visit to Italy would include a visit to the pope, Lunkov answered: "Yes, and why not?"

Lunkov said he favored further development of relations between the Soviet Union and the Vatican as an aid to world peace.

It is necessary "to interest oneself in the actions favoring peace and detente undertaken by the more than 800 million Catholics," he said.

Lunkov, however, said it would be rushing things to predict diplomatic relations between the Vatican and the Soviet Union.

"In everything, we must be realistic," said the Soviet ambassador.

Lunkov spoke after The Associated Press reported that Gorbachev sent a letter to the pope expressing interest in a meeting to discuss furthering Soviet-Vatican relations. The AP story quoted an unidentified high-ranking Vatican official.

Previously, the Soviet news agency Tass reported that a letter had been given to the pope Aug. 24 by Yuri E. Karlov, a personal representative of Soviet Foreign Minister Edward Shevardnadze. But the report did not say whether the letter contained a request for a papal meeting.

Tass said the Gorbachev letter outlined the "drastic issues," such as ending the threat of nuclear war, which should be discussed as part of strengthened Soviet-Vatican contacts.

The Vatican has not commented on Lunkov's remarks nor the AP story.

Last January, the papal secretary of state, Cardinal Agostino Casaroli, said the pope is "always available" if Gorbachev wishes to meet during a Rome visit. The cardinal

added that prospects for furthering Vatican-Soviet relations were good.

In June 1988, Cardinal Casaroli met Gorbachev in Moscow and raised the possibility of establishing a formal channel for Vatican-Soviet contacts.

Lunkov's remarks came at a busy time in Soviet-Vatican relations indicating improved relations.

Last July 25 the pope named a bishop for Catholics in Białystok. It was the first time in 63 years that a bishop had been named in the Soviet republic, which has more than 2 million Catholics. Last March, several bishops were named in the heavily Catholic Soviet republic of Lithuania.

In August, the pope also met a high-ranking delegation from the Russian Orthodox Church to discuss improving religious freedom for Catholics in the Soviet Union.

The Russian Orthodox Church is heavily involved in the situation of the Ukrainian Catholic Church, which is forced to live clandestinely in the Soviet Union.

The Ukrainian church was declared illegal in 1946 and its members told to join the Russian Orthodox Church. However, there remain several million Ukrainian Catholics in the Ukraine.

Since Gorbachev has come to power, Ukrainian church leaders have begun to step up their campaign for legalization.

Last year, Russian Orthodox officials expressed openness to discussing the status of Ukrainian Catholics as part of overall Orthodox-Catholic ecumenical talks.

Vatican orders closing of Brazilian seminaries

SAO PAULO, Brazil (CNS)—The Vatican's Congregation for Catholic Education has ordered the closing of two Brazilian seminaries that taught liberation theology, despite a favorable report on the institutions by a Vatican-appointed investigator.

The congregation called the seminaries inadequate for the training of priests.

The Theological Institute of Recife and Northeast Regional Seminary No. 2 were both closed by the end of the year. The seminaries were established by retired Archbishop Helder Pessoa Camara of Olinda and Recife.

According to the Brazilian newspaper *Folha de São Paulo*, the congregation ordered the closing after the recommendation of Coadjutor Archbishop Vicente Joaquim Zico of Belem do Para, appointed by the Vatican to investigate and report on the seminaries.

The Sept. 5 issue of *Folha de São Paulo* reported that Archbishop Zico told Father Humberto Plummer, head of the Recife archdiocese conference of religious, that he was surprised by the Vatican decision.

Father Plummer told the newspaper that Archbishop Zico "gave a highly favorable written opinion on the two entities and now is worried about all of this, since his positive impression has been transmitted to the bishops and fathers, including me."

Five bishops from northeastern Brazil met in Campina Grande Sept. 5 to analyze the decision and decide what to do with the seminaries. *Folha de São Paulo* reported. They are Archbishop Jose Maria Pires of Paraíba and Bishops Luis Gonzaga Fernandes of Campina Grande, Marcelo Pinto Carvalheira of Guarabira, Jose Greiro de Oliveira Neto of Mossoro and Tiago Postma of Caranhuns.

A Sept. 2 United Press International report from Rio de Janeiro said Archbishop Camara criticized the closings as a "very serious" error on the part of the Vatican. In the same report, a bishop from the state of Pernambuco who requested anonymity told UPI that "with the closing of these seminaries, we will no longer have anywhere to train progressive priests."

The Portuguese-language letter ordering the seminaries closed was dated Aug. 12 and was signed by Archbishop Jose Saraiva Martins, secretary of the education congregation, and Msgr. Ivan Peri, undersecretary of the congregation. The letter was addressed to Archbishop Jose Cardoso Sobrinho of Olinda and Recife.

The letter said the visitations to the seminaries were made Oct. 6-11, 1988, but did not name the person doing the visitations.

This congregation already had an opinion about both institutions, but, as your excellency and the other interested bishops are well aware, it suspended any decision in this matter until it possessed the results of the apostolic visitation," the letter said.

After studying the visitation report and attached documents, the congregation concluded that Northeast Regional Seminary No. 2, where seminarians live with poor families rather than in a group house, "does not conform to the idea of a major seminary and does not offer the minimal conditions for priestly formation."

The Theological Institute of Recife "does not offer an adequate intellectual formation to future priests, whether diocesan or religious," it said.

The letter did not say what the visitation report recommended.

"We have reached the firm decision that both institutions must be closed as quickly as possible and before the end of this year," the letter said. Archbishop Cardoso Sobrinho was asked to execute the decision.

The letter added that seminarians at the regional seminary "must undergo a new process of vocational discernment and, ascertaining their sincere acceptance of a priestly identity as proposed by the magisterium of the church and the discipline of a major seminary, could perhaps be accepted if your excellency is in agreement, in the major seminary, the Archdiocese of Olinda and Recife or another major seminary."

The letter said it was the responsibility of religious congregations to provide proper education and formation for religious seminarians.

According to the UPI report, Cardinal Eugenio de Araujo Sales of Rio de Janeiro lauded the Vatican decision, saying that "the direction that these seminaries had taken ended up obliging the Holy See to adopt this measure."

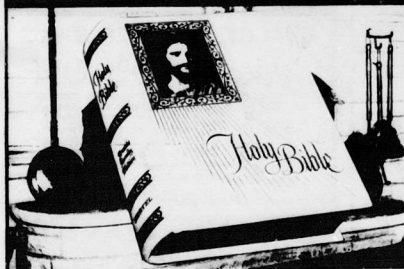
Cardinal Sales said vigilance was needed to determine "which seminaries are functional and which are straying from Catholic principles."

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Bishops are not 'foreign agents,' the pope tells university educators

by Cindy Wooden

VATICAN CITY (CNS)—Bishops should not be seen as "foreign agents" by Catholic universities, as participants in their life. Pope John Paul II told a commission revising a Vatican draft document on Catholic higher education.

The responsibility of the university and the church to each other requires "an intimate communion with the pastors of the church," he said Sept. 9.

The adjective "Catholic" on the one hand defines the university, and on the other, it helps it develop according to its true nature and to overcome the dangers of undue distortions," the pope said.

The pope addressed the 15-member commission elected by delegates to last April's international congress of Catholic universities and colleges which focused on the document.

The text of the pope's Italian-language address to the delegates was released at the Vatican. The audience was held at Castel Gandolfo, the papal summer residence 15 miles south of Rome.

The values held and taught by the church are brought into dialogue with culture and with science through Catholic colleges and universities, the pope told the educators.

Those "supreme values are becoming more insistent as the pragmatic and hedonistic mentality of life leads to social and moral conflicts which can gravely injure the dignity and freedom of people as well as the good of society," the pope said.

Vatican paper says education, not evangelization, is main mission of Catholic universities

by Cindy Wooden

ROME (NC)—The educational mission of Catholic universities must remain distinct from the evangelizing mission of the church, said a revised Vatican draft document on Catholic higher education. But Catholic colleges and universities can contribute to the task of proclaiming the Gospel, the new draft said.

The document, obtained by Catholic News Service in Rome, is less than half the length of the previous working paper, released in November 1988. It incorporates changes recommended by some 230 representatives of Catholic colleges and universities meeting in Rome last April.

"This document is written to encourage Catholic universities and their communities, and to assist them in preserving and strengthening their identity and renewing their dedication," the revised draft said.

A 15-member commission appointed at the end of the April meeting worked on the latest draft document Sept. 6-8 in Rome. The commission's recommendations were forwarded to the full membership of the Vatican Congregation for Catholic Education for consideration at the congregation's October plenary meeting.

A draft approved by the congregation would be an advisory to Pope John Paul II, who is expected to issue a document on Catholic higher education.

One concern of delegates to the April meeting was that the 1986 draft blurred distinctions between the university's mission to education and the church's mission to evangelize. "While education and evangelization are related, the university should not be described simply as 'an instrument of evangelization,'" said a steering committee's summary of recommendations.

The delegates also said that the norms for Catholic institutions should be "few in number, general in nature and interpreted and applied in accord with principles to be developed by regional bishops' conferences." The number of "general norms" in the document has been reduced from 72

Finding practical ways to be truly Catholic and truly a university will require adapting Vatican norms to the local situation, he said.

The draft document, which was the focus of the commission's Sept. 6-9 meeting at the Vatican, was a revision of one released in November 1988 by the Vatican Congregation for Catholic Education.

The congregation revised the draft after receiving recommendations from the April meeting, attended by more than 200 delegates from Catholic colleges and universities worldwide.

The commission members continued to have concerns about the proposed document treats institutional autonomy, academic freedom, the role and function of theologians and the relationship of theologians and bishops, said Holy Cross Father Edward A. Malloy.

Father Malloy, president of the University of Notre Dame, was one of three U.S. commission members who were elected after the April meeting to revise the document.

"One of the most important things to say is that when we put the norms section to a vote, after some changes, they won unanimous support in almost every case," Father Malloy told Catholic News Service in Rome.

"Where it goes from here is not up to us," he said.

The draft will be presented to the full membership of the Vatican Congregation for Catholic Education. A draft approved by the congregation would serve as an

articles, many with three or four subsections, to seven articles.

The delegates had said that because Catholic universities must "fully and faithfully" observe pertinent regulations in canon law, "nothing in the final document should extend the juridical meaning or scope of existing canons." The revised draft like the previous document, guarantees Catholic colleges and universities the "institutional autonomy necessary to perform its functions."

It also said that "so long as the rights of the individual and of the community are preserved within the context of the common good, its members are guaranteed academic freedom."

"While freedom of conscience and religious liberty are to be preserved," it said, "those in the university community who are not Catholics are expected to respect the Catholic character of the institution, and so respect its fidelity to the church."

Theologians, it said, have the same freedom and responsibility as colleagues in other academic disciplines, although their work involves "revealed truth, whose authentic interpretation is entrusted to the pastors of the church."

Theologians teaching at Catholic universities, the draft said, "recognize and accept the right of the bishops of the church, as the authentic interpreters of Catholic doctrine, to judge the conformity of their theological research and teaching with authentic Catholicity and with divine revelation."

The revised document acknowledged that lay people make up the majority of faculty and administrators at Catholic colleges and universities. "These lay people have always exercised an apostolic role in the church through their university activities; today these institutions are being entrusted to them by the church with hope and with confidence," it said.

The new draft asked that national and regional bishops' conferences develop principles for applying the document's norms on a local and regional level. The principles would be submitted to the Holy See for approval.

advisory to Pope John Paul II who is expected to issue a document on Catholic higher education next year.

Changes made in the document during the September commission meeting were not released.

The draft being reviewed by commission members distinguished between the educational mission of the Catholic university and the evangelizing mission of the church. It also encouraged the universities to preserve and strengthen their Catholic identity.

The draft guaranteed Catholic colleges and universities the "institutional autonomy necessary to perform its functions," and said that "so long as the rights of the individual and of the community are preserved within the context of the common good, its members are guaranteed academic freedom."

Theologians teaching at Catholic universities, the draft said, "recognize and accept the right of the bishops of the church, as the authentic interpreters of Catholic doctrine, to judge the conformity of their theological research and teaching with authentic Catholicity and divine revelation."

As their work was ending, Father Malloy said, the commission members felt, "at least in so far as it was a consultative process, a real consensus emerged."

We hope that will be reflected in whatever the final document says," he said.

The other U.S. members on the commission were Jesuit Father Joseph A. O'Hare, president of Fordham University in New York, and Sacred Heart Sister Sally M. Furay, vice president and provost of the University of San Diego in California.

Father Malloy said the commission members were concerned "that in some areas the draft was excessively juridical or negative in tone."

However, with the revisions made at the September meeting, "we feel we were able to sustain the consensus reached by delegates to the April meeting," he said.

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PRELATES AND PATRIOTS

Card. Gibbons defends church-state separation

by John F. Fink
Editor, The Criterion
Eighth in a series of articles

(This year the church in the U.S. is observing the bicentennial of the appointment of the first American bishop, John Carroll of Baltimore, in 1789. This series is about some of the most prominent bishops in U.S. history who also happened to be American patriots.)



On the feast of St. Patrick in the year 1887, James Gibbons knelt in the Vatican Hall of the Consistory to receive from Pope Leo XIII the giant-brimmed, gold-tasseled galero, the red hat that is the symbol of the office of a cardinal in the Catholic Church. Gibbons became only the second cardinal in the history of the Catholic Church in the United States.

Eight days later, Cardinal Gibbons took formal possession of his titular or parish church in Rome, the Basilica of Santa Maria in Trastevere. This was the first opportunity he had to make a public statement and Cardinal Gibbons had decided that this statement would be a strong defense of the separation of church and state as it existed in the U.S.

The new cardinal quickly reviewed the history of the Catholic Church in America, pointing out that "where only one bishop was found in the beginning of this century, there are now 75 exercising spiritual jurisdiction." Then he said: "For this great progress we are indebted under God and the fostering vigilance of the Holy See to the civil liberty we enjoy in our enlightened republic."

Alluding to Pope Leo's recent encyclical "Immortale Dei" in which the Holy Father had stated that the church is not committed

to any form of government but adapts to all, Cardinal Gibbons declared that the church had often been harrassed and even forced to struggle for her existence when "despotism has cast its dark shadow." But he said, "in the general atmosphere of liberty she blossoms like a rose."

He continued: "For myself, as a citizen of the United States, without closing my eyes to our defects as a nation, I proclaim, with a deep sense of pride and gratitude and in this great capital of Christendom, that I belong to a country where the civil government holds over us the aegis of its protection without interfering in the legitimate exercise of our sublime mission as ministers of the Gospel of Jesus Christ."

"Our country has liberty without license, authority without despotism," he continued. "Hers is no spirit of exclusiveness. She has no frowning fortifications to repel the invader, for we are at peace with all the world. In the consciousness of her strength and of her good will to all nations she rests secure. Her harbors are open in the Atlantic and Pacific to welcome the honest immigrant who comes to advance his temporal interest and to find a peaceful home."

"But while we are acknowledged to have a free government, we do not perhaps receive due credit for possessing also a strong government. Yes, our nation is strong, and her strength lies, under Providence, in the majesty and supremacy of the law, in the loyalty of her citizens to that law and in the affection of our people for their free institutions."

It took courage for Cardinal Gibbons to make that statement, because, at that time in history, Rome was distrustful of the separation of church and state. The union of church and state had begun centuries before when every ruler was also a Catholic subject and union was natural. Under this union, the church had gained ascendancy, primarily because of the theologians'

formula of the primacy of the soul over the body.

However, in recent years in Europe, church and state were in conflict more than in harmony. During Pope Pius IX's reign, the church had lost the Papal States and both Pope Pius and Pope Leo XIII were self-imposed prisoners in the Vatican. In France, Italy and Germany governments interfered with the church and in some cases persecuted it.

Thus Cardinal Gibbons believed ardently in the advisability of the separation of church and state as it existed in the U.S. Both as the patriot he was and as a churchman, he rejoiced in the First Amendment to the Constitution which assured no government interference with church affairs.

"A Catholic finds himself at home in the United States," he once said. "Nowhere else can he breathe more freely that atmosphere of divine truth which alone can make him free."

Cardinal Gibbons spoke his mind about this issue many times, but the way he liked to express himself best was with a story about an old Scotsman who gravely told a friend: "Sandy, Sandy, honesty is the best policy. I know because I've tried both." Then the cardinal would say, "The church has tried both union of church and state and independent operations. For my part, I would be sorry to see the relations of the church and the state any closer than they are at present."

But the cardinal's speech in Rome on March 25, 1887 was the first time he or anyone else had spoken thus to the church officials in the Vatican. There was immediate reaction. The European Catholic press criticized the sermon, but the American press was unanimous in its praise. The Baltimore Sun exclaimed: "Those who heard it pronounced the address magnificent!" The New York Herald ran the entire text with an editorial praising the speech, and the Baltimore Catholic Mirror asserted

that "no such words have been uttered by an American bishop since Archbishop Carroll founded the See of Baltimore."

The cardinal's speech had its effect upon the pope, too. A year later, when Pope Leo was celebrating his golden jubilee as a priest, U.S. President Grover Cleveland, after consulting with Cardinal Gibbons, sent as a gift an elaborate vellum copy of the U.S. Constitution, hand-lettered in Old English and elegantly bound in red and white. Upon receiving it, the frail old pontiff replied: "You enjoy in America perfect freedom. That freedom, we admit, is highly beneficial to the spread of religion. Toward America I bear a special love. Your government is free, your future full of hope. Your president commands my highest admiration."

Later Cardinal Gibbons received a letter from Pope Leo XIII expressing "our admiration for the Constitution of the United States, not only because it enables industrious and enterprising citizens to attain so high a degree of prosperity, but also because under its protection your Catholic countrymen have enjoyed a liberty which has so confessedly promoted the astonishing growth of their religion in the past and will, we trust, enable it in the future to be of the highest advantage to the civil order as well."

Cardinal Gibbons showed this letter to President Cleveland, who asked to be permitted to keep it, a request granted.

During Cardinal Gibbons' life he was widely known as an extraordinary patriot and beloved citizen. In 1916, when the cardinal was 82, former President Theodore Roosevelt told to him: "Taking your life as a whole, I think that you now occupy the position of being the most respected and venerated and useful citizen of our country"—a most impressive statement for any president to make to anyone, especially to a religious leader.

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Education Supplement

Catechesis: Know and share the God of mercy

by Frank X. Savage
Superintendent of Education

Several weeks ago I conducted a prayer service on the theme: "Made in the Image and Likeness of God." The theme is inexhaustible since the mystery of God can never be fully comprehended. One part of the image of God is explored only to discover new and deeper dimensions. The exploration brings us in touch not only with the mystery of God but also with the mystery of ourselves.



"Know and Share the God of Mercy" is the theme for Catechetical Sunday, Sept. 17.

Catechesis involves more than knowing about God. It involves sharing the good news about God through the witness of our lives. In fact, the faith presented formally in our schools and religious education programs will be more easily grasped if it can be seen in the lives of individuals and the community. It is not enough to know the God of Mercy. The God

of mercy must be shared through deeds of our lives.

Who is the God of mercy and what does it mean for us who are made in the image and likeness of the God of Mercy? The parable of the Prodigal Son (or parable of the forgiving father) portrays God as extravagant in mercy and forgiveness. The father is more eager to forgive than the son is to be forgiven.

By the standards of our society, the mercy of the father appears foolish. Yet this is the image that Jesus holds up for us as the model of mercy and forgiveness. This is the model of forgiveness that we are to live in our homes, with our friends, in our schools,

in our workplace, and even with our enemies.

Mercy involves more than forgiveness. It involves ministering to our world as Jesus did.

"Disciples of John came to Jesus and said: 'Are you the one who is to come or do we look for another?' Jesus presented the evidence of his ministry as a response: 'Go back and report to John what you hear and see: the blind recover their sight, cripples walk, lepers are cured, the deaf hear, the dead are raised to life, and the poor have the good news preached to them.'" (Matt 4: 4-5).

As church, the community of believers, we are called to be witnesses of God's mercy to a broken world. Suppose a question similar to the one posed to Jesus were presented to us

today? "Are you the disciples of Jesus who continue his mission of saving mercy and compassion to a broken world or shall we look for others who do?"

What would be our response as followers of Jesus? Hopefully we could offer evidence similar to that of Jesus: "The homeless are housed, the hungry are fed, infants and pregnant women receive proper nutrition and health care, men and women suffering with AIDS are treated with dignity and respect, the jobless are employed, and the gospel of peace, justice and love is proclaimed throughout the world."

Catechesis is a ministry that cannot be confined to the classroom. The instruction that takes place in the classroom and other catechetical settings must be put into practice in the halls and playgrounds of our schools, on the sidewalks of our neighborhoods, in the streets of our cities, on the desks and workbenches of our jobs and in the day-to-day interaction with those who love us and those who hate us.

May this Catechetical Sunday renew our commitments to live as sons and daughters of the living God.



CATECHETICAL
SUNDAY
1989

Sisters relocate after decade, more

by Margaret Nelson

Franciscan Sister Marie Schroeder and Benedictine Sister Mary Cecile Deken have committed themselves to Catholic education for many years.

But last summer, both of them moved. Sister Marie had been involved in religious education at St. Mary, Greensburg, for ten years. Seeking a smaller parish, she went to St. Vincent, Shelby County.

And Sister Mary Cecile had ministered for 12 years at three small parishes, including St. Maurice, Napoleon; Immaculate Conception, Millhouses; and St. Maurice, St. Maurice. (She shared her work there with Benedictine Sister Mary Philip Seib.) Sister Mary Cecile wanted a bigger parish and went to St. Lawrence, Lawrenceburg.

Both Sister Marie and Sister Mary Cecile disliked leaving their friends at the former parishes. But they have already found new

friends in their new homes. And they knew it was time to change.

"I wanted to go somewhere where there had not been a director of religious education," said Sister Marie. "And I wanted to move to a smaller parish while I still had life in me," she added with a laugh.

"I could have gone back to St. Mary's forever, but this is a challenge," said Sister Marie. At St. Vincent, she said, "I want to build on what has already happened. They are just waiting for me to help, particularly the children and the high school kids." Then she quipped, "They don't know what I can spring on them."

Speaking just a few days after she arrived in Shelby County, Sister Marie said, "It seems to be a young parish. I don't know what I'm going to do, but I just start doing things that need to be done. All my resources are in my head. We'll see what happens."

Comparing parish sizes, she said, "It

won't be long before I know everybody here. I never did get to know everybody at Greensburg."

"Here, I find the people very community-minded and very proud of their parish," she added. "I will concentrate on the people as the greatest resource. I want to encourage them to use their talents and gifts for the betterment of the parish."

But Sister Marie already had one idea for the parish: "I hope we can have a big liturgy for the feast of St. Vincent de Paul. That's a time for a family celebration."

Speaking of the parishes she left, Sister Mary Cecile said she knew it was time to change "for our continued growth and for their continued growth. We really felt that our people were doing very well. After giving our gifts and talents for 12 years, it was time to let others share their gifts."

"We needed to try another kind of experience," Sister Mary Cecile said. "But emotionally, it was hard for us to leave—so hard."

A bouquet of flowers from the old parishes awaited her at St. Lawrence. Sister Mary Cecile said, "At the same time, we were welcomed by the people here. There was a reception after each Mass. It seems to be a vital community."

Sister Mary Cecile said she chose St. Lawrence because the pastor, Father Carmen Petrone, said there was a real need there for someone to direct all the religious education programs. Not only that, but "the people here said there was a need," she added. Sister also felt there was an important ministry in the three nursing homes and hospital in the parish.

"There's a high level of involvement here," Sister Mary Cecile said. "In just these two days, the phone has been ringing constantly and the office has been busy from morning to night."

"We need to take the gifts of the people and spread them," Sister said. "I think it is going to make them more church. We need to learn positive ways to support one another while having fun together."

In all the parishes, the smaller ones and the larger parish at Lawrenceburg, Sister Mary Cecile said, "We've been blessed with wonderful pastors who accept women in ministry."

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Invested funds benefit education

by John F. Fink

The importance the Archdiocese of Indianapolis gives to total Catholic education was emphasized in a tangible way last May when Archbishop Edward T. O'Meara invested a half million dollars with the Catholic Community Foundation (CCF) and specified that the income from the investment is to be used for total Catholic education throughout the archdiocese.

The \$500,000 were transferred from the general funds of the archdiocese and invested with CCF specifically for Catholic education. It came from unrestricted contributions to the archdiocese. In specifying how the income is to be used, the archbishop restricted its use.

The \$500,000 will remain in CCF and only the income derived from it will be used. The archbishop has not yet decided exactly how the income will be used. This will be decided when income is available after the money has been invested for a year. The archbishop has said that he will award grants upon the recommendation of a distribution committee composed of representatives from across the archdiocese.

The CCF is a not-for-profit corporation established to invest and administer numerous individual endowment funds from participating parishes, schools, agencies and institutions in the Archdiocese of Indianapolis. It was established to combine smaller endowment funds which, through professional investment and management, will result in a greater return than if only the smaller amount were invested. The earnings from the investments are then returned to the participating entities to use as they determine.

The foundation was established in 1988 with Archbishop O'Meara as chair-

man of the board of directors and John A. Hillenbrand II of Batesville as vice chairman. The board is made up of experienced community leaders from all parts of the archdiocese. Their duties are to ensure that funds are wisely invested and that earnings are distributed in accordance with specific instructions from the organizations making the investment.

The president of the CCF is Michael C. Prosser, archdiocesan development director. Those seeking more information about the CCF may contact him at the Catholic Center, P.O. Box 1410, Indianapolis, Ind. 46206. Tel. (317) 236-1425 or (800) 382-9836.



WELCOME TO LEARN—Students at St. Joan of Arc School walk under a big "Welcome SJA kids" sign on the first day of school. (Photo by Margaret Nelson)

Faith, family, friendship form faith community

by Mary Ann Wyand

Faith, family, and friendship have inspired many carefully-stitched needlepoint patterns over the years.

And it is this same meticulous attention to family that stitches the social fibers of a parish into a strong fabric of people within a caring religious community.

In his "Familiaris Consortio" or "On the Family" address in 1981, Pope John Paul II emphasized that: "No plan of organized pastoral work at any level must ever fail to take into consideration the pastoral area of the family."

That call has been the basis for nearly a decade of planning to improve the family perspective in the parish environment, according to Benedictine Sister Antoinette Pucell, coordinator of family-centered and childhood catechesis for the archdiocesan Office of Catholic Education.

"Every church ministry needs to have a lens of a family perspective," she said. "We must use this lens of family perspective as we look at programs, services, and policies that are a part of our structure at every level of church ministry."

A reference manual entitled "A Family Perspective in Church and Society" is a valuable tool in helping parish and diocesan staff members focus on ways to restitch the seams of family nourishment and involvement within the quilt of the faith community. It was prepared for pastoral leaders by the ad hoc committee

on Marriage and Family Life of the National Conference of Catholic Bishops.

"It's taken this whole decade to plant seeds for the concepts," Sister Antoinette explained. "From a catechetical viewpoint, it isn't just looking at the church's teachings. It's looking at the family agenda in light of the Scriptures and traditions."

This new focus on family life in partnership with parish life may simply mean attitudinal changes rather than additional programming.

"It's more of an attitude, an approach," she said. "It's not that we need to be doing more programming, but simply looking at what we already do with a family perspective. We need to look closely at what we do in the parish and how it affects family life. Are we straining family life, or are we supporting family life?"

Parish leaders should approach ministry by visualizing members of a parish as made up of family systems as well as individuals when planning worship and community programs and activities.

Important questions that parish leaders should ask when considering parish needs include:

►How are we as a parish affirming family life and helping families see their experiences in context with the Gospel messages?

►How do I hear the Gospels and relate their messages to particular family situations?

►How do we look at the Gospels when we are in the midst of pain?

►How do we as a parish begin to deal

with parish needs in relation to family needs?

►Is there a better way to look at parish programs, services, and policies that would improve ministry to the handicapped, parishioners with terminal illnesses, those encountering abusive situations, and families with marital and other problems?

►Is there some way we can begin to bridge any gaps between family life and parish life?

Family catechesis encompasses all ages and stages of family life, Sister Antoinette explained, and the impact of this new emphasis on family perspective affects every parishioner.

"A lot of our catechetical efforts in the past have been focused on the ages of six to 18," she said. "We need to recognize that there are many kinds of families, and that they all go through ages and stages. We're not negating existing programs, but rather expanding our vision of programming."

Catechists should also look at the catechetical kinds of moments in family life, Sister Antoinette emphasized, in order to teach parishioners how to better live the Gospels.

The archdiocesan coordinator of family-centered and childhood catechesis has



collaborated with other religious educators as well as the archdiocesan pastoral planning and family life personnel in looking at ministry from a family perspective.

"My focus has been to use what I have learned to help catechetical leaders in parishes begin to look at how they can view what they do with a family perspective," Sister Antoinette explained. "I think family is a natural way to begin to bridge the gap between the individual as a family member and the society in which the person lives."

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I-STAR battles substance abuse

by Cynthia Dewes

God mercifully offers his people strength against temptation.

In much the same way, the I-STAR (Indiana Students Taught Awareness and Resistance) program offers encouragement to public and parochial school junior high students in resisting the use of cigarettes, alcohol, marijuana and other harmful or addictive substances.

Dorothy Wodraska, a curriculum facilitator for I-STAR, defined the program's multi-components as: curriculum, parent participation, research, community organization, health policy change, and media coverage.

"This is a very good program," she said, basing the claim on her experience as a teacher at St. Luke School in Indianapolis in past years. She cited the favorable reactions and improved attitudes of her

students after they were presented with I-STAR.

Prevention is the aim of the I-STAR program, which is based on a model program that began in Kansas City. Many years before the recent national "war against drugs." It works toward three chief goals: to deter substance use of any kind; to delay the age of first use of various drugs; and to discourage continued use by those students who have already begun to use drugs.

The I-STAR program, Wodraska said, does more than urge kids to "just say no." It offers techniques for doing so, including assertiveness training and building self-esteem, in a 13-session core curriculum.

It's hard to "say no" to our best friend when she or he offers us something "bad," Wodraska continued. But I-STAR teaches kids how to choose a real friend in the first place, or how to be a friend to others. The

hope is that the values learned will transfer to all areas in the kids' lives, including sex and other relationships.

Parent involvement will be emphasized in the coming year, which will be the third year that I-STAR has been implemented. The aim will be to inform parents of what is being taught in I-STAR, and most of all to foster communication between parents and children on all subjects.

Annette Lentz, former principal of St. Mark School in Indianapolis, now serves as a liaison between the I-STAR program and the archdiocesan Office of Catholic Education. Her ambition is to encourage 100 percent participation in I-STAR by Catholic schools.

Lentz agrees that I-STAR is a worthwhile program. Her former students were attentive during the presentations and took them seriously, she said. Good parental involvement is also necessary for I-STAR to be successful, she added, but a "good teacher is the key."

Ultimately, it is hoped that I-STAR will not only help guide students' behavior, but

will also change community standards and bring about a drug-free environment generally.

According to recent statistical surveys by I-STAR program administrators, a "significant change in the reported use levels by students receiving the I-STAR curriculum" has been noted. Sixth and seventh grade students reported decreased consumption of alcohol and cigarettes, both in "lifetime" use or in recent use.

Eleven Catholic parochial schools will participate in the program for the first time this year, joining fourteen Catholic schools where I-STAR is already used. All are in Marion County. As I-STAR is introduced into public schools in other counties, it may be offered to parochial schools there as well.

Taking part in their first year in I-STAR are Christ the King, Holy Cross, Immaculate Heart, Our Lady of Lourdes, St. Monica, St. Philip Neri, St. Pius X, St. Rita, St. Simon, Little Flower and St. Thomas Aquinas Schools.

Catholic schools entering their second year in the I-STAR program are All Saints, Central Catholic, Holy Name, Holy Spirit, Nativity, St. Andrew, St. Barnabas, St. Gabriel, St. Joan of Arc, St. Jude, St. Luke, St. Mark, St. Michael and St. Roch.



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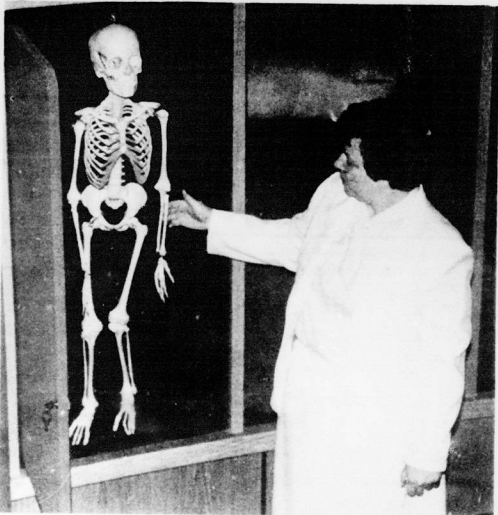
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DRUG EDUCATION THEATRE—The new Ruth Lilly Center for Health Education in Indianapolis features exhibits on substance abuse.



ANATOMY—Providence Sister Lawrence Ann Liston looks at the child-size skeleton in the Anatomy and Physiology Theatre at the center. (Photos by Margaret Nelson)

Sister 'had a hand' in health education center

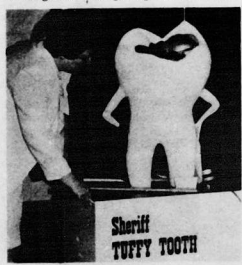
by Margaret Nelson

Providence Sister Lawrence Ann Liston can have a feeling of pride when she talks about the new Ruth Lilly Center for Health Education in Indianapolis.

The archdiocesan director of schools has contributed her time and talents as a member of the board and chairwoman of the curriculum committee for the educational center.

Now that it is ready to open Oct. 15, Sister Lawrence Ann said, "It is exciting. It's like a dream come true."

The exhibits use the latest technology to support what the students are being taught in their classrooms. Programs have been developed for each grade level from kindergarten through high school senior.



SHERIFF TUFFY TOOTH—Sister looks 'him' over in the Nutrition Theatre. (Photos by Margaret Nelson)

Sister Lawrence Ann explained, "They can explain as much or as little as the group needs."

Parochial and public school classes may schedule 90-minute sessions in the seven teaching theatres that cover: Transparent Anatomical Manikin (TAM), Life Begins, Drug Education, Nutrition, Sports Science, Living Better, and Anatomy and Physiology.

Suitable programs are completely instructed by qualified teachers. The focus is teaching the students to choose healthy lifestyles and avoid abusive decisions.

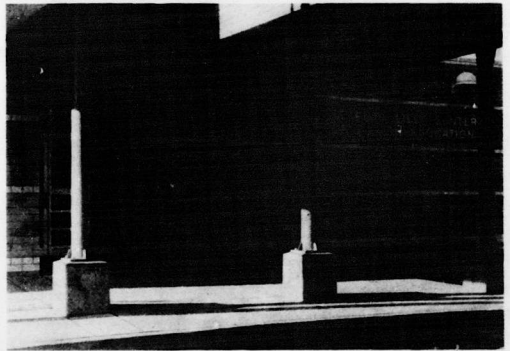
The TAM theatre features a life-sized human model that is electronically controlled to show the skeleton, muscles and organs. Sections can be selected, lighted up on the manikin and enlarged on an overhead screen.

The Life Begins Theatre has displays and models that show human development. By concealing displays in panels, the teacher can show models appropriate to the grade level. One display shows the development of the fetus from conception to the time of birth with life-size models.

The Drug Education Theatre demonstrates the effects of drug, alcohol, tobacco and other kinds of substance abuse.

The General Health and Nutrition Theatre uses interactive exhibits to show the effects of dietary practices. The food groups are shown dramatically and Sheriff Tuffy Tooth is used to demonstrate dental care.

Sister Lawrence Ann said that the Sports Science Theatre was included because of the local emphasis on sports and explained that it is one of only a few such exhibits in the nation. The benefits of exercise are demonstrated, as well as the



The Ruth Lilly Center for Health Education will open to the public Oct. 15.

ways to prevent and treat athletic injuries. And the importance of training and equipment is stressed.

The Living Better Theatre helps students deal with their emotions and feelings, helps them build positive self-concepts and teaches them to make good choices through guided discussions.

The Anatomy and Physiology Theatre shows the relationship between biological

processes and functions to life choices in diet, exercise and substance abuse.

Teachers in the archdiocese have been invited to attend open houses on Sept. 12, 13 and 20 from 3 to 8 p.m. An open house for the general public will be held on Oct. 15.

The Ruth Lilly Health Education Center is located at 21st and Capitol streets in Indianapolis.

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Resource centers 'best kept secret'

by Margaret Nelson

Some religious educators call the archdiocesan resource centers "our best kept secret." But they aren't happy about it. These are places Catholics should know about.

The Office of Catholic Education has a large Resource Center in the Catholic Center in Indianapolis. Todd Daly is manager and Janet Gallagher, assistant. Sue Sandefur is Resource Center clerk.

Religious education materials are available to any parish in the archdiocese from this center, either by membership or by paying small rental fees. And any registered parishioner of a member church has the same privileges. The range of these resources would be beyond the budget of any single parish.

Almost every deanery has its own center that offers a large variety of religious education instructional materials, including video and audio cassettes, films and filmstrips, records, kits, slides and books. It's a way these parishes can share the cost of necessary resources.

Some centers also sponsor deanery-wide programs geared toward youth, adult and family learning and opportunities for spiritual sharing. The Connersville center is one that offers religious education programs.

Kathleen Rhodes is the administrator of the Connersville Deaneary Resource Center. And Nancy Brochin is the secretary. The center is under the administration of the deanery Board of Total Catholic Education. Financial support is obtained from parish assessments and Archdiocesan Annual Appeal funds.

Membership consists of eleven parishes, with a total population of about 13,000 parishioners. The area covers Brookville, Cambridge City, Cedar Grove, Connersville, Knightstown, Liberty, New Castle, Richmond and Rushville.

The Connersville Deaneary Resource Center shares space with the St. Gabriel religious education department in the lower floor of the new parish school building. When the resource center staff is not available, the religious education staff assists, according to Rhodes.

Bob Sugrue, DRE of three parishes in Richmond, has arranged for programs covering adult education and catechist certification at the Connersville center for 1989-90. Speakers will include Fathers Albert Aljame, Stephen Jarrell and Michael Kelley, as well as Kevin DeFrey.

On Oct. 7, a deanery workshop for catechists will be held at St. Gabriel Parish, Connersville.

"We try to broaden our resources," said Robert Leonard, director of the Aquinas Center in Clarksville. "We have been collecting tapes and audios for a number of years and they are used for parishes. We also have some equipment available on a limited basis."

Leonard said that most of the resources

are used by catechists, but prayer groups and Bible study gatherings also borrow the materials. "Quite a bit of use is made by Catholic schools. And some use is made by those in liturgy planning."

The Aquinas Center director added, "Quite a few of our resources are focused on the youth ministry area."

Videos are the most popular in the Batesville/Oldenburg Resource Center, according to Franciscan Sister Mary Loretta Feeney, clerical assistant. Though the center offers materials for pre-school through adult levels, junior high is the newest area of emphasis, she said.

"We have ten to twelve packets of materials that cover four to six week courses," she said. "They show how to

carry on the activities and how to give the presentations."

What started as a center for the Franciscan community at the Oldenburg convent is now rented by the deanery. Records, audio visuals, film strips, kits and some books are available. "It is not a library, as such," said Sister Mary Loretta. "Most catechists use the materials for background."

Directors of religious education, catechists, and adults in discussion or prayer groups are the usual "customers" at the Oldenburg center.

The subscribers may take any materials they need. "As far as I know, every parish subscribes. We even have a Lutheran minister who comes. Of course, he pays rental by the item."

Sister Mary Loretta said, "We do serve parochial schools, too." She added that some directors of religious education in the area also teach in the area schools.



RESOURCEFUL—Marge Schmitz (from left) of St. Luke Parish checks materials out of the Resource Center in Indianapolis with the help of manager Todd Daly and assistant Janet Gallagher. (Photo by Margaret Nelson)

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Individuals seek added education for special lay ministry work

by Margaret Nelson

Catholic lay leaders all over the archdiocese are "going back to school." Some are preparing for new ministries and others are improving their knowledge for the work they are now doing.

Tom Yost is happy where he is as director/coordinator of religious education at Our Lady of Perpetual Help in New Albany. But he has been studying "off and on" since 1983 to earn his master's degree in religious studies at Spalding University in Louisville. In May, he got the degree, plus an award for academic excellence. Yost had already received his bachelor's in theology from Bellarmine before he started work for his master's. But he wanted to add sacramental preparation to his basic theological foundation.

"Other things I consider very important are the workshops at the Indiana Director of Religious Education (DRE) state conventions," said Yost. He explained that he had attended two of these meetings. "And I have been involved in 'think tanks' through my work as secretary of the executive council of Archdiocesan Parish Administrators of Religious Education (APARE)."

Yost said, "Academically, Bellarmine and Spalding have laid a great theological foundation for me. At Spalding there was a well-rounded program of faith development courses, pre-school through adult. It has been a valuable tool and provided valuable experience in terms of working with people."

"The networking through APARE has been extremely valuable," said Yost. "The DRE needs to be in tune with pastoral ministry in terms of the larger church."

Vicki Clem is starting her third year as a religious education administrator at St. Michael, Greenfield. Clem spent 12 years "working around my husband and two children" to get her bachelor of arts in theology at St. Mary of the Woods. She said, "The majority of work was through the Women's External Degree (WED)" program at the college.

"It was so nice to have that piece of paper in my hand this spring," Clem said. "Of course, the bachelor's is the first step to anything else. I haven't decided what to get my master's in—religious education or pastoral counseling or what. There are a whole lot more options out there now than when I first started working on my bachelor's."

"I also took every workshop under the sun," Clem said. "I took things that the Office of Catholic Education (OCE)

offered—a lot of their catechist training workshops. I took things that APARE had."

"I took all kinds of things that would pertain to my field of work and my own personal growth," Clem said.

Allen Boedecker is the director/coordinator of religious education for the parishes in Madison. He is now in the process of getting his master's degree in theological studies at St. Meinrad.

Until recently, Boedecker took the 48 hour summer program. But this fall, he has enrolled in a new program that offers a three-hour course over three weekends to supplement the summer schedule.

"Right now, the program is giving a broader basis for my work in religious education," Boedecker said. "A lot of it will dovetail. I have been able to develop new religious education courses because of courses I took last summer."

"St. Meinrad has excellent courses that are very, very helpful," Boedecker said. "I was most impressed that the faculty was willing and able to do a course in such a way that we had a good practical background. But they use words and terms that we can use for the laity in the pew. They allow us to use everyday experiences. They draw out examples from the parishes. What they taught was not just very heady, but very practical."

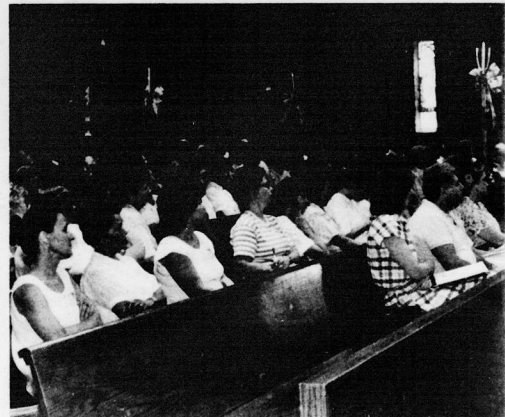
Boedecker spent one summer in a New York Seminary, not realizing that St. Meinrad had this program until three years ago. But last summer, St. Meinrad celebrated its 20th year of this curriculum.

Because a pastor will be retiring in Madison, "We are looking at the restructuring of leadership," Boedecker said. "I will help with this process."

Boedecker is beginning his fifth year as DRE in Madison. He now works for a consolidation of the four parishes, the local board of education and pastors. When his education is complete, he may consider working as a parish life coordinator.

Several people from the archdiocese have completed work for the master of arts degree in pastoral theology from St. Mary of the Woods College. The three-year program consists of two intensive eight-day summer sessions on campus, three weekend meetings and home study continuing throughout the years.

Those in the archdiocese who have received this degree include: William R. Bruns, St. Barnabas; Richard Doucette, Brebeuf; Sheila Gilbert, Christ the King; Marilyn Herber, St. Mark; Grace Lang, St. Luke; Pat Mayer, St. Roch; Mary Jo Thomas-Day, St. Monica, all in Indianapolis; and Diane Carver, St. Ann, Terre Haute.



EDUCATORS EDUCATED—Directors of religious education (DREs) spent much of their "free" time seeking additional information to help with their ministries. Here, 350 Indianapolis DREs attend a recent Saturday workshop. (Photo by Margaret Nelson)

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Terre Haute Deanery starts Emmaus Project

by Ann All

The new Emmaus Project will help outlying parishes take advantage of the services of the Terre Haute Deanery Center, according to its administrator Diane Carver.

The deanery will use a \$3,312 grant from Lilly Endowment to implement a video-based outreach education program for some of its 13 member parishes.

Nineteen Indiana congregations of different denominations received money from New Ministries, a project designed to encourage innovative ministry programs. Four of the 19 recipients are Catholic parishes or institutions.

Carver said the funds will be used to train a team of eight catechists who will then facilitate video training programs at four of the deanery parishes. The video will feature religious educator Gaynell Cronin.

The idea to create a catechist formation team originated late last year as part of a three-year educational goal-setting process. The deanery board decided that an outreach program would be the best way to

reach some of its parishes, which are spread over a five-county area.

"Each of our parishes helps support the deanery center," Carver explained. "However, because of geographics, some of our parishes have been unable to take advantage of our services. The grant will allow us to take some of our services to them."

The name, the Emmaus Project, came from a passage in Luke 24:13 where Jesus revealed himself to two travelers who later went back to Jerusalem to share their experience with the other disciples. The deanery's catechists will be traveling to parishes in pairs to share their knowledge.

The "core team" of eight religious educators is composed of experienced catechists and administrators of religious education. Team members will meet twice this month for training sessions and will then facilitate workshops in four different parishes: St. Paul, Greencastle; St. Joseph, Rockville; Sacred Heart, Clinton; and another parish to be determined later.

All those involved with the project will meet in an evaluation session, which will present a survey of parish workshop participants.

Carver said that the New Ministries



TERRE HAUTE DEANERY—Looking over religious education materials are Emmaus Project committee members (from left) Judy Dione, Terre Haute Deanery Center staff assistant; Karen Jones, project chairperson; Diane Carver, center administrator; and Tony Dubois, St. Benedict DRE. (Photo by Ann All)

grant was essential for the Emmaus Project to be implemented. Bob Meany, archdiocesan coordinator of youth catechesis and catechist formation, created the grant proposal. He will continue to act as a consultant on the project.

An orientation session for all New Ministries grant recipients was held in Indianapolis. Carver said it was "a nice surprise" to hear about the wide variety of

ministry projects, which range from a teen nightclub to housing for the homeless.

Carver said that the Emmaus Project will help the Terre Haute Deanery to achieve a specific goal. "Catechists in outlying parishes will be able to attend formation programs that would otherwise be unavailable," she said. "Hopefully, that will improve the overall religious education in the parishes."

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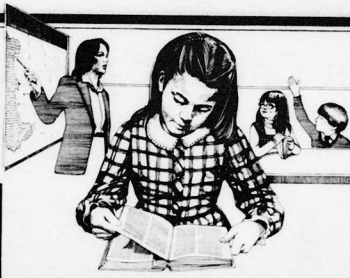
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Issues forums get Catholic position

by Margaret Nelson

Do educated Catholics care about public issues?

Matthew Hayes, director of religious education and coordinator of adult catechesis for the Office of Catholic Education, believes, "As Catholics, we have a part to play in public policy-making issues. My dream would be that every parish in the nation, and certainly in the archdiocese would use the National Issues Forum (NIF).

Hayes has become a national leader in this work. In fact, he helped "write the book," The Catholic handbook, that is.

It all started in 1986 when Hayes introduced NIF to study groups in the archdiocese. The forums are conducted like town hall meetings, but those who attend are given materials to study before the issue is discussed.

"They do a very good job of putting a finger on the issues," Hayes said. The materials are complete, professional and unbiased. But to adapt them for this use, he incorporated excerpts from Catholic teaching into the materials.

At Hayes' urging Neil A. Parent, director of adult education for the U.S. Catholic Conference, agreed to utilize the materials throughout the country through the National Advisory Committee on Adult Religious Education. The Kettering Foundation, which is also one of the NIF sponsors, helped facilitate the project.

Janet Zimmerman, director of religious education at St. Anthony, Clarksville, conducted one of several pilot forums using the materials Hayes had added. The feedback from all the pilot programs across the country was compiled.

The result is a leadership handbook called "National Issues Forums in the Catholic Community," which will be published this month. Hayes is listed as the project initiator and consultant.

The introduction sums up the idea of participating: "As citizens we are challenged to become informed, active and responsible participants in our destiny, our children's future and the common good."

"As Catholics we believe that all which exists is imbued with the spirit of God and it is this Spirit who calls us to be responsible stewards of these great gifts of life and

liberty. As people of faith we seek the reign of God by embracing life and scrutinizing it in the light of God's Word (scripture), our tradition (doctrine, dogma, writings) and our lived experience of God's continuing revelation."

Original NIF study materials prepared by the Public Agenda Foundation are used to guide discussions. After stating the debate subject and asking for a solution to the issue, three or four choices are stated. Then possible strategies are listed.

This outline is greatly expanded in the reading materials that participants study before the discussion forums. Before the meeting, the "students" are asked to fill out a "pre-forum ballot." Afterwards, those involved in the discussion complete an identical "post-forum ballot."

Ballots question attitudes about the problem nationally and locally. Then a list of proposals or solutions is given, asking whether the participants favor or oppose them. And they are asked to rate how effective each solution would be. General personal information is requested of those who file the ballot for classification purposes.

On the second ballot, the responders are asked if they changed their minds after the discussion. They are also asked to state one message they would send to an elected leader on the particular topic covered.

The written presentations are thorough but concise. Topical photos and cartoons are used throughout the booklets. Resources for further study on the forum topics are also included in the materials.

Topics during 1988-89 were: The Public Debt: Breaking the Habit of Deficit Spending; Coping with AIDS; The Public Response to the Epidemic; and Responding to Growing Dangers and Health Care for the Elderly.

This year's subjects are: The Day Care Dilemma: Who Should be Responsible for the Children?; The Drug Crisis: Public Strategies for Breaking the Habit; and The Environment at Risk: Responding to Growing Dangers.

Other topics have been: The Superpowers: Nuclear Weapons and National Security; The Trade Gap: Regaining the Competitive Edge; Freedom of Speech: Where to Draw the Line; Crime: What We Fear, What Can Be Done; Immigration: What We Promised, Where to Draw the Line and The Farm Crisis: Who's in Trouble, How to Respond.

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Marian offers new principals 'identity' aids

by Cynthia Dewes

New principals in archdiocesan schools attended the Catholic Principals' Institute Aug. 3-5 at Marian College with new principals from all over the state. They report that they learned a lot.

According to Debra Dietrick, new principal of St. Pius X School in Indianapolis, "Not only did we get tips for handling situations, but we learned what makes a school Catholic, what gives it its mission."

Dietrick said she was impressed with the institute's program, but even more impressed with the people she met there.

"The experienced principals had the same level of enthusiasm, commitment and devotion as the new people did," she said, adding, "These people truly have a commitment to Catholic education."

Dietrick said that her experience at the principals' institute encouraged her to concentrate on enhancing Catholic identity at St. Pius X School.

Charlotte Hojnecki, new principal of St. Paul School in Sellersburg, agreed with Dietrick's assessment. She found the Marian institute "terrific."

"Being a principal and being a teacher are two different things," said the 11-year former teacher. "I learned a lot of nuts and bolts things, particularly about what goes on during the first weeks of school."

The networking which was established among principals at the institute was "great," Hojnecki continued. "As a new principal you more or less learn as you go, and the opportunity to be able to call someone and say 'Help!' is invaluable."

Hojnecki also learned ways to establish leadership. She laughed when she said she learned a few new things about herself when she was involved in a workshop to identify leadership styles.

Debbie Reale, new principal of Christ the King School in Indianapolis, was glad she "took a chance on the workshop," which she found "very helpful." It "presented many issues, particularly from a Catholic viewpoint," said the former teacher who taught for 12 years in both Catholic and public schools.

"We want to make our school not just another good school, but a good Catholic school," Reale said. She, too, emphasized the importance of establishing Catholic identity in the parish school.

One way Reale uses to promote Catholic values is the reading of a prayer over the public address system each morning. The prayer is based on a "special thought" composed by a student and chosen for the day.

Reale also favors student recognition, encouraging children to understand that they are special as children of God. She has "stars of the week" displays, "lunch with the principal," and "pats on the back."

New principals will be given more opportunities for networking throughout the year. Additional sessions of the statewide network and support system that began at the summer principals' institute will be held at Marian College Nov. 15, Feb. 7 and June 12 and 13.



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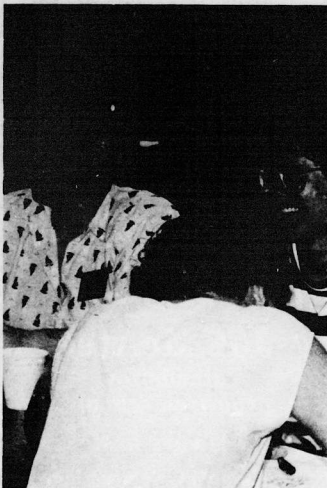
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PRINCIPALS—All administrators of archdiocesan schools meet for information sessions with the Office of Catholic Education staff. (Photo by Margaret Nelson)

Survey: Youth want, need to find faith lives

by Mary Ann Wyand

Data collected in a recent national survey on faith reveals that young people both want and need to learn ways to embrace God and Christ in their lives in order to live more fully as Catholics.

And a new archdiocesan resource guide written for use in adolescent catechesis will help parish staff members develop and enhance religious education programming for teen-agers to better target and address their faith needs.

Published recently by the Office of Catholic Education after a two-year planning and formation process, the guide was completed with extensive input from religious education personnel throughout the archdiocese, especially the Terre Haute and Seymour deaneries.

Entitled "Living In The Name," the guide is divided into three parts and features curriculum ideas on faith themes for grades 7-12. The manual also offers a vision of adolescent catechesis and details the resources which support that vision as well as strategies to implement healthy programming in the parish.

"Living In The Name: A Resource Guide for Adolescent Catechesis" is available from the Office of Catholic Education, 1400 North Meridian Street, P.O. Box 1410, Indianapolis, IN 46206.

"We need to have a clear understanding of what we're supposed to be teaching and how to teach it," Bob Meaney, coordinator of adolescent catechesis and catechist formation for the Office of Catholic

Education, noted. "With the publication of this guide, we have a clarification of the vision and resources to use."

During final editing, Meaney said, task force members added information on a suggested program calendar, job descriptions, and recruitment advice.

"We looked at ways to evaluate planning and formation of curriculum," he explained, "and also listed a sample program along with a critique."

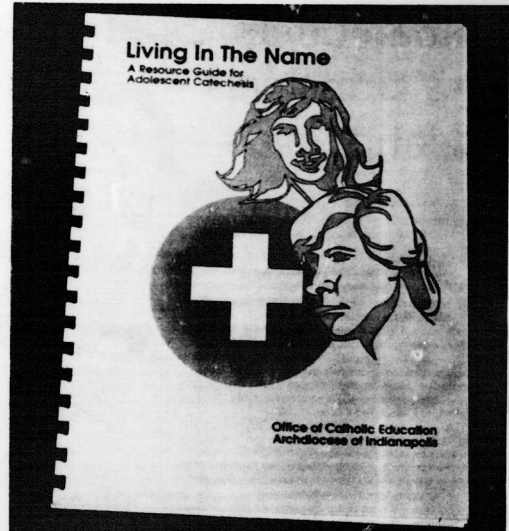
The new guide considers individual parish needs and builds on what each parish is already doing well, Meaney added. It advises parish religious education personnel to start a small and manageable program, then add on and branch out from that foundation.

"What we're attempting is to give parish staff the overall vision for the archdiocese," the OCE adolescent catechesis coordinator said, "and also give them the resources so they can adapt it to their parish."

Before the printing, Kathy Davis-Shanks, youth ministry coordinator for the Catholic Communities of Columbus, implemented strategies set forth in the guide as a practical run-through with about 150 parishioners. Meaney said those results were very favorable.

Citing a University of Notre Dame study of parish life, he noted that this national survey shows that religious education programs for junior high and high school students are the number one priority in parishes.

"What do you do with kids after they have been confirmed?" and "What should



we offer them?" were among the survey questions.

Meaney said this research indicates that, "Teen-agers need to be taught how to critique the American culture and how to minister to each other. As kids move away and prepare to enter the adult world, there needs to be more structure to

help them live out their lives in a parish community and prepare for their adult Catholic life."

Further, he said, it is vital that parishes address the need to expand the roles of young parishioners now rather than just looking ahead to their future contributions as adults within the church.

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Uncover extraordinary in an 'ordinary' story

by Fr. Eugene LaVerdiere

"What are you going to preach on tomorrow?"

The question came from Nita, a Hawaiian woman of Samoan background. Nita knew a lot about sermons. Her husband Andy is a deacon in the Diocese of Honolulu.

Turning toward their son-in-law, I answered that my homily was going to be about a mother-in-law. The next day's Gospel reading was the account from Mark in which Jesus heals Simon's mother-in-law (1:29-31).

Nita answered, "Say nice things." And I did, introducing my homily with the little story I have just told. I could see Nita looking at me, a big smile on her face.

I have given a lot of thought to Simon's mother-in-law, the first woman mentioned in Mark's Gospel. She lived at the home of Simon and Andrew. Her daughter was Simon's wife, but is never mentioned.

One day Simon's mother-in-law was sick. When Jesus entered the home where she lay, he reached out to her and cured her. With her fever gone, she set about serving them.

That is all we know about her. We do not even have her name. Reading that story, everyone can say, "Among the people in the Bible, she is someone just like me."

Asked why, we might answer, "She seems like such an ordinary person, and among the healing stories in the New Testament, hers is so ordinary."

However, under every ordinary story, including ours, there is something extraordinary. In the ordinary story of Simon's mother-in-law, I see some extraordinary things.

First, the description of her cure. Our

translations say he "approached, grasped her hand, and helped her up." That translation is a good rendering of the ordinary.

But by looking up the original Greek word for "helped her up," the extraordinary breaks through. In Greek we read that Jesus raised her up; the word used for "raised" is the same used in the Gospel to speak of the resurrection of Jesus.

People can be raised from the dead. But they also can be raised from illness, and this is like sharing in the resurrection from the dead.

People in Bible times viewed death as the extreme illness. For them, illness was dying a little, or a lot.

Another extraordinary thing I see comes at the end of her story.

When the fever left Simon's mother-in-law, "she waited on them." Again, translations do a good job in bringing out the ordinary in the story.

But looking up the original Greek word for "waited on them," we find the early Christian word for pastoral service. The same verb appears over and over to describe the ministry of those who saw to the good health and nourishment of the early church. That word has entered into our English language through the word "deacon."

Simon's mother-in-law was not a deacon—Christian deacons had not yet been established—but she shared in the early Christian ministry.

In fact, she is the first pastoral minister mentioned in the entire Gospel.

She served in the home of Simon and Andrew, the nucleus of what was to be the early church. This indicates that her role was special.

Simon's mother-in-law certainly was a person just like us, an ordinary person with an ordinary story, but barely concealing the extraordinary. Her story is an invitation to re-examine our own stories.

Under every ordinary story there is something extraordinary... and an invitation to re-examine our own stories.



REFLECTION—Can you find your "twin" as a Biblical character within a story in the Scriptures? Doubting Thomas and other key Bible figures found in the New Testament have many parallels through history. Perhaps someone you know reminds you of a person preserved in the Gospels. Or maybe events in your own life indicate that you also are living the Gospels. (CNS photo by Gene Plaisted)

Mysterious story of God is never revealed totally

by Jane Wolford Hughes

Mary of Bethany, sister of Martha and Lazarus, was not one of my favorite Scripture characters. I saw her as a pastel personality insulated from the reality swirling around her.

Now Martha—she with the bearing of a lioness—I saw as a woman of reds and purples, responsive to life. There she was in her kitchen mixing the lentils and onions with olive oil, waiting on the table at the home of Simon, and setting out to find Jesus when Lazarus lay dead, while Mary sat home weeping.

Both Mary, "who sat beside the Lord at his feet listening to him speak," and Martha, "burdened with much

serving," loved Jesus as the Messiah and as a friend. It was evident that he loved them and warmed to their hospitality.

But when Martha came bustling with irritation from the kitchen to have Mary help her and leave the circle of those sitting at the feet of Jesus, he said:

"Martha, Martha, you are anxious and worried about many things . . . Mary has chosen the better part and it will not be taken from her" (Luke 10:41-42).

Why? Were they not both serving him in their own way? When I was a young mother, the story's lesson did not resonate in my own life, filled with babies, endless meals to prepare, and small wedges of volunteer service.

I was anxious and upset with many things which did not seem a matter of choice. The feisty Martha in me felt this story was a put-down.

However, as I pursued the Scriptures further, logic burned through some of my fog.

Mary had to be unusual. Jesus had called her to be a disciple. She was privileged to sit at the feet of the teacher, among the men.

Jesus consistently broke taboos about women's roles and was trying to let Martha of the better way open to her as well.

I also was helped to discard my pale image of Mary when I connected her in John's Gospel (12:1-4) with the woman at the banquet who brought expensive perfume to pour over Jesus in a courageous testimony.

We do not know her reactions to the disciples who felt money had been squandered on perfume that might better have been spent on the poor. She must have felt it well worth whatever her effort when Jesus said, "Wherever the

good news is proclaimed throughout the world, what she has done will be told in her memory" (Mark 14:9).

My Aunt Ruth helped reveal a greater portion of the mystery of this story to me. She was a spiritual juggler sustained by divine grace and busy with many things.

I suppose to some she seemed a typical Martha. She was a legendary teacher of English and public speaking in the Detroit schools.

When she died in her 80s, her classrooms were represented by students she had touched 30 years earlier. She taught catechism for 50 years. She knew how to delegate, for she was a leader who founded a Catholic library, the Sodality Union in Detroit, and other organizations.

She had chosen to remain single. It was the Mary side of her giving the extravagant gift of herself to uniquely serve her God. Even when exhaustion crept in with age, she found new ways to serve.

After daily Eucharist, she began her pilgrimages to the hospitals and nursing homes, and to occasional funerals. She visited friend and stranger alike, stroking hands, listening, encouraging, and praying.

She was an accepted, welcome, unofficial chaplain who brought the good news. Like Mary of Bethany, she will not be forgotten in our time.

Unlike mystery stories, the mysterious story of God is never revealed totally. But through the years I think I have isolated the lesson Jesus was giving about Martha, who was "anxious and worried about many things" and about Mary's better way.

It was a matter of priority: Jesus. That's the priority my Aunt Ruth lived by all along.

This Week in Focus

How closely do the people in the Bible resemble people today? Discussion of this question results in some interesting approaches to the study of Biblical people through reflections of modern-day characters. People today may get the idea that the biblical figures of salvation history had such an exalted role that they hardly could have been flesh and blood like the rest of us. However, the figures in salvation history endured frustrations and suffered from weaknesses much as we do. For Mary of Bethany, her role in the Bible was a matter of priorities. Mary knew that Jesus came first.

TWENTY-FOURTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, September 17, 1989

Exodus 32:7-11, 13-14 — 1 Timothy 1:12-17 — Luke 15:1-32

by Fr. Owen F. Campion

With its drama in presenting the deliverance of God's people from slavery in Egypt, and with its resemblances by themes to Christian salvation, the Book of Exodus long has been a favorite source for liturgical readings. This weekend, it provides the Liturgy of the Word with its first reading.

Exodus is the second book of the Bible. It gathers ancient memories and beliefs into writing, although it is not the oldest of the Scriptures.

Symptomatic of ancient beliefs was the willingness to place God in situations that subsequent learning and thought would see as far too human for divinity. Thus, in this reading, Moses, who led God's people in their exodus, must argue with God. God appears angry, and subject to persuasion. Moses must remind God that once God assured Abraham of his undying protection.

The reading has three messages:

- God is powerful, unyielding in his promise, just, and able to forgive.
- People sin, and they sin seriously.
- Mediators, such as Moses, or Jesus, the perfect mediator, may stand to reconcile God with his wayward people. No sin necessarily must be final.



Supplying the second reading this weekend is the First Epistle to Timothy. Timothy apparently was born in Lystra. His mother, Eunice, was Jewish. His father was pagan. With his mother, and with his grandmother, Lois, Timothy converted to Christianity after hearing St. Paul preach. In time, he became a follower, and companion, of the great Apostle.

The exact origins of this epistle remain unknown. Directed to Timothy, it nevertheless speaks also to his own community and to the church.

In this reading, Paul remembers his own treachery against the Lord, and he describes himself as the "worst" of sinners. However, not only did he repent, but he turned away from sin and ignorance of the truth with the strong help of God himself.

The gospel reading, from St. Luke's Gospel, presents three treasured gospel stories of God's love and mercy. In each case, a figure easily compared with God himself is the principal figure. There is the shepherd, who searches for the lost sheep. There is the poor woman who struggles to find her lost coin. Finally, there is the prodigal, who returns to the home of his welcoming father.

In each case, the figure is joyful. In the first story, the shepherd finds a helpless sheep. Sheep are especially helpless when lost. They then need the shepherd more than ever. In the third section of the reading, the prodigal realizes the folly of his sins and voluntarily seeks re-admission.

sion to his father's household. He understands that such entry would be because of his father's loving generosity, not because of rights due the younger son. The elder son, after all, had rights regardless of his brother's behavior.

Reflection

For several weeks, the church, in its Liturgies of the Word, has summoned its people to hope and good cheer. Its people, as human beings everywhere, are surrounded by wrong-doings. Often, they themselves sin. Inevitably, life brings them grief, disappointment, and questioning.

In this weekend's Liturgy of the Word, the church speaks consolingly of God's great mercy, and of his eagerness to forgive. Hurting another, or doing serious damage in any form, always disturbs persons aware of principle and pursuing ideals.

*Redeeming us,
answering for us
and our sins,
impelling us with
grace, is the
Lord himself,
our advocate,
our good shepherd,
our friend and brother*

So, very often, people feel ashamed, or weary and disgusted by their misdeeds. In that gloom brightly stands God the merciful, the Father as understanding and as kind as was the parent of the prodigal, as strong and assertive as was the God who inspired Paul to be Christian, and to be Christian apostle.

The liturgy this week excitedly proclaims forgiveness, hope, conversion, a new beginning, and eternity itself. It dashes aside guilt, regret, and fear.

Redeeming us, answering for us and our sins before the just God, adoring God in our behalf, impelling us with grace, is the Lord himself. He is our mediator. He is our

advocate, our Good Shepherd, our friend and brother, our gentle, inviting, forgiving Lord who calls us homeward from our prodigal ways.

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THE POPE TEACHES

Our holy history gathers, consecrates the church

by Pope John Paul II

Remarks at audience August 30

On the day of Pentecost, the church was made manifest to the world. This great event was the work of the Holy Spirit, who descended upon the apostles gathered with Mary, the mother of Jesus.

Throughout history, the church continues to be gathered together and consecrated by the same holy history.

By dying on the cross, Jesus redeemed the entire human race. Once risen from the dead, he sent the Holy Spirit to continue his saving work through the ministry of the church.

Hence, there is a clear connection between Christ's paschal mystery and the birth of the church. The church was brought into being on the cross, and then revealed to the world on the day of Pentecost.

Jesus entrusted to his apostles the kingdom which he had received from his Father. The church was to be built up, on the foundation of the apostles, and upon Peter in particular.

The Holy Spirit is the life breath of Christ's church. The day of Pentecost had



revealed the presence of that new life, that new creation which God once promised through the prophets and then bestowed in Christ.

In the first creation, God the Father breathed natural life into Adam. Now, after the resurrection, Christ breathed the life of the new creation upon his apostles, saying, "Receive the Holy Spirit."

Through the gift of the Holy Spirit, the church is given a share in God's own life and is brought together in unity to bear witness to the crucified and risen Lord. In the Holy Spirit, the church has truly become a "new creation."

MY JOURNEY TO GOD

Health Note

Bouncing jogger,
face in pain,
tries to bring back
youth again,
trimming "bod"
of excess fat,
thinking running is
where it's at

Another man
is lifting weights,
watching every
bite on plates,
thinking each
new gram will
will add some years
to his life's scores

Now neither man
is far off mark
but may well learn
from this remark:
It's good to keep
the body strong,
but it's the soul
that keeps one young.

—By Shirley Vogler Meister

(A resident of Indianapolis, Shirley Vogler Meister is a Christ the King parishioner.)

The following definitions were clipped from Webster's New World Dictionary

(Second College Edition)

Crit-ic (krit'ik) *n.* (1) a person who forms and expresses judgments of books, music, paintings, sculpture, plays, motion pictures, television, etc., as for a newspaper or magazine. (2) a person who forms and expresses judgments of the actions of individuals or groups. (3) a person who forms and expresses judgments of the actions of nations or groups of nations. (4) a person who forms and expresses judgments of the actions of the church or groups of churches. (5) a person who forms and expresses judgments of the actions of the world or groups of worlds. (6) a person who forms and expresses judgments of the actions of the universe or groups of universes. (7) a person who forms and expresses judgments of the actions of the cosmos or groups of cosmoses. (8) a person who forms and expresses judgments of the actions of the multiverse or groups of multiverses. (9) a person who forms and expresses judgments of the actions of the omniverse or groups of omniverses. 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Entertainment

VIEWING WITH ARNOLD

'The Abyss' pits crew against unknown force

by James W. Arnold

"The Abyss" turns out to be the "2001" of undersea sci-fi adventure movies, in that the mysterious power at the bottom of the ocean, as in deep space, is a benevolent metaphor for God.

You can easily get into deep water with this kind of speculation, with or without a diving helmet. But all good stories speak to us in symbols and conjectures. The most fundamental argument in stories has always been about whether the universe is evil or good, cruel or kind, accidental or purposeful, indifferent or sacred.

Science-fiction seems to grope with these questions more directly because its stories are out (or down) there on the edge, where limits are tested and explored. While a venerable sci-fi tradition describes the alien—the Other, if you prefer—as scary, bad, a threat, there is no question that post-'2001' we've been going through a



period of benign fantasy giving aliens all the qualities we attribute to God: omniscience, beauty, compassion, goodness.

To some extent, this development ("E.T.," "Cocoon") usurps traditional religious feeling, removing it from the Trinity of Christian belief and extending it to imaginary creatures. Their fantasy existence offers a non-Christian refuge from real-life religious controversy. But on the level of poetry and allegory, doubtless such films confirm the human impulse to believe, hope, and love instead of their opposites.

That is not a monster at the end of the tunnel (or the bottom of the Atlantic). It's an angel.

Time magazine's Richard Schickel has already complained about this in "The Abyss," noting that without monsters a thriller can be boring. Well, boring is in the eye of the beholder. The film trusts considerable anxiety by depositing its dozen or so characters in an oil rig habitat 2,000 feet down, in the middle of a hurricane and on the edge of an apparently bottomless trench near the wreck of a U.S. nuclear submarine.

Sharing this cramped space as part of a rescue-salvage team are the oil rig crew

and their boss, Bud Brigman (Ed Harris); his bright, forceful ex-wife Lindsey (Mary Elizabeth Mastrantonio), an engineer who designed the habitat and can fix anything with a wrench; and a gung-ho team of Navy SEALs, led by Lt. Coffey (Michael Biehn). Coffey goes crazy under the pressure, thinks the Russians are after the sub's MIRV warheads, and wants to nuke the whole area, including whatever strange somethings lurk deep in the ocean canyon.

The movie is the third collaboration between producer Gale Anne Hurd and writer-director James Cameron ("The Terminator," "Alien") and reflects some of the feminine role strength and religious allegory of the earlier films.

It also offers many of the familiar thrills found in undersea epics (flooding panics, dangerous outside explorations, tense inside conflicts), and even a few new ones (bumper car-style combats in the deep between Bud and Coffey in miniature "cab" submarines).

But what really makes "The Abyss" special is the abrasive "romance" between blue-collar Bud and tough, non-nonsense Lindsey. It comes to be the film's most important element, an evenly matched affair with no stereotypes showing. It's powerfully acted and directed, and a touching metaphor (here we go again) for the way human lovers, through sacrifice, bring each other to ultimate happy endings.

At about midpoint, "The Abyss" shifts into overdrive with a string of gripping crises that are essentially Harris and Mastrantonio one on one. They're trapped in a leaking mini-sub, he struggles to restore her to life, and she nurtures him via radio as he plunges into the deep blue to disarm the ticking nuclear bomb. Clearly, they've overcome their earlier hostility, and it's the heroism and power of their love that almost wills the concluding epiphany of the NTI's (non-terrestrial intelligences).

Oddly, the movie somewhat reflects the less ideal real-life relationship between Hurd and Cameron, whose marriage collapsed during the film's long, difficult production.

(The film was shot in a huge tank at a South Carolina nuclear site, which explains why it's probably the only ocean movie without a single fish. The shoot conditions make the cast seem even more heroic. Harris is a known and reliable quantity, but the stage-trained Mastrantonio vents herself to the front row of contemporary female stars.)

Attempts to visualize the wonders of sci-fi god-surrogates and their mother ships are never likely to match the spectacle of "2001" or "Close Encounters." The "Abyss" conceptions are impressive but derivative, and a cut below those lofty, airborne predecessors, both visually and in terms of logic and credibility.

This movie, however, has more than enough magic, intelligence, excitement, and uplift to delight audiences on many levels.

(Generally impressive mix of thriller, romance, and hopeful philosophy; violence, some middle level rough language; recommended for youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

A Nightmare on Elm Street 5	
The Dream ChildO
Babar: The MovieA-I
The Adventures of Milo and OtisA-I
Uncle BuckA-III
WiredA-III
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 a before the title.	

'Holy Battles' documents religious freedom issues

by Henry Herx and Judith Trojan

The first 16 words in the Bill of Rights clearly and directly guarantee religious freedom for Americans. Examining the meaning of those seemingly simple words and the controversy that they have engendered over the years is "The Supreme Court's Holy Battles," a quality documentary airing Tuesday, Sept. 19, 9-10 p.m. on PBS. (Check local listings to verify program date and time.)

Hosted by Roger Mudd, who once again demonstrates his considerable talents as a broadcast journalist, the program starts with a look at religion in colonial America, where nine of the 13 colonies had established, or state-supported, churches. In Virginia, for instance, the law required all residents to attend Church of England services, and only marriages performed by Anglican clergymen were considered legal.

Even before the Revolution ended British rule, two Virginia legislators—James Madison and Thomas Jefferson—proposed that religion was not the province of the



HOLY BATTLES—Broadcast journalist Roger Mudd hosts "The Supreme Court's Holy Battles," a quality documentary on the Supreme Court and religious freedom. The U.S. Catholic Conference suggests that "for those who consider religion a serious matter, this is a program not to be missed." (CNS photo)

state but a purely private, personal matter. Opposing the proposition were Patrick Henry and George Washington, who argued that a state religion fostered public morality.

Recounting the twists and turns in the story of how the United States became the first country to legally separate church and state are historians Jesuit Father Thomas E. Buckley and the Rev. Martin E. Marty. In conversation with Mudd, these scholars help make the 18th century an interesting period, providing the historical and human context for the religious clauses that found their way into the first lines of the Bill of Rights.

A phrase closely associated with the Establishment Clause—the so-called "wall of separation between church and state"—is not part of the Constitutional Convention's debate but comes from a letter written by Jefferson. It is an inevitable metaphor because the legal questions over the years invariably involve where precisely to draw the line separating the two spheres.

Mudd cites a long list of church-state questions, ranging from tax exemptions for religious organizations to the use of religious symbols on public property, from paid chaplains in Congress to Christmas as a national holiday.

The program examines in detail recent Supreme Court cases concerned with prayer in public schools and whether secular humanism can be legally regarded as a religion. It also considers a case to be heard by the Supreme Court this fall involving students who were denied the use of a public school classroom for early morning prayer meetings. Of the more than 90 religious cases argued before the Supreme Court over the past 50 years—a time of increasing social diversity—most have resulted in split decisions. In suggesting that the nation is better off deciding these matters on a case-by-case basis rather than using an absolute legal measure, Dr. Marty quotes Jesuit Father John Courtney Murray, who said that "a republic is people locked in civil argument and when the argument ends, the republic ends."

In summing up this continuing debate over how high or low the wall of separation, Mudd observes that "the issue lies at the heart of American democracy and, perhaps, that as it should be."

Produced and directed by Karen Thomas, the program offers a quick-moving and painless lesson in the history and complexity of a subject most Americans simply take for granted. For those who consider religion a serious matter, this is a program not to be missed.

TV Programs of Note

Sunday, Sept. 17, 7:30-8 p.m. EDT (PBS) "The Critical Difference." In this episode of the "Innovation" science series, viewers join some of the best Emergency Medical Technical units in the country as they scramble to provide care for trauma victims during the first 60 minutes following an accident, a critical period in the saving of lives.

Sunday, Sept. 17, 8-9 p.m. EDT (PBS) "The Great Dinosaur Hunt." Rebroadcast of a program in "The Infinite Voyage" series which examines evidence that has led some scientists to conclude that dinosaurs may have been

warm-blooded creatures more like birds and mammals than reptiles.

Sunday, Sept. 17, 9-10 p.m. EDT (PBS) "David Copperfield." The second episode in a "Masterpiece Theater" rebroadcast of Charles Dickens's novel finds David working in a rat-infested warehouse.

Sunday, Sept. 17, 10-11 p.m. EDT (PBS) "Upstairs/Downstairs." The second program in this rebroadcast of the five-part "Learning in America" series examines why some children are falling through the cracks of the nation's educational system as well as looking at public and private school programs that are helping to make a difference.

Sunday, Sept. 17, 9-10 p.m. EDT (PBS) "Mort Sahl: The Loyal Opposition." Profiling one of the major influences on contemporary stand-up comedy is this "America Masters" documentary which traces Sahl's 35-year career as political satirist from the days of Eisenhower and Nixon to the George Bush administration.

Wednesday, Sept. 20, 10-11 p.m. EDT (PBS) "The Emperor's Eye: Art and Power in Imperial China." Showcasing the treasures of the imperial Chinese art collection, this documentary recounts its start by an 18th-century emperor and how it was taken from Beijing's Forbidden City to save it from the ravages of World War II and then the Communist Revolution until reaching its present home in Taiwan's National Palace Museum.

Thursday, Sept. 21, 8:30-9 p.m. EDT (PBS) "Street of Crocodiles." Based on stories written during the Nazi occupation of Poland by Bruno Schulz, this "Alive From Off Center" program uses puppet animation to create a mysterious world of miniature cityscapes, including a dusty shop tended by porcelain-faced tall dolls.

Thursday, Sept. 21, 10-11 p.m. EDT (PBS) "Occupation." The fourth episode in a rebroadcast of the nine-part video history series, "The Struggles for Poland," recounts the invasion and division of Poland by Germany and the Soviet Union in September 1939 and the brutal atrocities perpetrated by the Nazis until their defeat in 1945.

Friday, Sept. 22, 9-10 p.m. EDT (PBS) "The Living Language." The second in a six-part series on contemporary poetry, "Moyers: The Power of the Word" stresses the importance of the sound of poetry as demonstrated by businessman James Autry and literature professor Quincy Troupe, who read selections from their works to audiences in Iowa, Mississippi, and Missouri.

Sunday, Sept. 17, 8-10:45 p.m. EDT (ABC) — "Prizzi's Honor" (1985) Middle-aged man (Jack Nicholson) falls in love with a beautiful and mysterious woman (Kathleen Turner) and she with him. It turns out they are both in the same line of work, but since that happens to be killing people, it makes for complications once they're married. Although this very black comedy is directed with great skill and flair by John Huston, its level of violence is extremely mature fare and not suited to everybody's taste. The U.S. Catholic Conference classification of the theatrical version was A-IV, adults, with reservations. The Motion Picture Association of America rating was R, restricted.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Marital banns are not required now

by Fr. John Dietzen

Q Why must both parties to be married be Catholic in order for banns to be published? My daughter is getting married and she cannot have her name or her intended spouse announced because he is Lutheran.

She is bothered by this since she is a practicing Catholic and will be getting married in her parish church with a nuptial Mass, but no announcement because he is a Lutheran. Can you explain? (Pennsylvania)



A I am confused by your question. Banns, in the sense of required publication of the intended marriage for some weeks before the wedding, are not required at all in our country now.

Church regulations formerly required banns. But with our highly mobile population there are too many cases in which the parish where the marriage will take place is the fourth or fifth parish the individual has lived in. Banns would not be practically possible or very effective.

Generally this is dealt with through affidavits from family members or others who know the prospective bride and groom well enough to know they are free to marry and there is no other kind of impediment.

Bishop's church law (since 1983) does not require banns. Bishops' conferences may include them among appropriate inquiries which must precede marriage (Canon 1067). The U.S. bishops do not prescribe them at this time.

FAMILY TALK

New husband deserves truth from rude wife

by Dr. James and Mary Kenny

Dear Mary: I was blessed with a happy marriage for 24 years. When I became a widower, I remarried after four years. I had known this woman for many years. She is in her early 60s, a few years older than I am, never previously married, and seemed to be a pleasant, congenial person.

Shortly after our marriage, she became nagging and critical. She goes into a tirade over the most trivial matters. I find myself walking a tightrope to please her, but nothing that I do is right. Evenings she goes to her room and I do not see her until the next morning. My "good morning" greeting is ignored.

If I ask what is troubling her, this incites another angry response, but no explanation. I would try to resign myself to this situation if it is typical of some women her age, as I have heard. I don't know where to turn. (Kentucky)

Answer: Meanness and anger are unfortunate realities. They are not "typical" of any age, in the sense of being normal, natural, or acceptable.

Why does your spouse act in a mean and angry manner all the time? I don't know. You live with her daily and you don't know.

You entered this marriage after 24 years in a happy marriage. It is a commitment to your first spouse that you chose to marry again.

Your new wife, on the other hand, entered marriage for the first time after more than 60 years of the single life. Perhaps the change is greater for her than for you.

If her behavior seems to have changed dramatically, suspect some physical cause. Encourage her to get a physical examination which includes a review of all medications she takes and possible side effects of each one.

You cannot find out what is bothering her unless she chooses to tell you. However, you can tell her how you feel. Tell her that her silence and isolation and angry outbursts all bother you. Tell her that you want a loving spouse and you want to be her friend and lover, but it is not working out.

Does she have a friend, a priest, or minister in whom she might confide? Perhaps you could ask such a person to try to find out what is wrong. Perhaps she would see a professional, together with you or alone, if you suggested that it might help her to feel happier and more comfortable. She may need help to articulate her feelings.

If she refuses to seek professional help, you could see a pastoral counselor or a marriage counselor yourself.

If both of you seem unhappy constantly together, perhaps you could visit your grown children or other relatives for a time alone. Perhaps she will use the opportunity to reflect on your life together and then will tell you what is bothering her.

Whether we marry in our 20s or our 60s, spouses still promise to love and cherish each other. Meanness and anger interfere with a loving relationship, and a steady diet of meanness is destructive.

It is time for her to explain this puzzling behavior.

(Send questions to be answered in print to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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Many parishes, including our own, announce forthcoming marriages a few weeks in advance simply to inform other members of the parish. I wonder if, in your case, there has not been some misunderstanding, since generally no church law prohibits such listing of marriages to take place in the parish, regardless of the religious faith of the spouses.

Q This morning I attended a funeral Mass. The deceased had been cremated and his ashes left in the care of the funeral director outside of church during his funeral Mass.

The burial followed, with the priest at the Catholic cemetery. Can you explain to me why the ashes were not permitted in church? (New Jersey)

A The procedure you experienced is correct for the burial of someone whose body has been cremated.

Catholic policy says that "if the body of the deceased cannot be brought to the church for the funeral Mass prior to its cremation, the Mass can be celebrated but without the ashes of the deceased present" (Congregation for Divine Worship, January 1977).

As you know, I'm sure, it is possible within Catholic Church regulations for someone to ask that his or her body be cremated.

However, we do not lose sight of the fact that the body itself is what we honor at the time of a funeral. In our own culture, if not everywhere, carrying out the funeral rites intended for the body itself over an urn of ashes can seem bizarre at least, if not perhaps grotesque.

In explaining the regulation quoted above, the congregation notes: "The body, not the ashes, receives liturgical honors since it was the temple of the Spirit of God in baptism. It is important to respect the truth of this sign in order that the liturgical catechesis and the celebration itself be authentic and fruitful."

It is proper, and common, to have the funeral Mass with the body present and the cremation later.

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

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The Active List

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

September 15

Christian Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball in St. Thomas Aquinas Parish gym, 46th and Illinois, \$3 fee. Call Linda 317-875-0536 for information.

September 16-18

St. Malachy Parish, Brownsburg will present its 10th annual Country Fare from 6-10 p.m. Fri. and from 11 a.m.-5 p.m. Sat. Sandwiches Fr., roast pork dinners Sat. until 7 p.m. Drawings games.

September 15-17

Benedictine Father Conrad Louis will present a Scripture Retreat on "The Wisdom Books" at

Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

A Women's Retreat on "Myths and Mandalas: Tapping the Energies that Create" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

September 16

Bread for the World will sponsor a workshop on "Beyond Charity: Building a Hunger Ministry in Your Local Church" from 8:30 a.m.-3 p.m. at Holy Angels Parish, 2822 Dr. Martin Luther King Jr. St. Call Elaine Davies 317-357-7250 for information.

The Alumni Association of Secina Memorial High School

will celebrate Homecoming with a Social at the Eastside K of C, 1313 S. Post Rd.

Holy Trinity Parish, Edinburgh will hold its Second Annual Rummage Sale from 8 a.m.-4 p.m. in the parish hall. Bargains.

The Greenwood K of C will hold a 20th anniversary Dinner-Dance beginning with cocktails at 7 p.m. \$10 person. Call 317-882-4965 or 317-888-5220 for information.

St. Gabriel Parish, Connersville will hold its Fall Festival from 6-10 p.m. EST Sat. and from 11 a.m.-6 p.m. EST Sun. Father Frank's Homemade Sauerkraut Sat., fried chicken dinners Sun. Beer garden.

A rosary will be recited at 9:30 a.m. outside the Clinic for Women, 2951 E. 38th St. A memorial Mass for unborn innocents will follow at St. Edward's the Confessor Anglican Catholic Church, 6361 N. Keystone Ave.

The Class of 1939 of Our Lady of Lourdes School will hold its 50th Reunion beginning with 5 p.m. Mass in church, followed by social and buffet at 6:30 p.m. at St. Pius X K of C, 2100 E. 71st St. Call 317-897-1128 for information.

September 16-17

St. Meinrad School of Theology begins its fall course on "Personal Development and Pastoral Care." Call 812-357-6501 for more information.

September 17

St. Paul the Apostle Parish, Greencastle will hold its annual Picnic at 3 p.m. in shelter house #2 of Robt Ann Park. Pig roast, DJ, games.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

The Catholic Alumni Club (CAC) will attend 11 a.m. Mass at St. John's Church, followed by dinner and a museum visit. Call Mary 317-255-3841 late evenings for details.

Marian Devotions are held each Sat. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

St. Paul Heritage Fest will be held from 10:30 a.m.-5 p.m. in the City Park in Tell City.

St. Louis Parish, Batesville will begin its annual Festival at 10:30 a.m. Food, games, booths.

A Parish Retreat conducted by Oblate of Mary Immaculate Father Patrick Healy will begin at St. Bridget Parish, 801 Dr. Martin Luther King Jr. St.

The Women's Club of St. Patrick Parish will hold its monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Admission \$1.25.

September 18

An hour of prayer for peace and justice is held each Mon. at 8 p.m. at St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

Separated, Divorced and Re-married Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Program on one-day trips around Indiana.

Our Lady of Everyday Circle 4133, Daughters of Isabella will hold its monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

September 19

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-766-7517 for information.

A Bible Study on the Acts of Apostles begins from 7:30-9 p.m. at St. Christopher Annex meeting room, Speedway. \$5 fee/course. Call 317-241-6314 to register.

Mature Living Seminars continue with "Images of God: Masculine and Feminine Spirituality" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation. Call 317-929-0123.

Father John Maun will conduct an Over 50 Day of "The Working of the Holy Spirit in Our Lives" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

The Catholic Alumni Club (CAC) will hold a Newsletter Meeting at 7 p.m. in Room 212 at the Catholic Center, 1400 N. Meridian St.

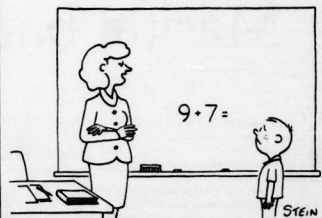
September 20

The North Deane Board of Education Outstanding Educator Awards will be presented at 7:30 p.m. at St. Matthew Parish, 4100 E. 56th St.

Catholic Adults Reaching Out (CARO) will play Putt-Putt golf at 7:30 p.m. at 6320 W. 34th St.

A Natural Family Planning class will be held from 7:30-9 p.m. at St. Anthony of Padua

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"Umpteen" is not good enough. I need a more exact figure."

Church, 310 N. Sherwood Ave., Clarksville \$15/couple. For reservations call 812-282-2290.

September 21

Catholic Adults Reaching Out (CARO) will hold a Social and Meeting at 7 p.m. at the CYO Center, 580 E. Stevens St.

Spiritual Leadership Program Unit 1 continues with "Art as Meditation" and Unit III with "Stages of Group Growth" from 7-10 p.m. at Beech Grove Benedictine Center. Call 317-786-7581 for information.

September 22

A Jonah Fish Fry will be held from 4-7:30 p.m. in the Gregorian Room at St. Joseph Parish, Terre Haute. Adults \$3.75 advance, \$4.25 at the door; kids under 12 \$2.25 and \$2.75.

September 22-23

St. Catherine and St. James Parishes will hold a Combined Fall Festival from 5 p.m.-midnight each day. Food served 5-8 p.m. Adults \$4, grade schoolers \$1.75, pre-schoolers \$0.50. Games, drawings, crafts.

September 22-24

A Women's Retreat will be held

at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

St. Mary Parish, 211 Fourth St., Aurora will hold its Festival from 5:30-11 p.m. Fri., from 5-11 p.m. Sat. and from 12 noon-8 p.m. Sun. Pig roast Fri., German supper Sat., chicken dinner Sun.

A Women's Serenity Retreat will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-255-8135 for details.

A Tobit Weekend for engaged couples will be held at Alvera Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for information.

A Beginning Experience

Weekend for those suffering loss of a spouse through divorce, separation or death will be held. Call the Family Life Office 317-236-1296 for details.

September 23

A training session for Healthy Baby Ministry (transportation and telephone) volunteers will be held from 9-11 a.m. at the Catholic Center, 1400 N. Meridian St.

Don't Forget...

St. Louis Church Festival

BATESVILLE, INDIANA
(I-74 & SR 229 — One Hour from Indianapolis)

Sunday, September 17
10:30 AM-7:00 PM

Fun for Everyone!!

ST. JAMES and ST. CATHERINE CAMERON ST. AT SHELBY

Combined Fall FESTIVAL

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September 22
5 p.m.-12 Midnight

Saturday
September 23
5 p.m.-12 Midnight

All Meals Served 5 to 8 p.m.
(PLENTY OF FREE PARKING)

SPECIAL ATTRACTIONS

- MONTE CARLO AT 7:00
- OLD FASHIONED "SOCIAL"
- KIDS GAMES
- HAND CRAFTS
- BEER GARDEN
- FOOD: Sandwiches & Dinners
- RIDES BY FIESTA
- HOURLY DRAWING (must be present to win)
- DRAWINGS WITH GRAND AWARD: \$5,000
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SEPTEMBER 22 — FISH DINNER
SEPTEMBER 23 — CHICKEN & NOODLES

ALL MEALS: Adults — \$4.00
DRINK AND DESSERT INCLUDED

Grade School — \$1.75 Pre-School — 50¢

* SATURDAY MASS — 4:00 PM *

— ST. GABRIEL'S —
FALL FESTIVAL
232 WEST 9th STREET • CONNERSVILLE, INDIANA
Saturday, September 16 — 6-10 PM
Sunday, September 17 — 11 AM-6 PM
Sat. — Fr. Frank's Homemade Sauerkraut, 6-8 PM
Sun — All-You-Can-Eat Fried Chicken Dinner, 11 AM-3 PM
✓ Cash Drawing ✓ Beer Garden ✓ PUBLIC INVITED
✓ Live Entertainment ✓ Games

— ST. MARY'S —
**Farewell to Summer
FESTIVAL**
Aurora, Indiana — Sept. 22, 23, 24
FRI — 5:30-11 PM SAT — 3-11 PM SUN — 12 N-8 PM
(ALL TIMES EDT)
ATTRACTIONS
★ Beer Garden ★ Wine Coolers ★ Drawings
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SATURDAY, 4-7 PM German Fare
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FOR MORE INFORMATION CALL: 812-926-2672
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A Workshop for Adult Catechetical Teams and others interested in parish adult religious education on "Building an Adult Catechetical Church" will be held from 9 a.m.-3 p.m. at Marian College. For details call 317-236-1431.

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will hold a Cookout at 12 noon in Shelter D, Eagle Creek Park. Bring \$3.00 own drinks and outdoor games. Call Dan 317-842-0855 evenings.

The Catholic Widowed Organization (CWO) will hold a Round Dance and Pitch-in Dinner. Bring \$3 and covered dish.

The religious education department of Little Flower Parish, 4720 E. 13th St. will sponsor a Fall Equinox Dance for adults from 8 p.m.-12 midnight. Tickets \$3.50 at the door, beer, snacks, set-ups included.

The Oldenburg Franciscan Sisters will hold a Family Picnic Day at 11 a.m. Mass 4 p.m. Square dancing, make and take. tours.

September 24

Manan Devotions are held each Sun. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Thomas, Louisville, 8 a.m.; St. Barnabas, 6000 Rahke Rd. 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

The Catholic Alumni Club (CAC) will go to Brown Co. for biking and picnic. Meet at Southern Plaza Pizza Hut 11 a.m. to carpool. Call Dan 317-842-0855 evenings.

St. Mark Parish, Tell City will sponsor a Shooting Match for beef, pork, turkey and ham at 11 a.m. Country store, food, quilts.

St. Michael Parish, Bradford will hold its Annual Turkey Shoot and Chicken and Dumpling Dinner from 11 a.m.-5:30 p.m. Quilts, game, etc.

Mother Theodore Circle #56, Daughters of Isabella will sponsor a Card Party at 2 p.m. in Little Flower School cafeteria. 14th and Bosart. Tickets \$2.

Our Lady of Hope Hospital Guild will hold its Annual Card Party at 2 p.m. in St. Bridget Parish Hall, 817 Dr. Martin Luther King Jr. St. For tickets call Mrs. McClure 317-283-6960 or 317-925-9141.

Socials:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Pius X Council 3433, 7 p.m.; Roncalli High School, 5:15 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 3 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsville, 6:30 p.m.; Greenwood K of C Council 6138, 6:55 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch, 7:11 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine parish hall, 6:30 p.m.; Holy Family K of C, 6:30 p.m.; Westside K of C, 220 N. Country Club Rd., 6 p.m.; St. Simon, 5:30 p.m. FRIDAY: St. Christopher parish hall, Speedway, 6:30 p.m.; St. Peter Claver Center, 3110 Sutherland Ave., 3 p.m.; Central Catholic School, at St. James Church, 5:15 p.m.; Holy Name, Beech Grove, 5 p.m. SATURDAY: Cathedral High School, 3 p.m.; K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: Ritter High School, 6 p.m.; St. Philip parish hall, 3 p.m.

Health groups urge ethical guidelines in right-to-die cases

WASHINGTON (CNS)—In the rapidly growing field of so-called right-to-die cases, any legal guidelines must "reflect sound ethical principles," a group of Catholic health care organizations told the U.S. Supreme Court.

Whatever precedents or guidelines the court establishes in such cases, "some ethic of life is being popularized" the group said in a letter of the court brief filed Sept. 2.

"The legal presumption should require the provision of life-sustaining treatment," the brief said. "This presumption can be overridden only when one has an adequate objective basis to show that such treatment would be futile or unduly burdensome to the patient."

The organizations, led by SSM Health Care System, a St. Louis-based corporation of the Franciscan Sisters of Mary, collectively represent more than 130 Catholic health care facilities around the country.

Also joining in the brief were two priests, Augustinian Father James J. McCartney and Dominican Father Kevin O'Rourke, who specialize in medical ethics and often advise Catholic health care providers.

They addressed the court in connection with a Missouri case in which the parents of 31-year-old Nancy Beth Cruzan have been seeking permission to remove life-support systems from their irreversibly unconscious daughter.

In a departure from usual practice, the organizations did not intervene in support of either side in the case. Rather, they said, they were speaking as health care providers and advisers with an interest in seeing that sound ethics govern U.S. legal practice concerning all "decisions as to the implementation, continuation or cessation of treatment for those in a persistent vegetative state."

Ms. Cruzan has been in a persistent vegetative state since an auto accident in 1983. Her parents, Lester L. and Joyce Cruzan, in 1987 argued in court that she would not have wanted to be kept alive with feeding tubes. A lower court judge ordered the Missouri Rehabilitation Center in Mount Vernon, where Cruzan was a patient, to remove the tubes. According to medical testimony, she could live for many years if the tubes are not withdrawn.

The case was appealed to the Missouri Supreme Court, which in November 1988 overturned the lower court ruling. It said it could find no "principled legal basis" that would permit Cruzan's parents "to choose the death of their ward."

Its decision was based in part on Missouri's Living Will Statute, which permits withdrawal of artificial life-support systems from hopelessly ill or injured patients but specifically forbids withholding of food and water.

The U.S. Supreme Court agreed in July to hear the case during its 1989-90 term.

The Catholic organizations' brief argued that "the paramount ethical issue" in such cases "is that the dignity and sanctity of human life in all of its forms must be valued and respected."

They said "sanctity" is seen as a religious term by some, but it "is not a limited religious or sectarian term. As used by the courts, sanctity simply means that life is inviolable."

"It is essential," they wrote, "that the court's legal analysis in this case and in similar cases in the future begin with the premise that the state has a paramount interest in preserving the sanctity of all life."

They asked the court to "enunciate guidelines for making the decision and for courts to apply if the parties are not able to agree on the appropriateness of a treatment decision for a person in a persistent vegetative state."

The person's family, they added, has the "primary right" to be the decision maker. "If the guidelines are followed and there is no disagreement among the principal parties in the case, there should be no 'court intervention,'" they said.

While those involved in the brief were Catholic, they said the ethical principles they were urging are "part of the common tradition of our people." Those principles are also held by many ethicists "who do not write from a religious perspective," they said.

They also stated in a footnote that, although they were Catholic institutions and individuals, they did not speak to the court as "the official teaching authority (magisterium) of the Roman Catholic Church."

"As of the filing of this brief," they added, "the magisterium has not issued an authoritative statement on the application of Catholic ethical and theological principles to the issues raised in this case."

Among others expected to file briefs in the case is the U.S. Catholic Conference, which is expected to intervene on the side of the state opposing the withdrawal of food and water in the circumstances surrounding Cruzan's case.

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Sandy Stackman Dancers	2:30 PM
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Youth News/Views

Cathedral High School begins German cultural exchange programming

by Martha Brennan

After four years and three different sponsors, the Nurnberg Exchange Program has found a home at Cathedral High School in Indianapolis.

For 11 days, 14 young men and women from Nurnberg, West Germany, received a taste of American culture during their visit to Indianapolis August 21 through Sept. 6.

The program was originally arranged through the Indiana German Heritage Society and then by Indiana Vocational Technical College, according to Mary Ann Verkamp, a German instructor at Cathedral who coordinated the Catholic high school's involvement in the international exchange program.

"This is an honor for Cathedral," Verkamp said. "We were chosen because of our reputation of being a good school."

Although only five Cathedral students went to Nurnberg during the summer, Verkamp said she believes the program will grow into a healthy exchange.

"The exchange experience comes under the bigger and broader meaning of education," she explained. "The students can learn German in the classroom, but exchanges offer them an opportunity to learn another culture."

As part of the program, Cathedral host families were assigned for the 14 visitors during their stay so the German teen-agers could become friends with American families and learn more about daily lifestyles in the United States.

The agenda for the Nurnberg students included many tours in downtown Indianapolis, overnight camping at a site in Brown County, a day at Cathedral High School, and an historical tour of Conner Prairie Pioneer Settlement near Noblesville.

Bernard Rosner, one of the visiting students, commented that the United States was a nice place to visit but he wouldn't want to live here!

"It (the trip) was great," he said. "I will probably be back for another visit."

Another Nurnberg student said her favorite part of the trip was a helicopter ride during a visit to the Indiana State Fair.

Verkamp said the program has broken down barriers between the two different cultures where prejudices sometimes exist because of ignorance.

Both the American youth and the German teen-agers said the amount of restrictions placed on youth are much different in their respective countries. American teen-agers live under stricter rules in areas of drinking and other social activities, according to the German visitors.

"There are less restrictions in Germany," Claudia Gerlich of Nurnberg emphasized. "Also in Germany, the youth have more places to gather and be with other youth."

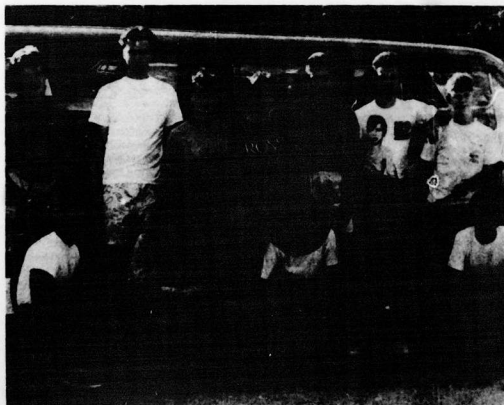
The exchange program in Nurnberg is part of West Germany's total educational system, according to adult companions who traveled with the students.

"The exchange program is run by the city of Nurnberg and is supported mainly through the local state and city government," Birgitte Heller, an adult counselor explained. The cost for the German student's participation is minimal.

Verkamp said she is grateful for the help from Buddy McCart of the Indiana German Heritage Society and Leticia Campodónico, an Indiana Vocational Technical College counselor.

"It has been successful so far," Verkamp noted. "I hope this program will continue to be a part of Cathedral High School programming."

(Martha Brennan is director of alumni relations at Cathedral High School.)



FRIENDS FROM AFAR—Students from Nurnberg, West Germany pose for a group photograph before a sight-seeing excursion in Indianapolis last month. Their visit was arranged by Cathedral High School, Indiana Vocational Technical College, and the Indiana German Heritage Society as part of a cultural exchange experience. The program is new at Cathedral High School this year. Families of Cathedral students opened their homes to the German students. (Photo by Martha Brennan)

Over 3,000 teen-agers register for youth conference set at Louisville

Registrations are still being accepted for participation in the National Catholic Youth Conference scheduled Nov. 16-19 at Louisville, Ky. Workshops and discussion sessions will address a variety of youth-related church issues.

More than 3,000 teen-agers from the East and Midwest are expected to attend the event, which is sponsored by the Eastern Conference of the Federation for Catholic Youth Ministry.

Catholic Youth Organization staff member Ann Papesh said the three-day conference costs \$175 plus transportation expenses. Contact the CYO office at 317-632-9311 for registration information.

"At this point, we have 122 youth and adults from the archdiocese registered, which is very encouraging," she said. "At the last two youth conferences, we have been the second largest delegation, second only to that of the host diocese. We've always had good representation from our

archdiocese at these conferences in the past."

As part of the biennial Catholic youth forum, a panel of American bishops will respond to questions on current issues during a special discussion session.

The youth delegation from the Archdiocese of Indianapolis will join Catholic teen-agers from Eastern and Midwestern states during this dialogue on church teachings and concerns.

During the National Federation for Catholic Youth Ministry's western conference at Denver, Colo., in late June, the U.S. Bishops' Committee for Marriage and Family Life arranged for a panel of five bishops to comment on youth issues.

In two years, the Archdiocese of Indianapolis will host the National Catholic Youth Conference, according to Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry. Plans are currently underway for that event, scheduled in November of 1991.

Youth Events

Sept. 16—Archdiocesan Youth Ministry Leaders Day, featuring workshop on "Adolescents and Human Sexuality" at St. Columba Parish Hall, Columbus, 9 a.m. to 3:30 p.m.

Sept. 17—St. Paul Parish, Tell City, Heritage Fest volleyball tournament, 1 p.m. to 3 p.m. at city park.

Sept. 17—Youth Mass and dance at St. Mark Parish, Indianapolis, beginning with Mass at 6:00 p.m. and followed by the dance from 7:00 p.m. until 10:00 p.m.

Sept. 17—Our Lady of Perpetual Help Parish, New Albany, early adolescent picnic, Falls of the Ohio, 2 p.m. until 6 p.m. Gather at the church at 1:30 p.m.

Sept. 18—Seven Super Mondays, first session, CYO Youth Center, Indianapolis, workshop on "Me and the Opposite Sex" with special orientation for adults, 7 p.m. to 9 p.m.

Sept. 23—Tell City Deaneary Day, sponsored by the Archdiocesan Youth Council and Tell City Deaneary, featuring Leticia Hubert as guest speaker, youth workshops, Mass, dinner, and a dance, 12:30 p.m. until 11 p.m. Registrations are \$7 per person. Call 812-843-5474 or 812-843-5383 for information.

Sept. 23—St. Monica Parish, Indianapolis, youth group outing for junior high students to Thunder Island Amusement Park. Tickets are \$3 each. Contact the parish youth ministry office at 317-257-3043 by Sept. 20.

Sept. 24—New Albany Deaneary youth Mass and fellowship, Our Lady of Perpetual Help Parish, 6 p.m. to 10 p.m.

For more information, call the Catholic Youth Organization, 317-632-9311; Connersville Deaneary, 317-825-2944; New Albany Deaneary, 812-945-0354; Tell City Deaneary, 812-843-5474; Terre Haute Deaneary, 812-232-8400; or individual parishes.

Tell us what you think about the church

by Paul Henderson
Catholic News Service

The city of Denver was the scene of the first national youth and bishop dialogue, which took place on a sunny Saturday morning in June of this year.

Gathered for this event were five bishops and more than 1,200 high school youths and adult leaders. The dialogue began with kickoff statements reflecting youth concerns on liturgy and participation in the church.

What followed was a lively discussion, with more than 20 teens rising to ask questions, share feelings, and demonstrate support for the bishops.

Here is what these young people felt was important:

Liturgy was by far the favorite topic, with the teens expressing the desire to be more involved in the Mass. They asked for homilies acknowledging their presence and assisting their growth.

The teen-agers said that many young people experience liturgy as boring, where they all too often feel sidelined, never acknowledged. They desired to participate as lectors, servers, and eucharistic ministers.

A question concerning the participation of women in the church, especially as altar servers, drew tremendous applause. Many of the young people did not understand why women are not allowed to serve at Mass when they see their mothers and other women fulfilling roles as eucharistic ministers and lectors.

Another liturgical concern for the teens was the question of music. As several youths said, "Why can't we have good music that reflects our culture, why must the Mass always respond to adults?"

There is a feeling among many young people that if adults expect them to be part of the church, the church should respond to their needs.

Finally, if not most, of the teens said they have on occasion experienced good liturgy in parishes and on retreats, so they know what is possible. These young people asked why this

cannot be duplicated within the parish, if not every week at least on a regular basis.

Another frequently mentioned concern was youth participation in the life of the church. Teens asked to be invited to participate on parish councils and to minister alongside the adult community. These young people believed it is important for the parish to reach out to them not just in crisis situations, but every day.

"We need to be challenged by the church in what is right and wrong," they said. "Give us reasonable answers to our questions, don't just tell us what to do."

Other concerns of these young people focused on church teaching on premarital sexuality, ordination of women to the priesthood, the sacrament of penance, and intercommunion.

The teens gave Bishop Bernard Ganter of Beaumont, Texas, a round of applause for his comment that "sexuality is not a recreational sport."

Through a show of hands the youths said priests should be able to marry and a majority favored the ordination of women to the priesthood.

The youths were very supportive of the bishops, interrupting them several times with applause.

Many of the teens at the conference spoke of feeling a closeness to the church, but realized many of their friends and classmates do not experience this closeness and acceptance. These young men and women hoped their experiences of church can be shared with their friends.

What do you think? Are parishes doing enough for young people? How can the adult community better respond to the needs of youth? Let me know. Write to me, Paul Henderson, special assistant for youth and young adult ministry, at the National Conference of Catholic Bishops, 3211 Fourth St. N.E., Washington, D.C. 20017. I'll share your concerns in a later column.

(The Criterion also invites readers to send copies of their letters to "Youth News and Views" in care of this newspaper at 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind. 46206, for use in an archdiocesan opinion survey to accompany the national story. Letters need not be signed.)

Terre Haute youth rally explores relationships

"All Aboard the Relationship," Terre Haute Deanery's Youth Day, features nine hours of fun, faith, and friendship from 1 p.m. until 10 p.m. on Sept. 17 at St. Mary's Village near St. Mary of the Woods College.

Keynote speaker Bob Schultz, youth minister at St. Luke Parish in Indianapolis, will discuss "Relationships Take TACT," which focuses on the importance of time, affirmation, communication, and trust in friendship.

"We all need TACT," Schultz explained, "and we need to recognize the roles of self, friends, parents, and God in our relationships."

Schultz will also present a workshop on teen-age sexuality entitled "Reading Between the Sheets" with emphasis on waiting for intimacy and maximizing dating relationships without sexual activity.

Workshop presenters include Janet Roth, youth ministry coordinator for Sacred Heart, St. Benedict, and St. Ann parishes, who will explore "Growing through Brokenness," about problems in family relationships, and Father Chuck Fisher, pastor of Sacred Heart Church and administrator of St. Ann Church, who will talk on "Faith and Our Church."

Other workshop presenters are Larry Lenne of St. Margaret Mary Parish, who will discuss "Balloons: The Key to Inflating Your Self-Image," and St. Patrick youth ministry

coordinator Paula Keeton, who will reflect on friendship with a presentation on "What Kind of a Friend Are You?"

Franciscan Father Kent Bergans, pastor of St. Benedict Church, will celebrate Mass. Dinner, games, and a dance are among other youth rally events. The cost is \$10 per person in advance or \$15 each for registration that day. For more information, contact Tom Parlin, deanery coordinator at 812-232-8400 or 812-235-5399.

Homecoming activities for students, alumni, and friends at Secunia Memorial High School Sept. 16 begin with a gridiron battle against the Brebeuf Preparatory School's Braves at Arlington High School's football field at 7:30 p.m. Saturday.

Other highlights include announcement of the homecoming court and crowning of the queen as well as recognition of the silver anniversary football team, court and queen. A student dance concludes the evening.

Roncalli High School recently hosted Southside CYO Night for students at Indianapolis South Deanery grade schools and Catholic Youth Organization football team members during a Rebels football game.

A discussion of "Me and the Opposite Sex" begins the Catholic Youth Organization's Seven Super Mondays programming Sept. 18 at the CYO Youth Center. "Sexuality and Values" is the seminar theme, with monthly Monday night sessions focusing on related topics. Contact the CYO office at 317-632-9311 for registration information.

St. Monica Parish youth group members will gather on the school softball field Sept. 17 from 3 p.m. until 7 p.m. for a free pizza party. To register, telephone Dede Stomoff, youth ministry coordinator, at 317-299-2076 or Shannon Brown at 317-251-6490 to guarantee that enough food will be available.

The second annual Junior High Falls of the Ohio Family Picnic, sponsored by Our Lady of Perpetual Help Parish in New Albany, begins at 1:30 p.m. Sept. 17 at the church parking lot for a caravan to the Falls.

WZPL Radio in Indianapolis selected Cathedral High School's Irish as high school football team of the week on Sept. 12.

A Guide

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BOOK REVIEW

Hope offered despairing world

SEEDS OF HOPE, A HENRI NOUWEN READER, edited by Robert Durbach. Bantam Books (New York, 1989). 213 pp., \$14.95.

IN THE NAME OF JESUS, by Father Henri J.M. Nouwen. Crossroad Publishing Co. (New York, 1989). 81 pp., \$10.95.

Reviewed by Father Jay C. Haskin

These books go well together. The first, "Seeds of Hope," provides an excellent introduction to Father Nouwen and an informed overview of his published works. The second describes how the widely known spiritual writer prepares and delivers a speech and gives the lecture he presented.

Most of the essays and passages in "Seeds of Hope" have been published in books and other forms. Their arrangement reflects the author's constant message of "hope for a despairing world." The categories are "Seeds of Hope," "Springs of Hope," "The Roots of Hope" and "Hope in the Nuclear Age."

The format assists in distilling Father Nouwen's thought and is a joy for seasoned readers.

"In the Name of Jesus" stems from an invitation the author accepted to speak on the subject of Christian leadership in the 21st century at the Center for Human Development in Washington.

The final draft of the lecture was based on two Gospel passages—Mt. 4:1-11, the temptations, and Jn. 21:15-19, the call of Peter.

In it Father Nouwen stressed three requirements.

The Christian leader of the future, he said, needs to be aware of the temptation to be relevant, which can be overcome by identifying with Jesus and the giver of self. The required discipline, he added, is achieved with contemplative prayer.

Gives Catholic slant on American economics

CRITICAL VOICES IN AMERICAN CATHOLIC ECONOMIC THOUGHT, by Father John J. Mitchell. Paulist Press (Mahwah, N.J., 1989). 200 pp., \$10.95.

Reviewed by Brian T. Olszewski

Economics is a topic that people may judge in terms of how large or how small is the balance in the checkbook, and by how many days until they get paid.

For Father John J. Mitchell, economics, particularly the Catholic perspective on economics, is an intense and revealing study.

In "Critical Voices in American Catholic Economic

The second temptation, he warned, is to do something spectacular. The Christian leader must, however, develop a communal and mutual style based on confession and forgiveness.

The third temptation, Father Nouwen told his audience, is to seek or acquire power. The future leader must display a willingness to be led by the Lord. The discipline of theological reflection will enable the leader to say "no" to the secular world and "yes" to the Lord of life, he concluded.

The lecture, especially against the background of the passages and essays, offers Christian leaders and those in the ranks ample thoughts for rewarding reflection.

(Father Haskin is book review editor of the Vermont Catholic Tribune, Burlington diocesan newspaper.)

Thought," he highlights the lives and views of eight Catholics whose views on the U.S. economy are an important part of church history. From Orestes Brownson to Cesar Chavez, each of the featured persons provides a perspective from a particular era in American history.

It would be inaccurate to call these thumbnail sketches. Rather, each is a combination of biographical data reported by the author and words taken from the subject's own writings.

"Critical Voices" may not appeal to those whose chief economic concern is whether the grocery store offers double discounts on coupons. It is, as Father Mitchell describes it, "a simple book about a small group of courageous Catholics who demonstrated an abiding commitment to the intimate relationship between the Christian Gospel and the struggle for economic justice."

It should be required reading of every economics major at a Catholic college or university. It will teach students what some Catholics have said about the economy and the manner in which that economy affected people.

(Olszewski is the managing editor of the Northwest Indiana Catholic, newspaper of the Diocese of Gary, Ind.)

+ 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 included here, unless they are natives of the archdiocese or have other connections to it.)

+ **ALHARD, Charles, 83,** Our Lady of the Greenwood, Greenwood, July 23. Husband of Lorene (Staab), father of James, Mary Rose Redick and Eileen Egenolf; brother of Albert, Annabell Stahl and Dorothy; grandfather of nine; great-grandfather of two.

+ **BROSNER, Donald R., 57,** Our Lady of the Springs, French Lick, Aug. 24. Husband of Nancy; father of Dawn Linne, Jeffrey and Brian; stepfather of Shanna Wyatt and Nicholas Knight; brother of Roy, Raymond, Alvina McFarland and Anna Mae Quakins; grandfather of five.

+ **BUTKUS, Julius, 82,** Our Lord Jesus Christ the King, Peoli, Aug. 30.

+ **COOK, Veronica T. (Saul), 79,** St. Jude, Indianapolis, Aug. 30. Mother of Robert J. and Richard J.; sister of Lillian Fox; grandmother of seven; great-grandmother of eight.

+ **FAULKNER, Laurie Jean, 26,** St. Paul, Tell City. Daughter of Mr. and Mrs. Albert Faulkner; sister of Vince, Larry, Andrew, Susan, Sharon, Theresa Button and Patty Hahus.

+ **FOX, Margaret, 77,** St. Columba, Columbus, Aug. 29. Mother of William; sister of James and Joseph Hilger.

+ **FOX, Philip K., 49,** St. Gabriel, Connersville, Sept. 1. Father of Michael, Jeff and Theresa; son of Elizabeth; brother of William S., half-brother of Richard L. Voltz.

+ **LEE, Timothy, 24,** St. Jude, Indianapolis, Sept. 5. Fiance of Kimball Willoughby; son of Robert and Nadine; and Richard and Minnie Sue Bibb; brother of Keith, grandson of Paul and Gladys, Annie Muri and Jane Smith.

+ **LOCAN, Thomas H., 73,** Holy Name, Beech Grove, Sept.

2. Husband of Mary F. (Faust); father of Thomas F., Bill, Daniel, Tim, Peggy, Martin, Jane Rivas, Sarah Baker, Susan Stacy, Julia Luther and Alice; brother of George, Evelyn Cox, Marie Plamen, Florence Hart and Irene Sturenolo; grandfather of 21; great-grandfather of 10.

+ **MATULA, Richard A., 73,** Holy Name, Beech Grove, Sept. 1. Husband of Lorraine F. (Madson); father of Lori L. Nycek, Marilyn "Dolly" Craney, Tiny Schliesman, Beth Swickard, Mary Theresa Boller, Rita Hamilton and Richard D.; brother of Mary Gephart; grandfather of 13; great-grandfather of four.

+ **MCGINTY, Sybil (Radini), 94,** St. Joan of Arc, Indianapolis, Aug. 29. Aunt of Mary.

+ **MICKENS, James H., 87,** St. Mary of the Immaculate Conception, Aurora, Aug. 27. Father of Inogene Steigewald; grandfather of four; great-grandfather of six.

+ **MILLER, Margaret V. (Maggie), 71,** Christ the King, Indianapolis, Aug. 28. Wife of Bundy; mother of Dennis; sister of Anne Payne.

+ **MOORE, Jacqueline, 35,** St. Gabriel, Indianapolis, July 14. Mother of Joshua, daughter of William and Carolyn Kashman; sister of Peggy, Steve, Denny, Tom and Chris.

+ **O'CONNOR, Betty J., 70,** St. Jude, Indianapolis, Sept. 5. Aunt of Patricia and Julia Chamberlain.

+ **POTTS, Timothy D., 36,** Our Lady of Lourdes, Indianapolis, Aug. 26. Husband of Candy (O'Connor); father of Thomas D., son of Jerry J., and Alma L.; stepson of Lissie R.; brother of John E., Daniel J., Thomas J., Matthew E. and Andrew J.

+ **SHEA, Thomas B., 58,** St. Philip Neri, Indianapolis, Aug. 25. Brother of John, Joan and Patricia; friend of Sue Renick.

+ **WARTH, Rose, 94,** St. Mary, New Albany, Aug. 30. Mother of Frank J. Jr., Norbert L., LeRoy J., and Rosemary Beeson; grandmother of 15; great-grandmother of 11.

+ **WORTHINGTON, Patricia, 71,** St. John the Baptist, Osgood, Sept. 5. Wife of Arthur; mother of Arthur Jr., Nadeen Keeney and Debbie Poore; grandmother of 10; great-grandmother of seven.

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Archdiocese holds self-removal of ventilator is not suicide

by Gretchen Keiser

ATLANTA (CNS)—A brief by the Archdiocese of Atlanta, filed before a judge ruled that a paralyzed man could shut off the machine keeping him alive, stated that act would not be the same as suicide. Larry James McAfee had asked the court to be allowed to throw the switch on his machine because he no longer enjoyed life.

The archdiocese's friend-of-the-court brief, submitted at the court's request, said that the use of a ventilator in McAfee's case was an "extraordinary means of preserving life." Morally that means the Catholic Church believes the patient is free either to continue to use the ventilator or to decide to discontinue it, "even though such interruption will end in death," the archdiocese brief said.

Fulton County Superior Court Judge Edward Johnson ruled Sept. 6 that McAfee was a rational, competent, intelligent adult capable of deciding whether to use a specially designed switch to turn off the machine. Johnson made the ruling after a 45-minute, bedside hearing at which five of McAfee's family members and two friends testified that the former civil engineer said he wished to die.

McAfee, 33, was paralyzed from the neck down May 5, 1985, in a motorcycle accident. Since then he has been unable to breathe on his own. Single and without dependents, he asked the court for permission to turn off his ventilator himself and that he be given a sedative for the pain and distress he would experience before dying.

McAfee, with the help of a friend, designed a mouth-activated timing device to shut down the ventilator. McAfee planned to be moved from a nursing home in Alabama to an apartment in the Atlanta area where he would shut off the ventilator. He did not say when he would do that.

The church's brief said that "the archdiocese neither opposes nor advocates Mr. McAfee's petition, but is of the opinion that granting his request would not be assisting in suicide or undermining the state's and the Roman Catholic Church's interest in preserving life."

Church teaching has traditionally held that ordinary treatments must be provided to dying patients but that treatments that are extraordinary are not required.

In its presentation of church teaching, the archdiocese brief drew on the 1980 Declaration on Euthanasia issued by the Vatican Congregation for the Doctrine of the Faith with the approval of Pope John Paul II. One of the principles drawn from the declaration is that "the obligation to preserve or prolong life ultimately resides with the patient," the brief said.

The patient must be fully informed and understand the

consequences of his decision, the brief noted. McAfee, using his mouth, was able to mark an X on a document, included with his petition to the court, which stated he understood that he would die were his ventilator turned off.

The brief used definitions of moral theologian Daniel Cronin stating that "ordinary means" are those "commonly used in given circumstances, which this individual in his present physical, psychological and economic condition can reasonably employ with hope of proportionate benefit."

On the other hand, "extraordinary means" of treatment are defined as "those not commonly used in given circumstances, or those means in common use which this individual in his present physical, psychological and economic condition cannot reasonably employ, or if he can, will not give him hope of proportionate benefit."

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Bush's drug plan: pulling U.S. from 'the quicksand of society'

by Liz Shevchuk

WASHINGTON (CNS)—With an array of weapons—from prisons to border patrols and advice from clergy—President Bush Sept. 5 launched a \$7.9 billion war on drugs. And some in the front ranks of battle quickly applauded. "I'm very, very happy" about Bush's initiative, said Father Daniel M. O'Hare, a New York pastor and the only member of the clergy on the 26-person National Commission for Drug-Free Schools.

Describing drugs as the "quicksand of our entire society," Bush outlined a national campaign involving law enforcement, community action, education, prevention and treatment. "They're suffocating individuals and families... and all Americans must pull together" to extricate the country from the drug morass, he said.

Bush's \$7.9 billion fiscal 1990 anti-drug budget includes:

- \$350 million for state and local law enforcement
- \$399 million for community-based drug abuse prevention programs

- \$685 million in treatment of drug-abuse patients, including pregnant women and "cocaine babies."
- \$392 million for school-based drug education and prevention.

►\$1.47 billion for a crash program of prison construction. Mary Bohlen, director of the substance abuse ministry in the Archdiocese of New York, said she was "a little bit disappointed" Bush seemed to emphasize law enforcement

more than education and treatment. "Treatment on demand" to bring drug abusers immediate care is worth consideration nationwide, she said.

Nonetheless she said that "I think it certainly is a good beginning."

The effort also pleased the faculty of St. John the Baptist School in the Diocese of Brooklyn. Bush commended the school in June for being a "drug-free oasis in a sea of crack dealers."

"We're very happy that he's taking a public stand against drugs," said Sister Mary Jane Raeble, the principal and a member of the Sisters of St. Joseph.

Under the Bush administration proposal, some \$716 million of the anti-drug effort would be taken from other existing budget categories, which raised some questions among citizens and members of Congress who support the overall goals.

"There are programs available at no cost," said Sister Mary Jane. "The materials are available. But money has to go into teacher training... and prevention programs."

The teachers do not want to see other federal programs hurt, either, she said. "That's what our concern is that other programs will suffer," she added. "He said they wouldn't. But we're worried."

Father O'Hare, who in addition to his anti-drug work is pastor of Most Sacred Heart Church, Port Jervis, N.Y., thinks there might be enough federal money already earmarked. "How much does it cost for a person to say no to drugs?" he asked. "It doesn't cost anything. I don't know if it's so much a government problem as a people problem. I'd say we're putting enough tax dollars into it," although more funds from private sources would help, he added.

Father O'Hare was tapped by William J. Bennett, director of the Office of National Drug Control Policy, to serve on the drug-free schools commission, which advises Bennett and the administration.

Recent data from federal and private agencies indicates 37 percent Americans age 12 or older—more than one in three—has tried drugs at least once, and 11 percent of babies born in 1988 suffered drug exposure before birth. Four million Americans admit using cocaine.

"Who's responsible?" Bush asked. "Everyone who uses drugs. Everyone who sells drugs. And everyone who looks the other way."

One who hasn't looked the other way—Chicago's Father George H. Clements—welcomed Bush's program. "I'm delighted that it has begun," Father Clements said. "My big problem was that nothing was happening. Thank God we've at last got something off the ground."

Father Clements, a local anti-drug activist in Chicago, suggested that Bush might have put more emphasis on "control of the borders," one of several law enforcement-related planks in Bush's anti-drugs platform.

But, in another area, "I was very delighted that the president stated the program cannot succeed without community involvement," Father Clements said.

Sister Mary Jane, in Brooklyn, said teachers "are very happy he said people shouldn't look the other way. We're glad the president said that people do get involved."

The White House plan said that "churches have a special role to play. Drug use is a moral problem, too, and more of our religious institutions must raise their voices against it."

Father Clements said he favors use of empty church convents and buildings as halfway houses for recovering drug addicts, even if neighbors object. "I don't care whether they'd complain. If they complain, that's just too bad."

Like Bush, he also thinks schools could do more. "I'd like to see much more stringent measures... mandatory drug tests" for pupils and faculty, starting in grade school, he said. "It's critical, it's a crisis."

Father O'Hare, director of a non-denominational anti-drug group known as AMEN, for Americans Mobilized to End Narcotics Abuse, also favors strong methods.

"We have to (get tough). We have to stop" letting drug offenders out of jail after short incarceration, he said. He also recommended another Bush idea—confiscating drug offenders' drivers' licenses.

U.S. as well as dealers, are to blame for the drug epidemic, he said. "Murderous illicit drug cartels wouldn't be so intent... if they didn't have someone to sell it to," Father O'Hare said. "It's not a victimless crime. There's a lot of blood involved."

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