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Encyclical calls for ethical capitalism

Praises capitalism and democracy but notes many social problems to be solved

by Agostino Bono
Catholic News Service

VATICAN CITY—A new papal encyclical says communism's collapse in Eastern Europe highlights the need to build societies based on a purified capitalism and a democracy rooted in ethical values rather than electoral expedience.

(An editorial commentary on the encyclical is on page 2 and an analysis is on page 24.)

Western countries "run the risk of seeing this collapse as a one-sided victory of their own economic system, and thereby failing to make necessary corrections," said the encyclical written by Pope John Paul II.

The encyclical is a strong reminder that the fall of communist governments still leaves a world with a variety of social and political problems to be solved.

The ex-communist countries are a powder keg of frustrated national and regional tensions, while massive poverty and exploitation are still Third World trademarks, it said.

The developed world also has its problems—including inefficient and expensive welfare states, drug abuse and a form of atheism which glorifies material well-being and possessions, added the encyclical.

The 114-page text is the pope's ninth encyclical. It is his third social encyclical and his first major church document since the Iron Curtain started crumbling in 1989.

It is called "Centesimus Annus," Latin for "The Hundredth Year." It commemorates the centenary of Pope Leo XIII's landmark encyclical "Rerum Novarum" (on capital and labor), which laid the foundations of modern church social teachings.

"Rerum Novarum" was published May 15, 1891.

The new encyclical was dated May 1, the feast of St. Joseph the Worker, and made public May 2. It gathers in one document previously expressed papal thoughts about the fall of communism, the perils of uncontrolled capitalism and the need to solve pressing Third World problems, such as mounting foreign debt, which contribute to massive poverty.

It asked Western nations to help rebuild Eastern Europe, but not to export an "affluent or consumer society" oriented toward excessive consumption and uncontrolled by laws for the common good.

The document criticized "a radical capitalist ideology" which "blindly entrusts" solution of economic problems "to the free development of market forces."

Added to economic problems, "much

Here is an at-a-glance look at Pope John Paul II's new encyclical, "Centesimus Annus" ("The Hundredth Year"):

Marks the 100th anniversary of Pope Leo XIII's encyclical "Rerum Novarum" (on capital and labor), which is considered the basis for contemporary Catholic social teachings.

Urges a re-reading of "Rerum Novarum" and a fresh enthusiasm for the richness of the church's social doctrine.

Explores the collapse of communism and asks the West to help rebuild Eastern Europe, although not along the model of an affluent or consumer society driven only by profit motives.

Says the free market appears to be the most efficient system for utilizing resources but notes the inadequacies of capitalism and the fact that many human needs are shut out of the market.

Emphasizes the rights of workers and the need for labor unions to protect them.

Calls for major new efforts to meet the needs of the Third World, including forgiveness of all or part of its foreign debt.

Seeks alternatives to war and notes that "an insane arms race swallowed up the resources needed for the development of national economies and for assistance to the less developed nations."

Criticizes abortion as a denial of the right to life and says birth control campaigns can be a form of chemical warfare against defenseless human beings.

hated and ill-will have accumulated" among Eastern Europeans because of longstanding "social, regional and national injustices" which continue after the end of communist rule, it said.

"There is a real danger that these will re-explode after the collapse of dictatorship, provoking serious conflicts and casualties," it added.

The encyclical praised the non-violent way in which communist rule was overthrown. It said communist government was self-defeating in the long run because

it caused workers to rediscover the church and its social doctrine.

This came about because of "an ethical and explicitly Christian reaction against a widespread situation of injustice," it said.

The church made an important contribution by its "commitment to defend and promote human rights," it said.

But the victory is not complete "because the old forms of totalitarianism and authoritarianism are not yet completely vanished" and "there is a risk that they will regain their strength," it added.

The encyclical favored democracy based on law and a balance of powers between the executive, legislative and judicial branches.

Such democracies must respect religious and human rights, it added.

"A democracy without values easily turns into open or thinly disguised totalitarianism," said the encyclical.

The document criticized democratic governments which allow abortion because this violates "the right to life."

"Certain demands which arise within society are sometimes not examined in accordance with criteria of justice and morality, but rather on the basis of the electoral or financial power of the groups promoting them," it said.

Regarding the Third World, it said the events in Eastern Europe should be a lesson to liberation theologians seeking "an impossible compromise between Marxism and Christianity" to solve the problems of poor countries.

At the same time, it encouraged answers based on church teachings to the problems of the Third World, especially the foreign debt.

"It is not right to demand or expect payment when the effect would be imposition of political choices leading to hunger and despair," it said.

Ways must be found "to lighten, defer or even cancel the debt," it said.

An unbridled capitalism still reigns in many poor countries "in no way inferior to the darkest moments of the first phase of industrialization," it added.

"The human inadequacies of capitalism and the resulting domination of things over people are far from disappearing," it said.

Third World populations also lack advanced scientific and technological knowledge needed for progress, it said.

"Economic development takes place over their heads," it said.

The encyclical opposed what it called the "insane arms race" and favored greater control of the arms flow to Third World countries.

Encyclical available

Readers who want the full text of "Centesimus Annus," Pope John Paul II's new social encyclical marking the 100th anniversary of Leo XIII's encyclical "Rerum Novarum," may obtain it from Origins, CNS Documentary Service. The price of one copy is \$3.50 (multiple-copy rates also are available). The price includes postage and handling. Payment must accompany order. Write: Origins, CNS, 3211 4th St. N.E., Washington, DC 20017-1100.

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MOTHER'S WELCOME—When Army Specialist Kevin Brown of Indianapolis returned home recently after eight months of military service in the Persian Gulf, he received a special welcome from his mother, Marilyn Hess, who is assistant director of the archdiocesan Family Life Office. (Photo by Mary Ann Wyand)

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

What the church teaches about Mary

by John F. Fink

Mary has traditionally been observed by the Catholic Church as the month of Mary, the Mother of God, so some reflections about Mary seem to be in order.

It is sometimes assumed that only the Catholic Church venerates Mary. That is not at all true. The Orthodox churches, for example, have always had a great devotion to her. The most important doctrines about Mary were defined, and devotion established, long before the split between the Catholic and Orthodox churches in 1054.

It's not only Christian churches that venerate Mary. The Muslims do, too. In fact, while Mary appears in the Bible 19 times, she appears in the Quran (or Koran) 34 times and is called "the greatest of all women." A saying of Muhammad quoted by Muslims is: "Every person born into this world has been touched by sin, except Jesus and his mother." (The Muslims consider Jesus as a great prophet but not divine.)

THERE ARE, HOWEVER, some people who overdo their devotion to Mary and end up with Mariolatry—the idolatrous veneration of Mary, giving to her the adoration that belongs only to God. This happens whenever devotion to Mary becomes an end in itself rather than leading to Christ. It is one thing to ask Mary to intercede for us with God; it is quite another to pray to her as if she herself could grant divine favors.

It might be well to examine the Catholic Church's teachings about Mary.

The first teaching is that of the virgin birth—that Mary conceived Jesus through the power of the Holy Spirit while remaining a virgin. This teaching comes directly from the



Gospels of Luke and Matthew. Although these two infancy Gospels differ so widely (one from the viewpoint of Mary and the other from that of Joseph), they agree that Mary conceived Jesus virginally. Later the Nicene Creed would state that Jesus was "conceived of the Virgin Mary by the power of the Holy Spirit."

Catholics also believe that Mary continued to be a virgin after Jesus' birth, although there is no biblical evidence for this. Protestants point to biblical references to Jesus' brothers and sisters to refute this belief, but the Catholic Church maintains that these were cousins rather than other children of Mary.

THE CATHOLIC CHURCH also teaches that Mary was "the mother of God," not just the mother of Jesus' humanity. That doctrine was proclaimed at the third ecumenical council, at Ephesus, in 431. Since Jesus was only one person with both a human and divine nature, and since he was the pre-existent Second Person of the Blessed Trinity, Mary is the mother of God, the council said. After Ephesus, the title "Virgin Mother of God" was adopted in the prayers of the Mass.

The doctrine of the Immaculate Conception was not defined and proclaimed until 1854. This doctrine states that Mary, from the moment she was conceived in the womb of her mother, was free of original sin. (The doctrine should not be confused with the virgin birth.) The delay in defining this doctrine was caused by the lack of any scriptural evidence for it and also because there was controversy over the doctrine of original sin. St. Thomas Aquinas, for example, did not accept the Immaculate Conception. The church, however, eventually accepted John Duns Scotus' theology that Mary was kept free of original sin by a "preservative redemption"—in anticipation of the foreseen merits of Jesus.

The Assumption, the doctrine that Mary was assumed into heaven body and soul, was defined and proclaimed in 1950, but the feast of the Assumption was being celebrated

at least as early as the sixth century. There is no biblical testimony for this feast but it is part of Catholic tradition.

Devotion to Mary started well before the sixth century. St. Ephrem of Syria, who died in 373, and St. Ambrose of Milan, who died in 397, both proposed Mary as the model of Christian life, and the practice of asking her to pray for us began to appear. Other saints who sang Mary's praises through the centuries were John of Damascus (d.749), Anselm (d. 1109), Bernard (d. 1153), Thomas Aquinas (d. 1274) and Bonaventure (d. 1274).

The medieval writers described Mary as Mediatrix of All Graces, a title that has stuck. The church now teaches that Mary pleads in heaven for the application of graces and distributes them to us. In this, though, she is dependent on the merits of her son, the Universal Mediator. This doctrine was emphasized by Vatican II in its document *Lumen Gentium* (Dogmatic Constitution on the Church).

WHAT ABOUT MARY'S reported apparitions? We do not have to believe that Mary has appeared to anyone, but the church has approved some of the reported apparitions—such as those at Lourdes and Fatima.

Today most attention is focused on Medjugorje where Mary is reported to be appearing daily to young people. Should we believe that? In this case, we should avoid two extremes: the unqualified advocacy of the alleged apparitions and their unqualified rejection.

The bishops closest to the situation at Medjugorje have said that they cannot say something supernatural is happening there. At the same time, though, they did not forbid people from going there and, in fact, encouraged improved pastoral services for those who do go. They wouldn't do that if they thought the events there were the product of fraud or delusion.

Good Catholics, therefore, can think what they want about Medjugorje. What they cannot do is say they know either that Mary is or is not appearing there.

EDITORIAL COMMENTARY

The pope's latest encyclical on economics

by John F. Fink

Someone has said that it would take a genius to get Archbishop Rembert Weakland of Milwaukee and Michael Novak to agree on economic matters. If that's true, then Pope John Paul II is a genius.

Both men praised the pope's new encyclical, "Centesimus Annus," that commemorates the 100th anniversary of Pope Leo XIII's "Rerum Novarum."

Michael Novak, a Catholic philosopher-theologian and free market advocate who strongly criticized the U.S. bishops' 1986 pastoral letter on the economy, seemed positively ecstatic. Saying that he was "walking on air" after reading the encyclical, he called it "by far the most sophisticated and most international document" coming from the Vatican in the last century. I think he liked it.

Archbishop Weakland, chairman of the committee which wrote the bishops' pastoral, wasn't quite as ecstatic, but did call the encyclical "an outstanding contribution to the history of Catholic social teaching." He cited its "qualified support for the free market system" and the questions it raises about that system.

Another who liked the encyclical was Richard John Neuhaus, who published a long article about it in *The Wall Street Journal* on May 2, the day the encyclical was made public. He wrote, "Centesimus" is a ringing endorsement of the

market economy. The endorsement is, however, joined to powerful challenges."

John Carr, the U.S. bishops' secretary for social development and world peace, noted that the new encyclical will disappoint only extremists—"those who think the market can do everything and those who think the government should do everything." He seems to be right about that.

In the encyclical the pope definitely wrote the obituary of Marxism, saying that its major philosophical error is its atheism, which contains the seeds of its own destruction. "Marxism had promised to uproot the need for God from the human heart, but the results have shown that it is not possible to succeed in this without throwing the heart into turmoil," he wrote.

But he really doesn't give capitalism

a "ringing endorsement," as Neuhaus said. He praised capitalism as an economic system efficient in using resources and satisfying market needs, but he also says that there is room for improvement in the way it deals with the poor, the unproductive and the workers. He stresses that the free market system must be governed by principles of justice, directed toward meeting basic human needs and oriented toward the common good.

Specifically, he praises capitalism for its creativity, organization, freedom and profitability. But he criticizes it for its unconcern for the non-productive, insensitivity to the world's poor, "idolatry" of the market, insistence that poor countries pay their foreign debts, exploitation, and materialism.

In reviewing the history of the

Carry forward the mission of justice and charity the church proclaims

Dear Sisters and Brothers in Christ:

It is in a spirit of joy and celebration that I write to you on the occasion of the 100th anniversary of the publication of the first of the great encyclicals of the church. On March 15, 1891, Pope Leo XIII firmly placed the modern church in the forefront of action for social justice with his letter "Rerum Novarum," speaking out against the inhuman conditions of working people in modern industrial society.

Since this initial message, through a long series of papal encyclicals as well as pastoral letters of national bishops' conferences, the church continues to develop its social doctrines. These authentic teachings are founded on the life and words of Jesus Christ, inspired by the passion for justice of the Hebrew prophets, and reflect the living example of 2,000 years of Christian practice. They present the basis for a more humane social and economic order.

As we celebrate the past, we must also develop insight and action for the present and vision for the future. Pope Leo's vision has inspired a great commitment to the dignity of all humankind and to world justice. What was relevant in 1891 has been shaped and developed by succeeding popes, by other pastoral leaders, and especially by the culminating event of the 20th century church, the Second Vatican Council, which spoke of the church's "duty of scrutinizing the signs of the times and interpreting them in the light of the Gospel."

With this in mind, I urge each of you, in his or her own way, to learn from the messages we have been given, to reflect prayerfully and thoughtfully on the signs of our times, and to carry forward the mission of justice and charity that the church proclaims in the name of him who embodied commitment, compassion and redeeming love for all humanity.

Sincerely yours in Our Lord,

Edward T. O'Meara
Most Rev. Edward T. O'Meara, S.T.D.
Archbishop of Indianapolis

church's social teaching since "Rerum Novarum," the pope says that it consistently "criticizes two social and economic systems: socialism and liberalism." Liberalism is unbridled capitalism, the type that prompted Pope Leo to write his encyclical in the first place. In the United States today that system has been tempered by programs such as Medicare, Medicaid, Social Security and state welfare programs.

The pope says, though, that the "inhuman exploitation" described by Leo XIII continues in some places today. Low wages, abuse of employees and unjust distribution of profits have not disappeared.

One of the criticisms of the U.S. bishops' pastoral on the economy was that it called for the redistribution of wealth but said nothing about the capacity of capitalism to create more wealth. Those who made that criticism will be happy with this encyclical because Pope John Paul repeatedly insists that economic growth and the production of wealth are essential to economic justice.

While it's nice that the pope has praised the economic system practiced in this country, let's hope that most of the focus will be placed on the challenges he identified. In the final analysis, any economic system must be judged on how it serves the individual.

Archbishop O'Meara's Schedule

Week of May 12

SUNDAY, May 12—Marion College Graduation Exercises, Marion College, 2 p.m.

MONDAY, May 13—Fatima Retreat League's "A Day at Fatima," Mass with lunch following, Fatima Retreat House, 11 a.m.

TUESDAY, May 14—Dinner and meeting with priests supportive of Catholic Schools, Southlake K of C, 6:30 p.m.

WEDNESDAY, May 15—Confirmation for Nativity, St. Peter X, Holy Rosary, and St. Patrick, Indianapolis; at SS. Peter and Paul Cathedral, 7:30 p.m.

THURSDAY, May 16—Confirmation for Sacred Heart, St. Mark, and St. Barnabas, Indianapolis; at SS. Peter and Paul Cathedral, 7:30 p.m.

SATURDAY, May 18—Indiana Catholic Conference Advisory Council Meeting, Catholic Center, 10 a.m.-3 p.m.

05/10/91

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CRITERION

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Crisis Office does small things with great love

by Joann Wood
Crisis Office Worker

"I have no food." "My apartment was burned out." "Could you find me a stove and refrigerator?" "My children need shoes."

Statements like these are frequently heard by Crisis Office workers at Catholic Social Services of Indianapolis. Most of the clients walk in without appointments.

Crisis Office workers are trained through the Information and Referral Network. We listen to the clients' needs, assess their problems and try to connect these clients with agencies that may help. This is called networking.

When a gap exists in these community resources, we try to help directly. We have a small food pantry, clothing room and a

limited amount of financial resources. Following the model of Mother Teresa, we try to do "small things with great love."

Let me tell you two of our stories. (The names and situations are slightly altered to protect clients.) "Ellen," a young mother came in with her three-year-old daughter seeking furniture so that she would be eligible for an apartment. They were homeless. We contacted an agency for help. This agency went the "extra mile." Ellen received her furniture.

In the course of the interview, Ellen said she had just lost an infant to Sudden Infant Death Syndrome (SIDS). She was crying. We contacted a support group and helped her find a counselor. "Do small things with great love."

Last winter, a frail, elderly gentleman in his 80s came in to ask for bus fare to Kokomo. He was cold, shivering and had

no teeth. "Ira" had cut a hole in a piece of black cloth, slipped it over his head and gathered it around his small body for warmth.

We offered him a cup of decaffeinated coffee. He was so shaky that he couldn't hold the cup. Meanwhile, the waiting room was filling up with clients. I was able to help him with a bus ticket, but Ira was so frail, he needed help to walk to the bus

stop. When I asked the waiting clients if they would mind waiting the response was overwhelming.

"Take your time." "May I help?" "Will he be all right?" they asked. When I returned to the remaining clients, there was a very warm and peaceful atmosphere in the waiting room.

I found "great love in the small things" the clients did, too!

Crisis Office wins IVY award



IVY WINNERS—Selected for the group award for Central Indiana Volunteer of the Year (IVY) is the Catholic Social Services Crisis Office Volunteer Staff: (seated, from left) Joann Wood, Pat Bromer; (standing) volunteer coordinator Judy Hipskind, Susan Knieser, Providence Sister Mary Slattery, Marge Hittle and Debbie Whitaker. Pantry workers (not shown) are Val Fillenwarth and Rita Sigmund. (Photo courtesy United Way)

The Catholic Social Services (CSS) Crisis Office volunteers received the top recognition from the Volunteer Action Center of the United Way—the Central Indiana Volunteer of the Year (IVY) award.

The volunteers are: Pat Bromer, Marge Hittle, Susan Knieser, Providence Sister Mary Slattery, Debbie Whitaker and Joann Wood. Rita Sigmund and Val Fillenwarth work in the food pantry. Whitaker was also nominated for her social service work.

In the nomination, volunteer coordinator Judy Hipskind said, "The CSS Crisis Office is staffed completely by volunteers who have been trained by the Information and Referral Network. Their responsibility is to serve the needs of clients who call in or walk into the agency with emergency needs."

"Clients are screened according to agency guidelines and helped directly with food, clothing or limited financial assistance. Because we are a 'gap' agency, we put clients in touch with other community resources when available."

"Extensive networking with other providers is necessary because of our limited funds. Volunteers perform these duties with professionalism and a deep sense of care and concern for the dignity of the client."

"In this way, they have impacted the clients directly and the community at large

in a very positive way. The six volunteers who have staffed our Crisis Office have contributed 1,380 hours of service in 1990.

"Because these volunteers are members of Catholic churches throughout the city, they have impacted these parishes by bringing a new awareness of the needs present in the broader Indianapolis community. Schools, churches, and church organizations have responded in 1990 by donating an estimated \$10,000 in food items alone, along with personal donations of cash and usable clothing."

In response to a question about the unique qualities of the volunteers, Hipskind added, "Volunteers are doing the job of a paid staff position which was once funded by Title XX. They must work within agency guidelines and those of other service providers. They interact constantly with professional people."

"They bring with them professionalism and a sense of deep concern for the clients, which brings into focus the mission of our agency and that of the church for our paid staff and other offices in the building."

The selection was made on the basis of how well the group identified a specific community need and performed services that had an impact on that need. The nominations were judged by an impartial panel of community leaders.

140 confirmed in deanery-wide celebration at Providence H.S.

by Tim Grove

About 140 young people from the New Albany Deanery received the sacrament of confirmation during a deanery-wide celebration April 28.

The confirmandi, who came from eight deanery parishes, were supported by more than 500 family members and friends who made up the assembly.

Archbishop Edward T. O'Meara presided at the Mass as other priests in the deanery celebrated. The archbishop was assisted in dispensing the sacrament by Fathers William Ernst and John Fink.

For this second deanery-wide celebration of confirmation, the Providence High School gymnasium was transformed into a worship space by the use of colorful banners, soft lighting, plants, flowers, palm trees and floor coverings.

Father Ernst, dean of the New Albany Deanery said, "It was a very nice liturgy." Deanery youth advisor Father David Coons said, "I found it to be a very prayerful celebration because of the way the environment was decorated."



CONFIRMATION—Father John Fink confirms one of 140 New Albany Deanery young people at an April 28 ceremony at the Providence High School gymnasium. Dean Father William Ernst and Archbishop Edward T. O'Meara can be seen conferring the sacrament in the background. (Photo by Tim Grove)

UPC day care staffers meet

by Margaret Nelson

Forty-nine staff members of Urban Parish Cooperative (UPC) day care centers met at Holy Trinity in Indianapolis one Saturday in April for an all-morning "Growing Together" workshop.

UPC director, Daughters of Charity Sister Margaret Marie Clifford welcomed the leaders. Dr. Sue Ann Yovanovitch, director of the Holy Trinity Day Care Center, gave the opening prayer.

Ted Schuck, of the Kokomo school system, gave the keynote address: "Taking Care of Yourself to Care for Others."

Participants could select two of these four sessions: "Conflict Resolution," Sheila Ezell, Sojourner staff; a Watchkins primary, preschool teaching kit demonstration by Yovanovitch; "Make It Take It," by Schuck; and "Computer Learning Center," Nanette Hargrove, Holy Trinity Day Care.

The third session consisted of peer group meetings. Holy Trinity teachers and aides hosted these meetings. They began by reviewing the developmental stages of each age group. Each staff member brought an activity or idea to share with the others.

The educators gathered together for lunch. Books and teaching materials were available for the teachers to examine.



JUBILARIANS—Fathers Larry Crawford, Lawrence Voelker, Frederick Easton and Joseph Kos celebrate the noon Mass on May 1 at St. Peter and Paul Cathedral to mark the 25th anniversary of their ordination to the priesthood. Nearly 150 family members, friends and co-workers at the Catholic Center joined them at the liturgy and a luncheon reception afterwards. (Photo by Charles Schisla)

Commentary

EVERYDAY FAITH

Lasting monuments to our mothers' love

by Lou Jacquet

"You never get too old to need your mother." Those words of advice from a graduate school professor came to mind the other day when I stared into the refrigerator after another day of work and wondered what to make for supper. How, I asked myself, did that woman ever come up with something enjoyable to eat night after night?

Even though I love to eat early and often, and could easily weigh twice what I do, I often skip supper altogether because it's simply too much bother to fix. Like many



working folks who live alone, lunch at a restaurant has become my main meal of the day. Someone else cooks it, clears away the plates afterward, and does the dishes. Good thing, too. To steal a phrase from Richard Nixon with slight modifications, I am not a cook.

All of which got me to thinking about some numbers that, on balance, seem remarkable. My mother cooked three meals a day for our family for the 46 years of her married life. That's about 1095 meals a year, over 50,000 altogether. Impressive statistics in their own right.

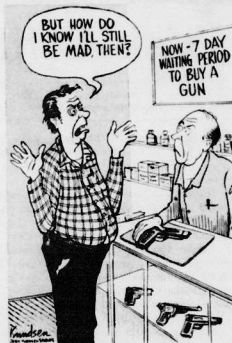
However, they don't begin to express her true contribution in just this one area of family life. On countless evenings, Mom cooked two or three separate meals as the five Jacquet brothers returned from various activities at different times. That figure of

50,000 also fails to take into account the meals my mother cooked for her parents as a young single woman living at home in the 1920s and early 1930s.

It's a different world today, of course. Many families go out to dinner two or more times a month. But my folks were typical of Depression-era families. Even in the 1960s, they watched their money carefully and dined at restaurants only on vacations and special occasions. In those pre-fast food days, stay-at-home mothers cooked the burgers and fried the fries that today's working mothers pick up at the fast-food window.

Some men cooked, but my father was one of millions of providers in that era who never appeared in the kitchen except to take out the garbage. On the rare occasions when my mother left town to visit her sisters, the Jacquet brothers consumed cuisine that left a great deal to be desired. Mom's simple, down-home Midwestern fare never looked like the food on gourmet magazine covers when served, but we put away her meat/mashed potatoes/applesauce/vegetable dinners with few complaints.

At the time, wrapped in the security of childhood and teen years, it never occurred to me that these meals were cooked and served with a great deal of effort and care. I regarded "three squares a day" then as my birthright; I regard them now as quiet signs of love from a woman who was rarely as appreciated by her family as she deserved to be. Mom was always in the background, somehow, her many gifts shining less brightly in the bustle of daily family life than they do now through the clear filter of time.



By the time she died in 1980, I realized that my mother was fairly representative of an entire generation of women who kept large Catholic families together without fanfare and, unfortunately, without much credit for their considerable skills. Those 50,000 meals, cooked one at a time in the days before microwave ovens were ever dreamed of, strike me now as a lasting monument to a mother's love. If you are what you eat, there's a lot of Mom's love and concern behind whatever I became.

THE YARDSTICK

Tribute to those who kept the flame alive in earlier generations

by Msgr. George G. Higgins

While attending several centenary observances of Pope Leo XIII's pioneering social encyclical "*Rerum Novarum*," I have recalled with pride and gratitude several former colleagues—some deceased, some still living but long since retired—who played significant roles in the Catholic social movement in the United States but have never received the credit they deserve.



One in particular comes to mind as we await the publication of Pope John Paul II's new social encyclical, *Sollicitudo in*. Father John F. Cronin, who remains mentally alert and is still able to get around in a wheelchair and keep up with

the news of the day despite many years of hospitalization.

Father Cronin, a competent scholar and gifted writer, was the pre-eminent popularizer of Catholic social teaching in the United States. His several excellent books on this subject—long out of print unfortunately—were required reading in seminaries, colleges and universities. Perhaps no other American writer did as much to acquaint his contemporaries in the United States with the essentials of Catholic social thought.

In a 1971 article he offered personal "Reflections and Reminiscences" on the way in which Pius XI's 1931 encyclical "*Quadragesimo Anno*" was received and implemented in the United States. "Interest in the encyclical," he wrote, "and in social action began waning in the United States during the 1950s... After 1966, there developed a sudden and dramatic turning away from the traditional methods of Catholic social teaching and social action."

"Encyclical courses were dropped from colleges and seminaries. Even updated books based on the social magisterium ceased to exist...."

"Today the tendency is to learn by doing and not by reading...."

"Values are sought directly from the Scriptures, not through the mediation of the magisterium. Prediction is hazardous, but it seems that the golden era of Catholic social thought beginning in 1891, has ended by 1971."

"There is a loss here. For all its limitations, it was a noble example of truly Christian concern for the wretched of the earth."

I feel certain that Father Cronin today would be more than happy to concede that history has invalidated this prediction—happy, that is, to observe that far from having ended, interest in Catholic social thought and social action seems to be reviving.

I base this partly on the phenomenally

widespread interest throughout the United States in the centenary of "*Rerum Novarum*." Literally dozens of anniversary events have already been held, and many more are in the offing. The United States has a better record in this regard than any other country, my knowledgeable friends abroad agree.

Whether the church in the United States will be able to capitalize on the unexpected renewal of interest in Catholic social teaching with follow-up programs of study and scholarly research and new and innovative forms of Catholic social action remains to be seen.

I am personally inclined to think that we may be at the dawn of a new era in the field of social thought and social action. Meanwhile, it is appropriate to pay tribute to people like Father Cronin who kept the flame alive in earlier generations.

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THE HUMAN SIDE

The need for creative priests who strive for team effort and solidarity

by Father Eugene Hemrick

In a recent study of priests ordained five to nine years, we asked how the seminary could prepare students for future challenges the church faces.

The challenges include: 1) how to evangelize better; 2) how to carry on the work of the church with fewer priests; 3) how to work better with the laity.

To meet these challenges, those responding to our survey recommended that seminarians be taught to be more creative and collaborative, and that they learn the skills of empowering others.

Let's look at what is implied here. During the post-Vatican II era, collaboration in parish matters often began and ended with the pastor's interaction with his assistants. In some places, collaboration was non-existent; the pastor regarded himself, alone, as the one in charge. Nor did priests view it as their role to empower parish lay administrators or extraordinary ministers of the Eucharist.

Definitely, there was creativity. But it was not stressed the way it is today.

All this has changed, however, leading us to ask what more we need to understand when speaking of the need for increased

collaboration, empowerment skills and creativity among our future priests.

Let's focus on creativity.

A classic way to illustrate the patterns of creativity is to construct a circle and then to superimpose lines over it—lines that zigzag around and break through its boundaries.

Less creative people usually operate within defined parameters. They are

content to be circumscribed by prescribed procedures for accomplishing a given task. But creative people look for imaginative ways to break out of old patterns. The creative person comes at a problem with a different set of eyes and a different kind of disposition.

It also should be noted that creative students are more prone to constitute a headache for teachers. Creative students often are looked upon as discipline problems because most teachers don't understand how their minds work.

What does this mean for the church's future?

If we are to attain a more creative priesthood, creative candidates must be recruited. To serve such candidates, creative faculties must be recruited as well.

Some may fear that if all this were to happen, ultimately sending a new breed of creative priests into parishes, increased divisions and polarizations in the church would result. What would happen to parishioners who like things the way they are? What will happen to parishioners who are creative by nature and welcome changes? Yet, historically speaking, if we had not had creative people at an earlier date the church would not have the extraordinary ministers of the Eucharist, the lay administrators of parishes and the participation of the laity that we see today. And if we did not have people who want to keep things more or less as they are, we might not have the stability we presently enjoy.

Where does this leave us?



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Point of View

Reviving Marian devotions in May

by Shirley Vogler Meister

After writing a letter last year, I noticed I'd dated it May 7, instead of May 7. Some would call that a "Freudian slip." I call it natural. Anyone growing up Catholic knows the month of May and the Blessed Mother intrinsically go together.

May once guaranteed Marian processions and devotions in all churches and schools. Children wore spring flowers into wreaths and crowned statues of Mary. Music honoring Christ's mother predominated in liturgies, and the Litany of the Blessed Virgin Mary was said often. These customs still survive in many areas. Where they don't, they need revival.

Some words of the litany seem archaic today: "Vessel of honor . . . Singular vessel of devotion . . . Tower of ivory . . ."—yet repeating them carries on a beautiful tradition.

In 1987, at the beginning of the Marian Year, the U.S.A. distributed a contemporary "Litany of Mary of Nazareth," beginning with a "Gloria," it reflects the needs of today:

Gloria to you, God our Creator . . . Breathe into us new life, new meaning. Glory to you, God our Savior . . . Lead us in the way of peace and justice. Glory to you, leading Spirit . . . Transform us to empower others.

After each of the following titles, the response is *Be our guide:*

Mary, wellspring of peace . . . Model of strength . . . Model of gentleness . . . Model of trust . . . Model of courage . . . Model of patience . . . Model of risk . . . Model of openness . . . Model of perseverance . . .

Response to the following is *Pray for us:*
Mother of the liberator . . . Mother of the homeless . . . Mother of the dying . . . Mother of the nonviolent . . . Widowed mother . . . Mother of the political prisoner . . . Mother of the condemned . . . Mother of the executed criminal . . .

The next response is *Lead us to life:*
Oppressed woman . . . Liberator of the oppressed . . . Marginalized woman . . . Comforter of the afflicted . . . Cause of our joy . . . Sign of contradiction . . . Breaker of bondage . . . Political refugee . . . Seeker of

sanctuary . . . First disciple . . . Sharer in Christ's ministry . . . Participant in Christ's passion . . . Seeker of God's will . . . Witness to Christ's resurrection . . .

The next response is *Empower us:*

Woman of mercy . . . Woman of faith . . . Woman of contemplation . . . Woman of vision . . . Woman of wisdom and understanding . . . Woman of grace and truth . . . Woman, pregnant with hope . . . Woman, centered in God . . .

The closing prayer is: *Mary, Queen of Peace, we entrust our lives to you. Shelter us from war, hatred and oppression. Teach us to live in peace. Inspire us to act justly, to renew all God has made. Root peace firmly in our hearts and in the world. Amen.*

The demise of religion's power

by Jude P. Dougherty

Americans regard religion as indispensable to the maintenance of republican institutions. De Tocqueville wrote:

That claim cannot be made today.

The shift this century from a predominantly Protestant to a secular or humanistic culture is creating a new set of problems for American believers. No longer are believers faced with the problems of defining Christianity or Judaism against other religious outlooks; now they are called to defend religion against attack by a secular elite hostile to all religious belief and practice.

Little reflection is required to recognize the negative social effects of this secular attack. In recent decades, the general disintegration of American religious commitment has manifested itself in many ways.

There is a startling acceptance of pornography and homosexuality, and a growing tolerance of deviant behavior ranging from civil and religious impiety to drug use. The loss of loyalty to family values visibly reflects the displacement of biblical morality.

Of a more subtle character, however, is the loss of sustaining values in the classroom. Neglected are the academic disciplines through which revealed religion

long has been received and developed—history, philosophy, theology, ancient and modern languages, classical learning.

Earlier this century, secular ideals found expression in the writings of John Dewey, a philosopher who influenced the development of modern American educational and social policy. In his theory of education, Dewey provided no place for religion. He taught that it was socially dangerous insofar as it gave credence to divine law and attempted to mold personal and social conduct in conformity with norms transcending temporal society. He sought to eliminate religion's influence on society and the individual. Today, it looks as if he succeeded.

Until the 1940s, America's schools fostered Protestant values through the traditions of common prayer, Bible readings and textbooks such as the McGuffey Readers. (It was because of Catholic dissatisfaction with Protestant public schools that the parochial school system came into being.)

Following World War II, the Protestant character of the public school was challenged. Secular philosophy made itself felt through a series of Supreme Court decisions, especially on education. The court did not prohibit teaching about religions or the reading of sacred Scripture as a form of literature, but the impact of Protestant Christianity finally was removed as a positive influence. In its place came secular humanism. While it is not a religion, it clearly is an ideology with anti-religious implications for society and the individual.

In the name of freedom, secular humanists strive to eliminate religious influence wherever they find it. But does a

free society have to be "freed" from religion? The Greeks and Romans thought not.

The early church fathers were quick to perceive that Christianity contains both a speculative and practical wisdom. Christianity provides not only a way of looking at things, but also guidelines for behavior. The church, with its sacraments, exists to pick up the inevitable failure and to set the repentant back on path. It frees one to begin anew.

On the other hand, today's secular atheism is not the freely chosen product of a grassroots movement that has made its will felt. Rather, this ideology is something propagated from the top down. American courts, media and universities respond with alacrity to minority and feminist concerns, but stand resistant to claims from the religious sector.

Many have observed that a community cannot long exist without a core of common convictions. Some social tensions evident in America are but a reflection of a deeper conflict between religious and secular outlooks. If the secular is not to totally eclipse the religious and become the standard for the measure of thought and conduct, representatives of a religious outlook must consciously confront the challenge. Scholarship of the highest order will be required for the religious mind to maintain itself in all its richness in the coming century.

Unless a moral and cultural voice somehow gains the attention of the American audience, this nation will lose the discipline required for self-maintenance.

(Jude P. Dougherty is dean of the School of Philosophy at The Catholic University of America in Washington, D.C.)

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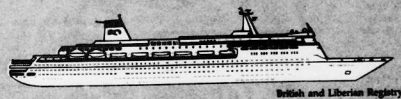


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LIGHT ONE CANDLE

How we react to stress

by Fr. John Catoir
 Director, The Christophers

There are two kinds of stress: physical, which is relatively rare, and psychological, which is now reaching epidemic proportions. One out of three Americans suffers from psychological stress. In fact, over 50 billion pills are sold each year in the U.S. alone to deal with stress. Fifty thousand emergency room cases are reported each year involving overdoses of tranquilizers.

What causes stress? The answer is simple: the world around us, and our reaction to it. Pollution, traffic jams, family discord and money problems all take their toll. Can religion help in any way? Yes, our faith offers the best safeguard against stress and needless worry.

When we react to our environment with excessive fear and anger we set the stage for trouble. The first symptoms of stress are physical, like backaches or headaches. Next comes grumpiness and self-doubt. Finally unrelieved stress can lead to that depression which Webster defines as low spirits, gloominess or sadness. Admittedly, some forms of depression are due to chemical imbalances and are beyond the reach of a positive spirituality, but a strong faith in the risen Jesus can help you deal with stress before it ever reaches the depression stage. By the grace of God I have never taken a



tranquilizer in my life, and I rarely take an aspirin. That doesn't mean I do not experience stress. Living in New York City and coping with endless deadlines can be daunting, but my faith teaches me the importance of joy.

The greatest honor you can give to God is to live gladly because of the knowledge of his love. Being grateful to God in all circumstances is an act of worship, and I make that a top priority. I may not always succeed at being joyful but more often than not I manage to concentrate on God's love rather than on my own distress.

So many people compound their problems by needless worry. In stressful situations, if you can manage to hold on to the belief that God died for you and that he delights in loving you, it will do wonders for your emotional well-being.

Living in the presence of a loving God can change your entire perspective on life. For instance, if someone irritates you try to shrug it off, laugh at yourself for allowing something so trivial to sour your spirit. The key is in controlling your thoughts. No one has direct control over their feelings. Be patient with your moods, they will pass in time. If you keep your thoughts focused on the promise of eternal happiness your feelings will follow.

(For a free copy of the *Christophers News* Note, GRATITUDE, sent a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catoir's "Christophers Close-Up" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

CORNUCOPIA

Maggie, a gentle woman

by Alice Dailey

A gentle little woman named Maggie, partially blind and short on book learning, didn't know she was the embodiment of a beatitude preached long ago. She only knew she loved peace, that it was something to be nurtured and shared with those who were troubled.

Years of holding her tongue against her husband's outbursts had perfected the virtue. Not that Bill was a tyrant; he loved his wife, but bottled up resentment in the work place exploded in unexpected places at home.

"Where'd you get this bully beef?" he would demand. "It's tough as shoe leather." At other times it might be his shirts. "You're putting too much starch in these collars!" Maggie silently let him unwind, thinking, "Last week it wasn't enough starch."

She didn't venture out much except for church just a block away. Then, coming home refreshed, she would find contentment and quiet joy in scrubbing her home and children.

Some relatives and neighbors, dis-

covering her soothing presence, gravitated to her with their troubles. A widowed neighbor, who had merely waved at Maggie before, knocked at her door one beautiful wash day. "I see you going to church every day and I wondered... I need some advice. Can I tell you about it?"

Fully aware that a washload of sheets had just shut off and that they should be flapping out in the blessed breeze, Maggie answered, "Why sure. Come in and have some coffee."

Some visits left her in deep distress. Her father, a frail, white-haired gentleman, often turned up on her doorstep, crying because of hurts and slights dealt him.

On other days the daughter with whom he lived brought her side of the story to Maggie. "I can't move without falling over him. I love Dad but he's driving me crazy. Let me tell you the latest thing he did..."

Aching for both of them, Maggie was emotionally drained after each visit. It didn't escape her husband's notice. "I can always tell when your relatives have been here; they always leave you in tears! The next time they come, tell 'em to leave their hard luck stories at home."

That was enough for Maggie. Cloudy eyes ablaze, she would snap, "I'll do no such thing! You just keep out of this!"

With a shocked expression Bill would mumble, "Your mother's got her Irish up tonight."

Every neighborhood seems to have one self-appointed person to neighbor-watch and gossip. So it was that Mrs. Blank, a fixture in her porch swing, saw Maggie's children coming home, saw Maggie's children coming home, saw Maggie's children coming home. "Just look at that kid's dress hanging. If her mother can see her way to church, can't she see that them coming out?"

Agghast, Maggie asked her children, "Why don't you tell me when your clothes need fixing?" They urged, "Why don't you go over and tell her off?" She shook her head. "Just don't tell your father."

But they couldn't wait to inform him. He was livid. "I ought to go tell that painted-up buttnutty, if she'd go inside and work like other women, she wouldn't have time to gossip about a good, hard-working woman who minds her own business!"

Before soap operas were heard of, one was going on right next door to Maggie's. The suffering third of a love triangle, Ella, began visiting every afternoon when her "Herman" left for work. She would sob and ask, "Why does he prefer her to me?" Privately, Maggie wondered why anyone would prefer Herman but she only listened and prayed that supper wouldn't be late.

Once, with the clock hands nearing four, Maggie said, "Ella, I must go into the kitchen and start supper. You know that Bill wants to eat as soon as he comes home." Unfazed, her "guest" followed and kept up her recital until Maggie couldn't remember if she had put baking powder into the biscuits or into the mashed potatoes.

Oblivious to time, Ella didn't notice when Bill came home. Tired and hungry he strode over to the kitchen sink, washed his hands and broke into song, "Tell your troubles to Jesus..."

Ella got the message and flew out of the house, never to return. It cost Maggie a lot of time and patience to once again restore her neighbor's dignity.

Years later, the gentle little peacekeeper died, leaving behind her a legacy of harmony. And after that, life was never quite as sweet again.

Because Maggie was my mother.

check-it-out...

The Class of 1966 of St. Joan of Arc School will hold its 25th reunion beginning with Mass at 5:30 p.m. on Saturday, July 13. A dinner and dance will follow. For more information call John Flynn at 317-236-0900 or 1-800-359-6659.

The 11th Annual St. Mary's Child Center Raffle is currently underway. Located at 901 N. Martin Luther King Jr. Street, the Center offers learning, ex-

periential and diagnostic services to children with learning, behavioral and emotional problems. Tickets are \$10 each for the drawing, which will be held on Friday, May 17 at 5 p.m. at the O'Malia Food Market in Carmel. Call Dan Moyer at 317-844-9003 for more details.

Scecina Memorial High School Class of 1971 will hold its 20-Year Reunion at 7 p.m. on Saturday, July 20 in the Skyline Club, located on the 36th floor of the AUI building in downtown Indianapolis. For more information call Kevin Charles Murray at 317-237-3855.

vips...



Mr. and Mrs. Loy William Purcell Sr. will celebrate their Golden Wedding Anniversary at 12 noon Mass on Sunday, May 26 in St. Anthony Church, Clarksville, where they have been parishioners since 1949. A reception to which relatives and friends are invited will be hosted by their children on the same day from 3 to 5 p.m. at 1605 Raleigh Drive in Jeffersonville. Loy Purcell and the former Bernadine Rose Steinmetz were married May 24, 1941, in St. Therese Church, Louisville, Ky. They are the parents of five children: Loy W. Jr., Louisville; Robert A., Alexandria, Va.; Benedictine Sister Antoinette, Beech Grove; Marilyn Williams, Jeffersonville; and Jacquelyn Hunt of Indianapolis. They also have 11 grandchildren.

Providence Sister Jeannette Hagelskamp, a native of Indianapolis, has been named as the new principal for Mother Theodore Guerin High School in River Grove, Ill. Sister Jeannette is a graduate of the former Ladywood High School and St. Mary of the Woods College.

Franciscan Sister Michael Ann Aubin, a "treasured" fan of the Cincinnati Reds baseball team, was surprised by a recent visit to her second-grade classroom at St. Lawrence School in Lawrenceburg by

Seek & Find

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The following readers correctly unscrambled the previous puzzle:

<p> Allen Deppe Phyllis Gehrich Dolores Maschino Anne Sanders Margaret Logan Mary Porter Jim Carmo Anna Walker Carolyn Duncan L.M. Albin Pam Koehne Martha Smith Beverly Vogel Howard Zapfe Loretta Blankman Ann Kinsley Robert Weaver Bonnie Tichenor Josephine Creheli Herrmina Bruder Elen Hagist S. Codrman Gemma Toppolo A. Schmidbauer Erma Wilhelm M. McCullough Cathy Edg Janet Mayer Cathy Shehan Helen Hirschauer Heidi Hiday Odell Wynn Harry Russell Mary Richeson Marilyn Mohr Teresa Nigh Louise Beck Joanne Ajaime Patty Wheeler Midwest Mueller Margaret Sanders J. Obermeyer </p>	<p> Anne Neese Chris Hammond Martha Sands Maureen Duncan Sara Neuling Donna Ruff Ruth Condra Joyce Ferguson Don Savoy Howard Risselman Rosemary Sabuda Margaret Williams Stanley Lampenski Matt Rhodes Louis Dwenger Carol Festerse Christ Foster Martha Clegg Leo Sorg P. Tumbach John Huckleberry Florence Tscholch Kathy Hemmerling Novie Steenburgen Joanne Burkert Nicole Brennan Mary Theobald Mary Turk Diane Whitt Kathleen Seary R. Robinson Josephine Swan Joseph Kots Wima Jansing Joseph Gales Jane Batsell Bob Huck Lisa Reddour Imogene Stadtmiller Lucille Hyer Jackie Bohannon Carol Hart Marsha Veach </p>	<p> Unscrambled C. Rosengarten P. Schottelmer Patricia Swinford Mary Hensley Douglas Thomas Walter Thomas Pauline Michaels Mindy Brancamp Mary McCormick Virginia Herbert Cherie Kuhn Madge Foreman Anna Mae Megel B. Chessman Bonnie May Pat Wilson Roselyn Keppel Thomas Conway Barbara Newrocki Dorothy Beaupre Hank Hinton Mrs. Rogers Mary Abel Rita Foley Minnie Drehoff Aurelia Wolfelmer Marie Parrott Phyllis Bryan Betty Jansma Elvira Timke Annette Harvey Robert Evans Mary Vanderpohl Vicki Lee A. Stagnada Mary Sands J. Gettelinger Julie Rios Regina Kinkel Carol Seymour Frank Rust </p>	<p> Carrie Otter Donald Wenning Vera Graman Dixie Voegtle Dorothy Kaelin Catherine Frey Barbara Harpold Alice Lopez Sylvia Younger Betty Richardson L. J. Eckstein Margaret Cantrill Rosa Heiny Virginia Elstrod Hank Hernandez Amelia Schmitt Margie Withem Betty Koehl John Goodwin Teresa Maple Bernadette Fry Edith Stein Pauline Vogel Beverly Donnelly Nancy Glair Viola Houtz Krista Wenning Joan Kuhaupt Connela Boehman Amia Greni James Lasher Lisa Berkemeier Dotie McGoff Carl Souler Jo Armi Jessica Frost Charlene Fisher Patricia Sullivan Mary Jo Jarboe </p>
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- ANSWERS TO "SEEK & FIND" -

PAGE 12 - Robin Run Village

PAGE 14 - Estate Planning

PAGE 15 - The Associated Group

PAGE 19 - Fifth Third Bank

PAGE 22 - Oakleaf Village

PAGE 23 - Gunstra Builders

PAGE 26 - Der Deutsche Gasthof

PAGE 31 - Becker Roofing

PAGE 32 - Highsmith Floral

Since we had several correct entries, our \$25 Prize Winner was selected at random (See Rule #5). Congratulations to the winner this week.

Kathy Hemmerling, St. Andrews, Richmond

- Your \$25 Check is in the Mail -

1. Anyone can enter "Seek & Find" with the exception of employees of the Criterion and their families.

2. Entries must be received on or before noon on the first Thursday following publication of the game.

3. All entries must be accompanied by the name and address of the person submitting the answers.

4. In case of a tie, the answer will be picked at random from the winning entries received.

Look for "Seek & Find" in Next Week's Criterion!

SHAW MEMORIAL



FREEDOM RUNNERS-Young runners train for the "Freedom Run 1991" which will be held on Saturday, May 25, at Shaw Memorial High School in Madison. The youthful athletes are (front, from left): Curtis Slack, Nicholas Belsky-Vaughan, Jared Tekluwe, Ricky Spindler, Sterling Williams and David Hodges and (back) Alfie Kelly, Nancy Slack and Maureen Davis. The Freedom Run will replace the traditional Madison State Hospital Run. Proceeds earned by sponsors of the race, in which elementary-age runners from all over Indiana are invited to run, will benefit the school. Check-in time is 8 a.m. in the Shaw gym. Individuals may pre-register for a fee of \$4 until May 15; later registration, including the day of the race, is \$6. Contact Shaw at 210 State Street, Madison, IN 47250, 512-273-2150 for entry forms.

former Reds pitcher Jim O'Toole. The visit was one of several "special" surprises planned by her principal, Marjorie Harris, in honor of Sister's 50th anniversary year. O'Toole, who was a member of the 1961 Reds World Series team, acted as a guest reader for the class on April 17 during Library Week.

Constance Schonfeld of Indianapolis will be included in the 1991 *Who's Who Among Students in American Universities and Colleges*, an annual directory listing students of outstanding leadership and academic involvement. Schonfeld is a mechanical engineering student at The Catholic University of America in Washington, D.C. She is the daughter of Dorothy and James Schonfeld of Soldiers Memorial Chapel Parish at Fort Harrison.



Eighth-grader **Nancy C. Dauby**, a member of St. Paul Parish in Tell City, placed fourth representing Perry County in the Tri-State regional Spelling Bee held April 7 in Evansville. One of 29 contestants, Dauby was finally eliminated in the 21st round by missing the word "pay-sanne." Twice before she had competed in the county contest, but became champion this year by correctly spelling the words "phonetic" and "quince." Dauby is the daughter of Carol and Don Dauby.

John MacLeod, who played basketball in his youth at Our Lady of Providence High School in Clarksville, recently was named head basketball coach at the University of Notre Dame. MacLeod is a former assistant basketball coach at Cathedral High School in Indianapolis.

Franciscan Father Joseph Kierne, a friar of Our Lady of Consolation Province in Mount St. Francis, was recently elected to a two-year term as treasurer of the National Conference of Veterans Affairs Catholic Chaplains (NCVACC). Father Kierne is chaplain of the V.A. Medical Center in Indianapolis.

Franciscan Sister Olga Wittekind, professor of psychology and a clinical psychologist at Marian College in Indianapolis, was one of 700 faculty members nationwide who were recognized recently by winning a 1991 Sears-Roebuck Award for Teaching Excellence and Campus Leadership. The award includes a \$1,000 gift for the winner and a \$1,000 grant for faculty renewal programs at the winner's institution.

St. Mary of the Woods College senior **Christine Olson** was recently named Student of the Year by the Indiana Legal Assistants Association. This is the sixth consecutive year in its six-year history that the award has been given to a SMWC student.



CATHOLIC THESPIANS—Indianapolis-area Catholic performers in Footlite Musicals' current production of "Mame" take a break from rehearsal. They are: (front, from left) Ed Mitro, St. John; Tina Valdois of St. Roch; (back) Bridget Redmond, Our Lady of Lourdes; Linda Alig, St. Monica; Vince Ryan, St. Louis de Montfort; Fishers; and Miki Mathioudakis, Marian College. The play will be presented at the Hedrick Theater, 1847 N. Alabama Street, weekends May 10-12, 17-19 and 24-25. Tickets are \$10 for adults, \$5 for children, and \$7 for students age 12-18 or seniors over age 65. Call 317-926-6630.

St. Croix native Out Spokin' for MD

by Peg Hall

Bicycling across the U.S. to raise money to battle muscular dystrophy, Mike Quinlan veered off-course a few miles into Perry County Ind. to join his sisters Lana Peter and Carol Flannan and members of the Ohio Valley Bicycling Club on April 23.

A former altar boy at Holy Cross Church in St. Croix, Perry County, Quinlan began his 3,000-mile bike trek on April 19 at Annapolis, Maryland. He hopes to reach Santa Monica, Cal. by May 18.

Known as "Mountain Mike," Quinlan is paying his own expenses. His sponsors hope to present a check of more than \$100,000 during the Labor Day weekend Musical Dystrophy Telethon. The motto is: "Good muscles pedaling so that weak ones might also have opportunities."

An air traffic controller by profession, Quinlan hoped to cross the country during his 23-day vacation. "One day in the Appalachians, I only made 44 miles, with head winds up to 20 mph," he said.

Quinlan cycled from his home in California to the East Coast during his 1984 vacation. But the 44-year-old faced driving rains and challenging winds in the Allegheny and Appalachian mountains as he headed in the other direction this year. "Horrendous" is the way he described that challenge.

Sponsors of his fund-raising journey, Quinlan's FAA supervisors at Burbank Airport, arranged for him to get an extra week off to complete his mission.

Donations to "Out Spokin' Against Muscular Dystrophy" may be sent before Aug. 10 to P.O. Box 2421, Canyon Country, CA 91386-0135.



GEOGRAPHER—St. Simon eighth-graders Valerie Gilliatte (from left) and Chanda Adams join Matt Miller in the library as he displays his certificate. He was third place winner out of 1,000 entries from public and private schools in the 1991 State Geography Bee. This is Matt's second year to represent his school in the National Geographic competition. (Photo by Diane Eltroth)



OUT SPOKIN'—Mike Quinlan, native of St. Croix, stops in Perry County during his cross-country bicycle campaign for muscular dystrophy in which he hopes to raise \$10,000. (Photo by Peg Hall)

Stephannie M. Keefe

**Cathedral High School
Class of 1990**

**St. Mary-of-the-Woods
College
Class of 1994**



Cathedral means much more to its graduates than just the high school they attended. For me, Cathedral was a home away from home where I learned to live fully, love, learn, and grow. She encompasses the spirit of family, tradition, pride, and all-around excellence.

During my four years at Cathedral, I was challenged through both academics and extracurricular activities to get involved, set and strive for goals, be a leader, care for those around me, and have confidence in myself.

I do not think one can imagine the strength, wisdom, and concern the faculty of Cathedral exhibits to her students. It was never unusual to see teachers as early as more than an hour before school or late into the evening helping students. The faculty is approachable, supportive, and giving of their own free time. The teachers get to know their students on a personal and academic level.

The curriculum emphasizes the important skills the students will use throughout both their college career and life. Strong reading skills, writing, oration, and logical analysis of ideas and problems are evident in the classes. When I entered into college, I felt confident and secure in my academic abilities. I knew I was truly ready and well-prepared for this new situation. Now in college at Saint Mary-of-the-Woods near Terre Haute, I am so proud to tell people which high school I attended. It is amazing how many people are familiar with the name and excellent tradition.

Finally, the atmosphere at Cathedral High School among the students is exciting, friendly, and busy! There always seems to be something going on or some way for the students to get involved. Through this participation, students make new friends, experience the satisfaction of a job well done, and learn the importance of cooperation, responsibility, and commitment.

My time at Cathedral was not just a four year academic education. Cathedral is a life long experience. Her values, traditions, spirit, and pride will always live on in my memories, my friends, and in me.

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Franciscans' chapel is a worthy space, place

by Sr. Rose Lima Ferriek, OSF

"The liturgical-artist consultant is invaluable . . . in producing a worthy space and place."

Franciscan Sister Sandra Schweitzer said she first read that quote from the U.S. bishops' document on "Environment and Art in Catholic Worship" more than 10 years ago and the words have inspired her in her most recent endeavors.

As an artist, designer and liturgist,

Sister Sandra was instrumental in helping create "a worthy space and place" in the renovation of the Franciscans' 100-year-old Motherhouse Chapel at Oldenburg.

When the sisters decided to start proceedings to update the chapel, they asked Sister Sandra to chair the renovation committee.

Sister Sandra presently serves the Archdiocese of Indianapolis as director of liturgical art and as coordinator of SS. Peter and Paul Cathedral.

"I've spoken to many and varied

groups of people on a variety of liturgical concerns, but speaking about the (chapel) renovation project to my own religious sisters proved to be my most challenging speech," she recalled. "How to convey the reconstruction program—and all it would imply—in a correct, inviting, meaningful manner to them was a challenge."

But convince them, she did, and the sisters were asked for input on how the chapel should look when the renovation was completed. Then the monumental task of chapel renovation got underway. Two-and-a-half years of preparation have culminated in a magnificent worship space that is cherished by all.

Sister Sandra had come to the task amply qualified. Her background included a master's degree from the Tyler School of Art in Philadelphia and lengthy liturgical studies completed at St. John's University in Collegeville, Minn. She is currently completing additional studies in liturgical design at Catholic Theological Union in Chicago.

Her present responsibilities, which she assumed in 1986, also include the organization of various maintenance details at the cathedral. She has had to learn mechanical systems for electronics, audio, heating and cooling, and even plumbing for baptismal fonts.

For the chapel renovation, she worked with construction manager Bill Gutzwiller of Batesville.

After bids on the renovation work were put out, Sister Sandra said, it became a matter of choice of not only the cost but the craftspeople themselves and how they would approach the job.

She said the workers were excellent. "I could tell right away they would be good to work with. That's important."

Scaffolding upon scaffolding was needed for the painters to reach the tops of the arched domes of the Gothic-style ceilings. The color scheme had to complement the wood, the marble, and the stained glass windows. The painters helped in the experimentation process of selecting the most harmonious schemes, and then the chapel committee helped choose the final color set.

Matching the additional marble needed for the renovation was another challenge. After the original marble was laid in the 1950s, the marble quarry from which it came was closed down. Strangely enough and luckily for the Franciscans, the quarry was re-opened about 10 years ago and workers were able to match the specified "Tennessee Pink" marble.

Malogany and oak were combined with marble to achieve warmth and table-appearance in the new main altar. Doing this allowed the altar table to be moveable.

"In order to blend better with the white of the marble, we stained the oak parts of

the altar with a semi-opaque white stain," Sister Sandra said. "We also re-used some of the existing material as much as we could. Several of the communion railing posts were placed in the unique design of the main altar."

Local craftsman Bill Webberding was called in to choose wood used in the stairway to the altar and in the altar proper. As a result, only the finest woods were chosen.

"The pride of the craftsmen involved is, in itself, a true inspiration to all of us," Sister Sandra noted.

The wood, marble, furniture and organ in the chapel were extremely well-kept for many years, but some rebuilding was needed. Trying to be sensitive to the sisters' desires was a consideration not left unheeded by the chapel committee.

"The sisters wanted to retain their beloved side altars, but the church was very emphatic on emphasizing only the one main altar to be present," Sister Sandra explained. "By eliminating the tables (mensas) and the tabernacles present there, we were able to retain as much of the side altars for devotional purposes as we could."

Sister Sandra dealt with many other renovation features on a direct basis.

"In considering the new lighting, sound, and seating," she said, "we were thinking mainly of our aging sisters who eventually would no longer be able to see, to hear, or to maneuver very well."

Franciscans who worked on the historic project praised Sister Sandra for her ability and experience as an artist combined with her knowledge and love of liturgy and her religious order.

"I love the beautiful lines and simplicity of the chapel which are brought to life by the stained glass windows and the ornate marble altars," one of the many donors, beneficiaries and friends of the Sisters of St. Francis explained during the April 21 open house for the newly redone Chapel of the Immaculate Conception.

The celebration held to honor and thank those who donated to the chapel renovation drew attendees from Oldenburg, the surrounding area, Cincinnati, Indianapolis and St. Louis.

Comments from the large crowd ranged from pleasure to total awe and admiration.

"It's so much easier to view the Mass now," one person said. "Communion traffic seems to flow better."

Another benefactor commented that, "The colors are wonderful and inspiring." Others praised the fact that "much of the work was done by local artisans."

And many people agreed that the renovation "provides a sense of continuity" and "truly brings all of the chapel together."

(Sister Rose Lima Ferriek assists the Sisters of St. Francis with public relations.)

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Care for elderly parents is topic of talk in Connersville

by Kathleen Rhodes, administrator
 Connersville Deaconry Resource Center

"How Do We Properly Care for our Elderly Parents?" was the subject of Dr. Royda Crose when she spoke at the final program in the Connersville Deaconry's Adult Faith Formation series.

Dr. Crose focused on understanding emotional needs of aging, life cycle issues and the multi-dimensional assessment components of physical, emotional, intellectual, social, occupational and spiritual health and wellness.

She said that people need to be aware of their strengths and weaknesses in these areas during all periods of the life cycle.

Starting with the questions, "How many want to live to a long, rich life?" and "How many want to get old?" Dr. Crose demonstrated the different views people have about aging.

"What is a good old age?" she asked. "We can be 80 and vital, or 40 and not feeling well at all. Age is not a marker for anything."

Dr. Crose explained the theory of continuity based on the idea that people will continue to be the same as they age. "If you were a young grouch, you won't be a sweet old person," she said. "If people are independent, they will struggle hard to remain independent."

Men and women develop differently in their relationships with others, Dr. Crose

said. A man usually develops an "autonomous self," while a woman develops a friendship network.

Each person goes through a life cycle of care giving, she said. The needs of infants are met totally by others. Parents become caregivers for their children, continuing the life cycle. "If you want your children to know you, share your life story openly and honestly," she said.

Some adults find themselves in the "sandwich" generation, giving care to both children and parents at the same time.

"The best way to deal with problems of parents wanting to retain independence and children wanting to help is to talk about what is on everyone's mind," said Dr. Crose.

"What is your motivation to care for someone? Is it to satisfy your own needs? Is the person able to care for himself or herself?" she asked. "Do they forget medication? Do they leave the stove on?"

Dr. Crose explained that people need to help others, but they must be willing to let people help themselves. They need to feel useful. Independence can be good therapy, she said.

Dr. Crose is director of the Institute of Gerontology and assistant professor of psychology at Ball State University. She is a psychologist in private practice in Indianapolis.

The adult education series is sponsored by the Connersville Deaconry Board of Total Catholic Education.

Report says priest shortage threatens eucharistic tradition

by Jerry Filteau
Catholic News Service

ORLANDO, Fla.—In a wide-ranging report approved April 30, the National Federation of Priests' Councils said the growing phenomenon of priestless Sundays in U.S. parishes threatens the eucharistic tradition "central to Catholic life."

Ordination of women and ordination of married men were among the solutions to the priest shortage that the report said should be discussed.

But just before the vote on the document Father Joseph C. Brink, federation president, declared emphatically, "This document is not a document on the ordination of women. It's about the priest shortage and priestless parishes."

At the heart of the 14,000-word document was the conviction, expressed repeatedly in various ways, that "Eucharist on Sunday has identified us as Catholic" and loss of that tradition would seriously harm Catholic life.

The report is titled "Priestless Parishes: Priests' Perspective" and is an overview of pastoral, theological and canonical issues connected with the priest shortage. It was based in part on a national survey in which the federation asked member priests' councils to reflect on the implications of the priest shortage in their own lives and in the life of the church.

Of 127 voting delegates at the federation's April 29-May 3 convention in Orlando, 122 approved the report and five expressed disapproval.

The report said many priests value celibacy for themselves but "there was little support expressed (in the survey) for maintaining the discipline requiring all priests to be celibate."

It said they considered mandatory celibacy less central to church life than "the community's baptismal right and duty to celebrate Sunday Eucharist."

In the United States "the question is really settled about whether one has to be celibate to be ordained," it said, since "we do ordain men who are married, who desire to be Catholic priests and who have been ordained in some other Christian denomination."

More than 50 former ministers of other denominations, mainly Episcopalians, have been ordained as married Catholic priests in the United States within the past decade. The report said the question of ordaining women "is far more problematic" theologically than the idea of married priests, but "in today's church we may not and cannot ignore or sidestep the issue."

"At a time when there is such a dramatic decline in the number of priests, and when the equal dignity of women is becoming so important, we cannot long delay an honest and thorough discussion of the ordination of women," it said.

According to the report, "almost all" the priests who responded to the national study felt that the topics of ordaining women and married men "need to be fully discussed" and felt "frustrated that they seem to be subjects forbidden even to be discussed by the hierarchy."

The report called the question of who can be ordained "certainly the most controversial theological issue that must be addressed" in connection with the priest shortage.

Father Brink warned the convention delegates that the report's discussion of women's ordination "is the issue that's going to be picked up by the media." He urged the priests to call attention to the wider range of issues in church life addressed by the report.

Among those issues were:

► Problems of morale and "burn-out" among priests as smaller numbers try to serve growing sacramental and pastoral needs.

► A concern that there is growing confusion among Catholics over the difference between a Sunday Communion service and the celebration of the Eucharist.

► Fear that priests will lose touch with their people as they devote more and more time to sacramental ministry to

the point that they no longer have time for other forms of pastoral ministry and community leadership.

► Concern that lack of access to priests, whether in small parishes without a resident priest or in huge, impersonal parishes with too few priests, will leave many Catholics to leave the church and join other churches.

The report praised the growth in lay ministries and lay involvement in the church but said many priests feel that their sacramental ministry will suffer if it is separated from pastoral ministry and community leadership.

"While one can be an effective pastoral minister without being a sacramental minister, one cannot be an effective sacramental minister without also being a pastoral minister in that community," the report said.

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"Leadership is one of the key words, if not the key word, to describe the role of the ordained priest in a parish. . . . He must be part and parcel of the life of that parish if he is truly to lead," it said.

Father Denis M. Herron of Brooklyn, N.Y., chairman of the committee that wrote the report, said the document was not meant to be the final word on the issues of priestless parishes and the shortage of priests, but a source of further reflection and discussion.

He said the most important issue in it was that of parishes without access to the Eucharist on Sundays.

Acceptance of that situation is "something totally new, radically different," he said. "We are in danger of losing what it means to be a eucharistic church."

In his presidential address, Father Brink urged priests' councils around the country to deal more fully with four issues which he said are often on priests' minds and a source of morale problems, but rarely discussed in meetings of priests' councils. The four he cited were the growing priest shortage and its impact in terms of loss of regular Eucharist in a growing number of parishes; priests' relations with their bishops and with one another; Catholic schools; and bureaucracy in diocesan offices.

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MOMENTS IN CATHOLIC HISTORY

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

How church changed in the century after Constantine

At the beginning of the fourth century the Catholic Church was being persecuted by the Roman Emperor Diocletian. At the end of that century the church was not only free but had become the religion of the Roman upper class. By the 430s most Roman citizens were Christians.

The fourth and fifth centuries saw both the Christianization of Roman society and the Romanization of Christianity. We are speaking here, of course, not only of the city of Rome, but of the Roman Empire that stretched from Europe east to the Holy Land and south to Egypt.

This change started, as we have seen, with the Emperor Constantine, but it was continued under his successors—with one exception. From 301 to 363 Constantine's nephew Julian, known as Julian the Apostate, tried to restore paganism as the religion of the empire. His main impact was confined to the eastern provinces of the empire, and it didn't last long.

As the church progressed, it remained heavily dependent upon the favor of the Roman emperors. It was the emperor, not the pope, who convened the first eight ecumenical councils, through the Fourth Council of Constantinople in 870. Even Pope Leo the Great, as forceful as he was in proclaiming the authority of the bishop of

Rome, had to ask the emperor to call a council. Emperor Theodosius refused, but Emperor Marcian complied.

Life as a Christian in the Roman Empire really wasn't that much different from life as a pagan. Religion made little perceptible difference in a Roman citizen's life. Christians continued to participate in traditional Roman festivities, in the arts and in Roman life in general. Soon, though, there appeared some men who thought that Christianity demanded more.

One of these men was St. Basil (329-379), the Archbishop of Caesarea in what is now southeastern Turkey. Known today as Basil the Great, he founded the first monastery in Asia Minor and is to monks of the East what St. Benedict was to monks of the West. His *Rules* still remains the primary monastic source for the Orthodox Church.

At Caesarea St. Basil founded a vast complex of charitable institutions, hospitals, orphanages, and hostels for the poor. As we have seen, he was also one of the great defenders of orthodoxy against Arianism. His writings placed him among the great teachers of the church. The Council of Chalcedon, 72 years after his death, called him "the great Basil, minister of grace who expounded the truth to the whole earth."

Another great leader of the church at that time was St. Ambrose (340-397), who had been sent to Milan, Italy as Roman

governor and then chosen, while yet a catechumen, to be Bishop of Milan. He was one of the first Christians after the time of Constantine to stand up to an emperor. He publicly admonished and excommunicated Emperor Theodosius for the massacre of 7,000 innocent people at Thessalonika; the emperor did public penance for his sin. Ambrose repudiated the authority of secular rulers over the church, stating that "the emperor is in the church, not above the church."

Ambrose earlier had faced up to the Empress Justina when she tried to take away two basilicas and give them to the Arians. His people rallied behind him when imperial troops were sent in. It's said that, in the midst of riots, he both spurred and calmed his people with new hymns set to exciting Eastern melodies.

Ambrose was known to be an "otherworldly" man as well as a man of action. This is what converted the great St. Augustine (354-430), who was baptized a Christian by Ambrose at age 33, became a priest at 36, and Bishop of Hippo in North Africa at 41. During his 35 years as bishop, Augustine was a strong defender of orthodox doctrine. The depth and range of his writings made him a dominant influence in Christian thought for centuries, until the time of Thomas Aquinas in the 13th century.

This was the age, too, of St. Jerome (345-420), who translated the Bible from Greek to Latin. (We have already discussed Jerome in the article about the development of the Bible.)

St. John Chrysostom was still another great leader of the church at this time. After making a name for himself as a great preacher in Antioch, he was named Archbishop of Constantinople in 398. He was known for his sermons contrasting gospel values with the excesses of imperial court life. After sermons about the wicked Jezebel of the Old Testament and Herodias of the New Testament were associated with the Empress Eudoxia, she managed to have John exiled. He died in exile in 407.

Several popes during the fourth century were particularly notable and important in the history of the papacy.

Pope Julius I, a pope during the turmoil that followed the First Council of Nicaea, becoming pope in 337, the year Emperor Constantine died. Although the council had condemned Arianism, that heresy was to become prevalent in many parts of the Roman Empire (St. Jerome was to say, "The world groaned and marveled to find that it was Arian"). Constantine himself did not become a Christian until he was on his deathbed, and he was finally baptized by an Arian bishop, Eusebius of Nicomedia, the most influential bishop among the Arians.

During Constantine's lifetime, St. Athanasius of Alexandria and Bishop Marcellus of Ancyra, who defended the divinity of Christ against the Arians, had been expelled from their sees. After Constantine's death and the Roman Empire had been divided between his sons, Constantine in the west and Constantius II in the east, Athanasius and Marcellus were restored to their sees. The Eusebians objected and appealed to Pope Julius to prevent this.

Julius, however, was himself a vigorous supporter of the decisions reached at the Council of Nicaea and not only refused to back the Eusebians but took Athanasius and Marcellus under his protection when they found it necessary to flee their sees again (Athanasius was exiled from his see a total of five times). The Eusebians then held a council at Antioch at which they again condemned Athanasius and adopted a creed that omitted the Nicene phrase "one in being with the Father."

To try to settle the matter, Pope Julius asked the two emperors to call a general council, which they did in 342. However, when the western delegates insisted on Athanasius and Marcellus taking part, the eastern delegates not only walked out but issued an encyclical that excommunicated the western bishops, including Pope Julius. The western bishops continued to meet and condemned the Eusebians.

After all this, the controversy actually died down for a while. In 345 Athanasius was allowed to return to Alexandria and

was able to enjoy 10 years of relative peace. Pope Julius died in 352 and was succeeded by Pope Liberius.

Liberius became pope at the time that Emperor Constantius II, now sole emperor since the death of Constantine in 350, was trying to force the western bishops to fall into line and join the eastern bishops in "mathematizing" Athanasius. The eastern bishops had written to the pope urging him to examine the case against Athanasius once again.

Pope Liberius asked the emperor to call another council. Instead, Constantius held a synod at Arles, where he was then living, that reaffirmed the condemnation of Athanasius. Again Liberius demanded a general council, stressing that the Nicene faith and not just Athanasius was at issue. Finally, a new council met in Milan in 355. Once again, though, Constantius forced the bishops to condemn Athanasius and he got acceptance from them, except three bishops, who were promptly exiled.

Liberius then was brought from Rome to Milan by force. When he continued to refuse to yield to the emperor, he was banished to Berea in Thracia. Here he underwent the fourth century equivalent of being worked on by the local bishop, in 357 he acquiesced in Athanasius's excommunication, accepted the creed formulated by the Eusebians that omitted the Nicene "one in being with the Father," and made his submission to the emperor.

Constantius was satisfied, so he allowed Liberius to return to Rome in 358. By this time, though, there was another complication: In Liberius's absence, his archdeacon Felix had been elected pope—the third antipope in the history of the church. Constantius demanded that the two pope reign jointly, but the people followed Liberius.

Meanwhile, Constantius continued to support Arianism. In 359 he convened a synod at Rimini at which the western bishops accepted an Arian creed. Then, in 361, Constantius died and Pope Liberius was able to re-assume his role as champion of Nicene orthodoxy. He published a decree setting aside the decisions of the synod of Rimini and accepted the bishops who compromised themselves at that synod back into communion with the church. In 366, he even received back into communion some eastern bishops on condition that they accept the Nicene Creed.

Liberius died in 366 and was succeeded by Pope Damasus I, but the succession was hardly peaceful. Damasus was the son of a priest of what later became the basilica of San Lorenzo in Rome. Damasus became deacon of his father's church. When Pope Liberius was exiled in 355, Damasus at first accompanied him, but soon deserted him, found his way back to Rome and served Antipope Felix.

After Liberius died, his supporters elected the deacon Ursinus to succeed him. Antipope Felix's supporters, though, elected Damasus, who immediately hired a gang of thugs to storm the Julian basilica, where Ursinus' supporters were, and carried out a three-day massacre. Damasus and his partisans then seized the Lateran basilica and Damasus was consecrated pope. They finally succeeded in expelling Ursinus and his followers from Rome. The battles left 137 persons dead.

Here we have a case where the throne of Peter was taken by force by the followers of a man recognized as an antipope (Felix) after the followers of the previous pope (Liberius) had elected a new pope (Ursinus). Damasus went on to reign as pope and Ursinus is today listed as the fourth antipope. In this case, might made right.

Damasus is not only recognized as pope, but as a very strong one. He is also a saint of the Catholic Church. St. Jerome was his secretary for a while and it was Damasus who encouraged Jerome to translate the Bible into Latin. During his reign, too, Emperor Theodosius I was persuaded to declare Christianity the official religion of the Roman state, in 380.

Pope Damasus was fierce in his denunciation of Arianism and equally as forceful in combating other heresies of the period. Strangely, though, he took no part in the Council of Constantinople (the second recognized ecumenical council) in 381.

Damasus was particularly forceful in promoting the primacy of the See of Rome. He was the first pope to declare that the pope, as the direct successor of St. Peter, had the power to bind and loose and that, therefore, the test of a creed's orthodoxy was its endorsement by the pope. This was a theme that the first pope of the fifth century was to emphasize.



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Faith Alive!

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Lay leaders recognize and develop their gifts



SPIRITUAL BENEFITS—Lay leaders who are active in their parish expect their spiritual lives to benefit from service to the church. These volunteer opportunities benefit both the parish and the parishioner. (CNS photo from Cleo Freelance Photo)

People who serve the church are furthering the work of God

by David Gibson
Catholic News Service

Everyone knows what a bad meeting is like. It lasts too long. Aimlessness prevails. One or two people dominate—perhaps delivering long, impromptu discourses—as if the meeting were solely for their amusement. It seems unclear why the meeting was called in the first place.

Where will you find lay leaders in today's parishes? Frequently—too frequently, they may say!—you'll find them leading a meeting.

Since meetings easily go bad, the leader's task is demanding. With the above depiction of a bad meeting in mind, here are a few hints for lay leaders of meetings:

- Set a meeting time limit. Don't presume people welcome the opportunity to keep going until midnight!
- Be loath to waste anyone's time. Remember, all have other important things they could be doing.
- Help all present to feel as involved as possible.
- Be open to new, unanticipated ideas.
- Allow no one to dominate to the exclusion or boredom of the others.
- Do homework. Bring direction to the meeting without, however, making it a setting in which to push your own private agenda.
- Maintain perspective by bearing in mind that the committee's ultimate purpose is to further God's work.

(David Gibson edits Faith Alive!)

by Fr. Robert L. Kinast
Catholic News Service

"Good will isn't enough. You also have to know what you're doing. The people expect it—and so does the Lord."

The speaker, a veteran of more than 20 years as a parish volunteer, was explaining why he wanted to begin a master's degree in pastoral studies.

He recently had retired from his government job and his pastor asked him to become parish-activities coordinator, a salaried liaison with parish committees and organizations.

After careful consideration Clyde accepted the offer, but only on condition that he receive proper training for his new role. A degree in pastoral studies would provide that.

Clyde's conviction resembles that of innumerable other lay leaders. Thousands of them shared their views during consultations conducted in the United States prior to the 1987 world Synod of Bishops, a monthlong assembly in Rome on the life of the laity. It was my unique privilege to read and listen to their comments.

Here is what they said about lay leadership:

► Recognize and develop your gifts.

Lay leaders recognize they have something to offer and they want to reinforce their natural abilities with training.

For example, Marie visited her mother every day in a hospice. When her mother was sleeping, Marie would visit the other residents. They responded to her genuinely and openly.

Marie continued to visit the hospice after her mother died. Soon Marie was taking courses on death and dying.

With the cooperation of the hospice and her pastor, she formed Hospice Helpers. They are men and women from her parish who visit the terminally ill after taking a training course developed by Marie, the hospice, and her pastor.

Sometimes a person has more gifts than a parish staff is aware of. Dick, a Midwest parishioner, put it this way: "Just because I'm an accountant by profession doesn't mean I have to serve on the finance committee. I'm also a musician and would love to form a parish youth band."

When a new pastor came to Dick's parish, he asked the people to tell him what talents they could offer. Dick mentioned his musical interest and today the parish has a lively youth band. Dick's experience points to a second factor.

► Gain support from parish staff.

Many lay people know what their gifts are and want to use them for the church, but they look for encouragement and support from parish staff.

Support can take many forms. In the 1987 consultation I heard comments like these:

"We'd like an occasional thank you to

let us know we're not being taken for granted."

"Spell out expectations clearly so that I don't wind up running the nursery when I thought I was only going to take an hour every other Sunday."

"Treat me like an adult whose livelihood depends on achieving goals, handling conflicts, building relationships, recognizing and solving problems."

Many lay leaders who are leaders in the business world expect another kind of support: accountability. They are used to being part of a team where all carry out what they agree to do.

Cindy is a newspaper editor and president of her parish council.

"I run our council meetings like I run our editorial meetings," she said.

"Everyone has an assignment. If someone doesn't do his, we expect that person to tell us why, and then we decide together how to handle it."

Sometimes the assignment wasn't clear, she explained. "Sometimes unexpected things come up. Sometimes a person just blows it. Whatever the problem, we work on it together and no one is treated unfairly."

► Grow spiritually.

Lay leaders are active in their parishes not because of lack of things to do or a desire to "be in charge," but because they expect their spiritual lives to benefit.

For people like Tim, this usually comes through associations with other parishioners.

"I can do good deeds through lots of organizations," he said. "What I look for in my church involvement is a chance to deepen my faith, my spirituality, by working with other believers."

This doesn't necessarily mean praying together. More often it means talking over the spiritual meaning of what's done.

"Our parish covers Friday night at the community shelter for the homeless," Tim explained. "When we leave Saturday morning, we all have breakfast together and talk about what happened, where and how we felt the Lord was present. It's great preparation for Sunday Mass—and for the rest of the week."

Many lay leaders take advantage of professional associations in the field of their service, like religious education or liturgical ministry, while others join the National Association for Lay Ministry.

All realize that leadership in the church requires more than good will, a conviction endorsed by Pope John Paul II in his exhortation to the laity after the 1987 World Synod when he said:

"To act in fidelity to God's will requires a capability for acting and the developing of that capability. We can rest assured that this is possible through the free and responsible collaboration of each of us with the grace of the Lord which is never lacking."

(Father Robert Kinast is a Florida-based pastoral theologian and writer.)

DISCUSSION POINT

Lay leaders should involve others

This Week's Question

What is a good principle for volunteers fulfilling parish leadership roles, such as discussion leaders or parish council members, to keep in mind?

"I work a lot with liturgy. It is important to realize that there are many styles and approaches that speak to people and to be asking others to find out what their needs and wants are." (Becky Bacon, New Haven, Connecticut)

"The importance of not just becoming part of a leadership elite but of involving the rest of the community." (Trina Morrison, Bellevue, Washington)

"It is important to support new volunteers in their excitement but also to help them find balance so that they don't come crashing down after several months." (Chris Maziar, Austin, Texas)

"Constantly test new ideas because the world is

constantly changing. What worked a year ago may not work today." (Chet Galuska, Tampa, Florida)

"It is important for volunteers to keep their priority on their families and not let their church ministry get in the way of other more important commitments." (Sarah Hinojosa, Austin, Texas)

"Make sure the reason for accepting a position is ministry, not some self-serving reason." (John Allen, Tampa, Florida)

Lend Us Your Voice

An upcoming edition asks: What would you call an essential virtue for Christians in the '90s?

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



Spiritual focus ensures effective lay leadership

by Richard Cain
Catholic News Service

For Denis Wilson, being an effective parish leader means recognizing that the Lord often speaks through the mouth of a seventh-grader.

Wilson gave as an example a discussion by his seventh- and eighth-grade religious education class at St. Michael Church in Wheeling, W. Va., on the parable of the Prodigal Son.

Most people, Wilson explained, readily sympathize with the older son's feeling that his father was unfair in throwing a big party to celebrate the return of the spendthrift, underserving younger son.

But one of Wilson's students disagreed. "The older son is jealous," the boy said. "He knows his father will die some day. All that work he is doing for his father is not so much for his father but to increase his own lot in the end."

"I was surprised," Wilson recalled. "This was the first time I had considered that."

For Wilson, such moments are what make serving the parish as a religious education teacher rewarding.

"I don't know whether the Lord is using me to teach them," he said, "or them to teach me."

Wilson has had similar experiences on the parish council, the finance council, and as a lector at Mass. And he believes his parish work even helps him in business and at home.

"Before, when I thought I was right, it

was hard for me to accept any other view," he said. "Now I still say what I believe, but I listen better and am more open to other views."

Those in parish lay leadership positions say that prayer, a willingness to learn, and a commitment to grow in their faith are basic to increasing their effectiveness.

Often a spiritual growth experience gets people involved in a leadership role in the first place. For Sharon and Jack Yench, members of St. Matthew Church in Ravenwood, W. Va., making a Cursillo retreat was the catalyst. They have since served their parish on several committees and Yench is now assistant lay director for Cursillo in West Virginia.

Among the keys to effective lay leadership in parishes is a commitment to shared decision making.

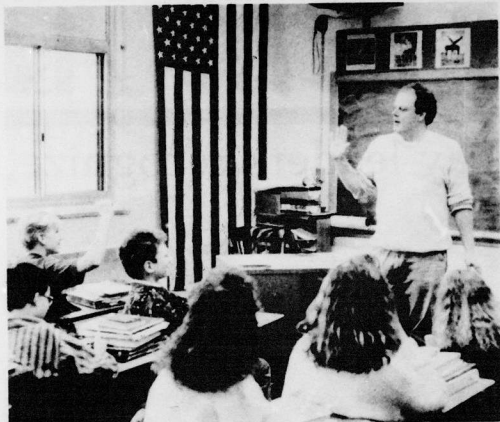
"If people are not allowed to be a part of something, then they don't stay interested," explained Sister Rose McAvoy, pastoral minister of St. Vincent de Paul Church in Wheeling.

Being involved in shared decision making leads to commitment and more energy, she added. And trust inspires trust. When lay leaders are trusted, it helps them in turn to draw on the abilities of others instead of trying to do it all themselves.

Another key to effective lay leadership is a clear understanding of one's job description.

"There's freedom in knowing exactly what I'm supposed to do," Sister McAvoy said.

Volunteer leaders then can take owner-



AFFIRMATION—One lay religious educator feels that being an effective parish leader means recognizing that the Lord often speaks through the mouth of a seventh-grader. Good leaders are open to the ideas of others and work hard to bring parishioners together as church. (CNS photo by Gene Plaisted from The Crosiers)

ship of their areas and be more creative and confident, she said.

Wilson cautioned that people get into trouble because they have their own agendas.

"You want to remember why you're doing it—to help the parish and not to rule it," he said. "You want the parish to be better because you're involved."

Finally, effective lay leaders are sensitive to the fuller needs of those they serve, said Michalene Munas, who helps run the food

outreach program at St. Vincent de Paul Church.

Munas recalled a time she was helping a woman take her food to the car. The woman suddenly took her hand and asked for prayers.

"There's so much more that we can do," Munas said. "It really taught me to tend to the whole person."

(Cain is editor of *The Catholic Spirit*, newspaper of the Diocese of Wheeling-Charleston, W. Va.)

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SEVENTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 12, 1991

Acts of the Apostles 1:15-17, 20-26 — 1 John 4:11-16 — John 17:11-19

by Fr. Owen F. Campion

Again this season, the church uses the Acts of the Apostles as the source of its first liturgical lesson for a weekend of Easter time.

The treachery of Judas was a disgrace and a warning from the early church. After all, Jesus had called Judas to be an apostle. Judas betrayed Jesus.

However, the apostles realized that the Lord's work of salvation must proceed despite the absence of Judas. In itself, that wish to continue was a tribute to their faith in the Lord and in his mission as it extended from their time in the first century throughout all the succeeding ages and to every place. Thus, they gathered to elect another apostle, an apostle to succeed the traitorous Judas. Their choice fell upon Matthias, who thereafter was recognized as an apostle.

This incident well illustrates the fact that in the living, visible church the Lord dwells. Just as Jesus called apostles, the church, in his name, calls an apostle.



Also again this weekend, the church proclaims to us the beautiful and relevant First Epistle of John. This reading has several lessons for us. The first, repeating the other weeks' lessons, is that we must love God and each other. The second lesson is that God has loved us. The epistle stresses this great, reassuring fact of Christian belief. God loves us. Then the epistle reminds us that if we love God, God is with us. God dwells within us. God's presence empowers us and enlightens us. Finally, if we know God, then we see our obligation, our opportunity, to love.

St. John's Gospel again is the source of the Gospel reading for a weekend of Easter time. This reading is the Lord's own prayer—for us. It implores God to protect us. It remembers that during the Lord's own physical presence on earth, he himself guarded his little flock. Now, after his ascension, in the present reality, he must protect us, although in a different way. His prayer, his constant concern, his presence with us will supply that protection.

The Lord's prayer in this reading reminds the Father, and us the listeners of this reading, that we, Christians and followers of Jesus, are "not of this world." Finally, the Lord insists, as the Father

sent him, so the Lord sends us to redeem, heal, and love.

The reading assures us that God is with us still through the power of Jesus. We are not abandoned. In our faith in him, in our love for God and for others, we are not alone. Moreover, we have a great mission ourselves to accomplish.

Reflection

We have celebrated the feast of the Ascension. In that feast, we remember the bodily exit of the Lord from this earth. Readings from the Acts of the Apostles reminded us that after the ascension the apostles were confused and troubled. Their confusion is easy to understand. For three years, they had followed Jesus. He was their teacher, rabbi, and friend. Then, with the Ascension, he was gone. How would they survive? How would they make their decisions? What would be their role? What was right or wrong? What would be the future?

We Christians today cannot say that we have shared the apostolic experience in every detail, but in its most important implications, the experience of the apostle has been our spiritual experience also.

We stand uncertain a' times, perhaps often or for a long time, in the sense that we are adrift among alternatives and contrary influences. We wish to follow the Lord, but what is God's will? How does it relate to

my relationship with my spouse or family? With others? On the job? As I face illness, reversal, or the inevitability of death?

What is most important for us in life? The answer to that question springs to our ears repeatedly from these readings. Simply, it is to love God and others.

That may seem a difficult order. We all are fearful, scarred by sin. We are inclined to self-interest. We all sin. However, the summons to love God and to love others does not ask the impossible, but rather the very possible. God's love vivifies us, enriches us, strengthens and perfects us. In our faith, in our love, we admit God into our lives and our hearts. However, to be authentic, to be meaningful, our love must be unqualified, absolute, unending.

The church asks us to live that love, to show that love. Such is not the path to dreariness or certain defeat. Instead, it is the way to joy and fulfillment in the best, most realistic sense.

Practically, are we adrift in a world of change and peril? Indeed not. The church, alive with the power of Jesus himself still to act in God's name, exists to guide us and to refresh us with its sacraments.

And always, Jesus himself, the Son of God, implores for us the mercy of God. He is our advocate, our brother, friend and redeemer. With him at our side, we need no other. We are never alone. We are never abandoned.

THE POPE TEACHES

New encyclical contains guidelines for responding to social questions

by Pope John Paul II
Remarks at audience May 1

To celebrate the hundredth anniversary of "*Rerum Novarum*," the great social encyclical of Pope Leo XIII, I have written a new encyclical. Pope Leo applied the insights of the church's teaching to the hopes and expectations of his time. The new encyclical likewise contains guidelines for responding to the important social questions of our own day.

The church once again recalls the pressing demands of social justice and the need for solidarity among workers and for respect for the dignity of the human person.

While acknowledging the legitimacy of private ownership of the means of production and the value of a free market economy, she insists that social life must be governed not by the dictates of the market alone, but first and foremost by concern for each human person and by the desire to create a human community

marked by cooperation with a view to the common good, mindful that the earth's resources are destined for use of all.

Because the church is convinced that man "can attain his full identity only in sincere self-giving" ("*Gaudium et Spes*," 24), she views labor and all economic activity within the higher perspective of mankind's transcendent vocation.

Building a more just and humane society will require a great commitment to effect change on the political, socio-economic and cultural levels. But the most important change of all must take place within people's hearts. Only if people achieve a genuine, profound and positive change in themselves can they help to improve society at large.

During this month of May, let us ask the Blessed Virgin Mary to assist us in our efforts to establish ever more just and fraternal structures in our world and thus build a new civilization, a civilization of solidarity and love.

MY JOURNEY TO GOD

Weaving a Fabric of Faith

There seems to be a parallel in writing stories about God's people and the art of weaving. Most of the "threads" are of pretty precious stuff.

It is enjoyable to talk with people who are "into" service and ministry. They tell the experiences in their lives that brought them to share a concern for other people. Sometimes their own bad experiences helped them understand the needs of those we call "poor." Others know they are blessed with an abundance of material things or personal gifts and they look for ways to share them with those who lack them most.

Some of the sharing is more valuable than money: time, talents—and their very being.

The "givers" tell stories about people who influenced them for the better: parents, family, friends, neighbors, co-workers, and religious priests, brothers or sisters. Sometimes, they are just fully discovering the influence that person had on them as they talk. Other times, it is a comfortable knowledge or a rediscovery.

There is such rich variety in people's contributions. And most people don't even recognize the beauty that is flowing from them. A woman, walking along the street, who returns a greeting with a toothless smile may never know how valuable that gift is at that moment. The person who just naturally finds encouraging things to say is always a treasure.

Giving others the "benefit of the doubt"—or not judging at all—can become a special favor. A person who can listen with real understanding may contribute more than the world's most just leader. And who on earth knows the value of the voiceless prayers of others?

Today there is a tendency to look at exteriors and titles and material success in evaluating people. Fortunately, the final judgment must come from a source that looks deeper.

But anyone who has drawn stories from God-loving people can witness the way their gifts form a wondrous fabric of faith.

—by Margaret Nelson

(Nelson is an assistant editor of *The Criterion* and a member of St. Andrew Parish in Indianapolis.)

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VIEWING WITH ARNOLD

'Citizen Kane' turns 50 with quality restoration.

by James W. Arnold

"What is the greatest movie of all time?" The usual answer to that question is "Citizen Kane." The classic film is coming back to theaters in May, and that is very good news.

There was a time when the presumption was that everyone had seen this two-hour epic, which Orson Welles directed, wrote (partly), and starred in (definitely) at the tender age of 25. But this is its 50th anniversary. Welles himself, after nurturing his latter-day image as a fat, bearded, eccentric, ancient for several decades, died six years ago. "Kane" has not been shown in theaters for more than 30 years.

Logic suggests that most of the living who have seen "Kane" have seen it in somewhat warped, small-screen versions on TV or videotape, or possibly (worse yet) with scratchy sound in dim 16 mm. screenings in classrooms or school auditoriums. Now it can be seen at its best and under the conditions originally intended. The current owner, Turner Entertainment, has restored and re-recorded the theatrical prints of this golden anniversary re-release under the supervision of its original editor, Robert Wise.

Like most of the great American films,



"Kane" has no direct Catholic or religious relevance. (Consider the enduring hits of its own era: "Grapes of Wrath," "Wizard of Oz," "Gone With the Wind," "Casablanca.") But it is the classic secular critique of the American myth of material success. On a natural level, it articulates brilliantly the ancient Christian question about whether it profits a man to gain the whole world and yet lose his own soul.

Welles's hero, Charles Foster Kane, is a poor boy who inherits vast wealth in a stroke of fate. As a young man, partly to defy his arch-conservative guardians, partly out of aristocratic idealism, he buys a failing New York newspaper. Surrounding himself with a gifted, loyal staff, he combines sensationalism and crusades for honest government and the common man into a formula for success that breeds a national media empire. After a good political marriage, and with huge personal popularity, he is headed (in the 1920s) for the White House.

The movie is mostly about how all this turns sour. Kane is the victim of his own ego and loneliness; his naive, passionate affair with an aspiring blonde singer, and the inevitable misjudgments and corruption brought on by his great power. Eventually he and his pathetic second wife, Susan, become virtual prisoners in his huge private estate, surrounded by a priceless, random collection of art objects.

As one of his old friends puts it, "Mr. Kane was a man who lost almost everything he had." The remark and the film both have the quality of compassion. For all his faults, Kane loved deeply if rather aimlessly. His fall is perceived less as his deserved fate than as tragedy.

In 1941, the film was something of a scandal, because the brash young Welles, boy wonder of Broadway and radio, had clearly based the movie on the career of William Randolph Hearst, then the most formidable media lord in America. Critics were awed by the film, which revolutionized the art of movies like nothing since "Birth of a Nation." Mass audiences never quite embraced it, and "Kane" never fully



OSCAR—Notorious bootlegger Angelo "Snaps" Provolone, portrayed by actor Sylvester Stallone (center), arrives to hear his father's deathbed wish in the new movie "Oscar." With him are actors Peter Riegert (left) and Chazz Palminteri. The U.S. Catholic Conference says the film is "only modestly entertaining" and classifies it A-II for adults and adolescents. The Motion Picture Association of America rates it PG because parental guidance is suggested. (CNS photo from Touchstone Pictures)

overcame the Hearst boycott and the onrush of the war.

Welles and his crew, delighted with their opportunity, stretched the powers of the medium with deep focus photography, expressionistic lighting in rich black-and-white, extreme angles, bravura editing of both image and sound, and consistent movement by either camera or actors. The narrative was also daringly non-linear, telling Kane's story from four subjective viewpoints as a reporter tries to unravel the truth, like putting together the pieces of a jigsaw puzzle. Today all these strokes have been absorbed into the language of the medium.

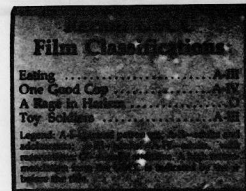
None of the cast, mostly from Welles's Mercury Theater, had ever been in a movie before. Nearly all went on to considerable success, especially Joseph Cotten and character actors Agnes Moorehead, Ruth Warrick, Ray Collins, Everett Sloane, Paul

Stewart and George Coulouris. Fifty years later, the only survivors are Cotton, Warrick and William Alland, who played the reporter and went on to become a producer, mostly of low-budget science-fiction films.

"Kane" is full of moments that everyone who loves it remembers: the "March of Time" newsreel, Susan's opera debut, the huge Xanadu set (now stage 32 at Paramount), the story of the girl with the white parasol, the tracking over the vast storehouse of Kane's possessions to the final astonishing revelation of the meaning of his dying word, "rosebud." To be able to see them all again, in beautiful images on the large screen, already makes 1991 a memorable movie year.

(The key film in the American film heritage; recommended for all but very young children.)

(No USCC rating.)



Journalist Bill Moyers unmasks the faces of hatred

by Henry Herx
Catholic News Service

The week's most thoughtful, often depressing, and yet ultimately hopeful program has to be "Movers/Beyond Hate," airing Monday, May 13, from 9-10:30 p.m. on PBS. Journalist Bill Moyers sets out to unmask the various faces of hatred—racial, ethnic, national, economic, political and religious—as they appear around the world as well as in our own nation and homes.

The survey covers a lot of ground—gang warfare in southern Los Angeles, racial strife in Bensonhurst, N.Y., South Africa, Northern Ireland, the Middle East and so on in a broad overview of the violence unleashed by the unreasonable hatred of another group.

The furthest back in history the program reaches is Hitler and the Holocaust—the touchstone of the inhuman logic of hatred.

In talking with academic experts on the subject as well as its victims, Moyers shows how hatred is used to manipulate and control groups and how it operates on a personal level against one's neighbors or in domestic abuse.

After seeing it in action, Moyers pursues the question of whether hatred is something innate or learned. Family and school are shown to be obvious sources but there is also some evidence that aggression, if not hatred, may be genetic.

Though the segment is inconclusive, the rest of the program is not. Moyers turns from the theory of hate to the practical means of dealing with it.

Affirming the effectiveness of non-violence are Ulster's Mairead Corrigan Maguire and Czechoslovakia's Vaclav Havel.

A reconciliation program in a Bensonhurst high school, a

dialogue between Israeli and Arab teen-agers, and a Holocaust program for Washington youth are also featured.

The final word is given to Holocaust survivor Elie Wiesel, who suggests that the only way to deal with group hatred is on an individual one-to-one basis. Moyers has focused attention on a moral issue that is not easy to address, let alone correct. But one leaves the program with a new awareness that the home is where one starts to break the cycle of senseless hatreds.

Parents should know that the program contains some brief but explicit examples of the offensive literature and rhetoric used by various hate groups.

TV Programs of Note

Sunday, May 12, 9-10 p.m. (PBS) "Villa to Let." The first episode in a four-part "Masterpiece Theater" adaptation of John Mortimer's novel "Summer's Lease" introduces an English family who rent an Italian villa.

Monday, May 13, 8-9 p.m. (PBS) "Stardust." The fifth episode of "The Astronomers" series explores how a star is born out of nuclear fusion and tracks the death of a star, including the publicized supernova explosion of 1987.

Monday, May 13, 10:30-11 p.m. (PBS) "Mi Otro Yo: My Other Self." Leading members of Southern California's Chicano art community, including Guillermo Gomez Pena, Luis Valdez, Jose Montoya, Rupert Garcia, David Avalos, and Judith Baca, are featured in a program examining the historical, political and cultural realities of the region and the continent on the eve of the 500th anniversary of the arrival of the first Europeans.

Tuesday, May 14, 10-11 p.m. (PBS) "Race and Racism." In the sixth episode of "The 90's" series, Native Americans, Asian Americans, African Americans and others tell startling and encouraging stories about racism in the U.S.

Wednesday, May 15, 8-9 p.m. (PBS) "The Soul of Spain." Looking at life in the modern democracy of Spain, this

"National Geographic Special" journeys from the fishing villages of the northeast Atlantic coast to the vineyards of the south, with stopovers in Barcelona and Madrid.

Wednesday, May 15, 9-10 p.m. (PBS) "Fulher: Section of a Nation." Through interviews with Hitler's associates, the insights of contemporary psychoanalysts and observations of today's political image-makers, this British documentary examines how the Hitler myth was created and how millions of Germans came to believe in it.

Wednesday, May 15, 10-11 p.m. (PBS) "The Peace Concert from Oslo." Musical excerpts from the 1990 concert that concluded a conference on "The Anatomy of Hate" also includes remarks made by Vaclav Havel, president of Czechoslovakia, Chinese student dissident leader Chai Ling, and Elie Wiesel, whose foundation co-hosted the conference with the Norwegian Nobel Committee.

Thursday, May 16, 10-11 p.m. (PBS) "An Entirely New War." The fourth episode in the rebroadcast of "Korea: The Unknown War" begins with China's entry into the war in December 1950, the retreat of Vaclav Havel, president of Czechoslovakia, Chinese student dissident leader Chai Ling, and Elie Wiesel, whose foundation co-hosted the conference with the Norwegian Nobel Committee.

Friday, May 17, 8:30-9 p.m. (ABC) "Dinosaurs." Likely to find a home on the prime-time schedule is the new domestic comedy series about the Sincinans, a family of dinosaurs in 60,000,000 B.C. enacted in elaborate puppet creations engineered by Jim Henson Productions Creature Shop.

Friday, May 17, 9-11 p.m. (PBS) "O Pioneers!" This "American Playhouse" presentation of Willa Cather's turn-of-the-century story describes how Alexandra Bergson, a Swedish immigrant pioneer, inherits her father's ailing farm and single-handedly saves the land from potential ruin at terrible personal cost.

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

QUESTION CORNER

President Lincoln was not Catholic

by Fr. John Dietzen

Q I am sending an article from what appears to be a fringe "Catholic" publication. It claims that Abraham Lincoln was brought up a Catholic, but fell away from the faith because of the influence of some "secret society." They quote bishops who seemed to have a little knowledge of the facts, and a pioneer priest, Father St. Cyr.

My wife, a distant relative of President Lincoln, does not agree. Is there any substantial evidence to support this claim? (Massachusetts)



A Yes, an Abraham Lincoln was Catholic, but the Catholic Lincoln did not become the president of the United States.

Sources which claim our 16th president was Catholic are

FAMILY TALK

Children of divorce need to express feelings

by Dr. James and Mary Kenny

Dear Mary: After four children, a series of rented homes and numerous moves, my spouse decided he didn't want to be married any longer.

He chose a girl of about 20. We separated in July 1984 and divorced in 1988.

Finances dwindled to nothing. My parents topped out from lending us money for things we really needed. I was left with nearly nothing.

I had a great deal of hurt. Now it is just anger. Mainly I'm angry because of how all this affected the children, now 20, 12, 9 and 7.

My 20-year-old son lives with my parents. He isn't living with me because he is torn between me and his father. Since I have been separated, I am in a relationship with a man and now have another child, age 3. My son resents this. I heard that the children hope their parents will get back together.

I have tried talking to my son several times. It just seems he doesn't want me to be happy in a new life.

His father has since remarried, had another child, started a new business, and all this seems OK. What about me? (Pennsylvania)

Answer: How fortunate are you and parents who can provide a home for your oldest son at this difficult time in his life.

Your son felt the effects of your estrangement and divorce throughout his adolescent years. No wonder he is still torn apart by the divorce.

For a variety of reasons, adolescents frequently need "time out" from their family. Formerly it was commonplace for such a youth to live temporarily with grandparents or a favorite aunt or uncle. With families widely separated today, the practice is less used. Be glad your son has a place for a much needed timeout.

You may achieve a better reconciliation with him when you do not live under the same roof. Physical separation might defuse some of the intensity of his feelings and perhaps later you can discuss the situation calmly.

It is healthy of you to be able to define and express your own needs. To reconcile with your son, however, you need to try to understand his feelings and needs.

You suggest he does not want you to be happy. More likely, he wants his former family reunited so things can be as they were. Many children of divorce express this same desire. Your son also does not want to have to choose between his father and you.

Your son's feelings are not meant to hurt you. They are just there. Accept them. At the same time do not expect his feelings to agree with your feelings.

The choices you make in life are your responsibility. You cannot insist on your son's approval for your choices.

In relating to your son, try these guidelines:

► Do not constantly knock your ex-husband. Try not to discuss his father unless he brings up the subject.

► Do not defend yourself or rehash the issues in your divorce.

► Do not insist he live with you. Let him propose any changes in his living situation.

► Be supportive of your parents in housing him. Thank them. Respect their judgment about matters within their household.

► Explain your present living situation simply and directly, as best you can.

► Maintain an interest in your son's activities. Encourage his plans and dreams, and share in them as much as you can.

► Keep up frequent, positive supportive contacts with your son. Let him know he is OK and that you love him. You cannot undo the split that occurred in your family. You can work now on the task of healing.

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

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confusing him with his cousin who had the same name and who is buried in an obscure pioneer cemetery in central Illinois.

There were in fact three Abraham Lincolns. The first, grandfather of the president and of the Catholic Abraham, lived in Virginia. In 1782 he sold his farm, moved the family to Kentucky, and in 1788 was killed by an Indian.

This grandfather Abraham had three sons, among them Thomas, father of the president, and Mordecai, who became a convert to Catholicism when he married Mary Mudd, daughter of a prominent Catholic family. Their marriage is on record at Bardstown, Ky.

In 1830, Mordecai moved his family, including his children—Mordecai Jr., the Catholic Abraham, James, Elizabeth, Mary and Martha—to Hancock County in western Illinois (my diocese) where they and other Catholic settlers founded St. Simon the Apostle Chapel. Mordecai Sr. died shortly after the great snow winter of 1830-31.

Meanwhile, Mordecai's brother, Thomas, married Nancy Hanks, who gave birth to the future president Feb. 12, 1809, in Hodgenville, Ky. Nancy died later, and the family moved to Illinois.

There is no record that Lincoln himself ever joined any church, though he was familiar with and fond of the Bible. His wife, Mary Todd, attended Presbyterian services in Springfield, Ill., and in Washington.

During the 1830s, the pioneer priest Father Irenaeus St. Cyr offered Mass among the scattered Catholic settlements along the Mississippi valley from St. Louis north and on to Chicago.

Historians have reason to believe that he remembered things rather hazily decades later in his old age. He spoke of President Lincoln's immediate family, but it seems certain that his recollections were rather of the Catholic Lincolns in Hancock County, where he labored as a well-known early missionary.

President Lincoln was a man of faith, but there's no convincing evidence that he was raised Catholic, or that his visits to his Catholic cousins altered his position on religion.

I have visited more than once the cemetery where the Catholic Abraham is buried, at the site of St. Simon Chapel, which has long since disappeared. For many years now the burial plot has been part of a cow pasture. The tomb of his famous cousin is just a short distance away in Springfield.

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

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

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Fatima survivor says pope consecrated Russia

by Agostino Bono
Catholic News Service

VATICAN CITY—As Pope John Paul II prepared to visit the Shrine of Our Lady of Fatima in Portugal next week, a controversial question arose again: Has Russia been consecrated to the Immaculate Heart of Mary according to the conditions told to Carmelite Sister Lucia Dos Santos in a dream by Our Lady of Fatima?

According to the 84-year-old nun, who is the sole survivor of the three shepherd children to whom Mary appeared in visions at Fatima, Pope John Paul II did it properly in 1984.

For decades the issue has been controversial among Fatima followers since it is tied to the many messages attributed to Mary regarding the conversion of Russia and the successful fight against communism.

Pope John Paul will visit Fatima May 12-13 to mark the 10th anniversary of the assassination attempt which almost killed him.

Sister Lucia is the last of the children who saw Mary at Fatima in 1917. For years she has been asking popes to make the consecration according to regulations she says

Mary once told her in a dream, years after the Fatima apparitions.

The church recognizes as valid Mary's six apparitions in 1917 to the three children, but has not taken a position on subsequent apparitions mentioned by Sister Lucia. Yet they have become part of the Fatima message to many Marian devotees.

According to Sister Lucia, several popes have made the consecration but none did it just right until Pope John Paul's act on March 25, 1984, in St. Peter's Square.

In three 1989 letters, Sister Lucia added that the pope himself did not do it right until after a faulty try at Fatima in 1982.

The main sticking point in the previous attempts was that the papal consecration was not done in union with all the world's bishops in their own dioceses. A lesser problem has been whether the popes specifically intended Russia, since their consecrations were of the entire world.

Sister Lucia is a cloistered Carmelite allowed only limited contact with close relatives, and the letters are her only public statements on the matter. For years, her religious superiors have refused permission to journalists to interview her.

The letters—similar in content—were in answer to specific requests that she clarify the situation. In the letters

she says, "Yes, it was done as Our Lady requested on the day, March 25, 1984," she said.

Previous efforts—including those by Pope Pius XII in 1942 and Pope Paul VI in 1967—lacked the "indispensable" union with all the bishops, she said.

The consecration "must not be done with all the bishops united in a room, but must be done by every bishop in his diocese with the People of God of which he is the leader in union with the Holy Father," she said.

It was done properly in 1984 because the pope beforehand "wrote to all the bishops of the world, asking them to do it in their own dioceses," she said.

Sister Lucia added that the pope also brought the original statue of Our Lady of Fatima from Fatima to St. Peter's for the ceremony.

The letters were given to several news organizations by her nephew, Salesian Father Jose Valinho.

Copies were made available to Catholic News Service by Aura Miguel, reporter for Radio Renascenca, station of the Portuguese bishops, who was with Father Valinho when he called Sister Lucia and received her permission to release the letters.

"The letters are authentic," said Joaquin Navarro-Valls, Vatican spokesman.

"Who is in a better position than her to judge" the consecration, he said.

The pope wanted to make the consecration but has not been explicit whether he did it as part of his anti-communist efforts, Navarro-Valls added.

The Vatican spokesman said, however, that events of "enormous historical weight" began shortly afterward, transforming the communist world.

These included:

► The coming to power in March 1985 in the Soviet Union of Mikhail Gorbachev, who loosened Soviet control over Eastern Europe and began political and economic reforms at home.

► A series of non-violent revolutions starting in 1989 which toppled communist governments throughout Eastern Europe.

► A historic December 1989 Vatican meeting of the pope and Gorbachev in which the Soviet leader pledged a law protecting religious freedom.

"It will be interesting to see if the pope says anything about all this" during his May 12-13 visit to Fatima, said Navarro-Valls.

Pope tells doctrinal office to monitor interfaith talks

by Agostino Bono
Catholic News Service

VATICAN CITY—Pope John Paul II encouraged the "often arduous" work of the Vatican Congregation for the Doctrine of the Faith in monitoring interreligious and ecumenical dialogues.

Ecumenical dialogues "need a prudent doctrinal deepening and not a few indispensable clarifications," he said May 6 during the plenary session of the doctrinal congregation.

The pope cited a need for more detailed study of ecclesiology in ecumenical dialogue, but did not elaborate. Ecclesiology is the study of how the church and its religious authority is structured.

The doctrinal congregation also was asked to analyze the "relationship between Christianity and other religions."

"Salvation comes from Christ and dialogue is no dispensation from evangelization," he added.

"Dialogue must be conducted and acted upon with the conviction that the church is the normal road to salvation and that it alone possesses the fullness of the means of salvation," the pope said.

Ecumenical and interreligious dialogues need further analysis regarding "the relations between faith and philosophy, and regarding the interpretation of the Bible, an interpretation which can never be authentic if not in a clear ecclesial context," he added.

The doctrinal congregation is not directly involved in ecumenical and interreligious dialogue, but it monitors the doctrinal content of the Catholic participants.

Ecumenical dialogue refers to contacts between the Catholic Church and other Christian denominations. Interreligious dialogue concerns contacts between the Catholic Church and non-Christian religions.

The pope also warned that some liberation theology "is not without problems" because it forgets the spiritual dimension of freedom reducing it to "a completely human and secularized reality."

In this vision, "that which counts are programs of struggle for socioeconomic, political and even cultural liberation, but with the horizon closed to the transcendental," he said.

"This is easily translated into an ideology of purely earthly progress," he said.

The role of the church is to stimulate positive earthly values "such as peace, justice, freedom and brotherhood" through favoring "dialogue among peoples, cultures and religions," he said.

The pope praised the doctrinal congregation as a "precious and indispensable help" to him in his ministry.

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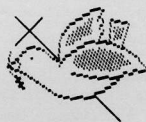
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The Active List

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 of place. 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.

May 10

A Spring Music Festival will be directed by Charles and Dianne Gardner at 8 p.m. in St. Pius X Church, 7200 Sario Dr. Public invited.

☆☆☆

The Columbians choral group of the K of C will hold its annual Spaghetti Dinner at 6 p.m. at Mater Dei Council #437, 1305 N. Delaware St. Adults \$5; kids 12 and under \$2.50 at the door. Door prizes.

May 10-11

Bishop Chataud High School students will present Shakespeare's "Romeo and Juliet" at

7:30 p.m. Tickets available at the door.

May 10-12

Catholic Alumni Club (CAC) will celebrate 500 qualifications weekend with a dance, track visit, Mass and cookout. Call 317-299-3832 for more information.

May 11

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

May 12

Boy Scout Troop #200 will sponsor a Pancake Breakfast from 8 a.m.-12:30 p.m. at Holy Rosary Parish, Seelyville. \$3.

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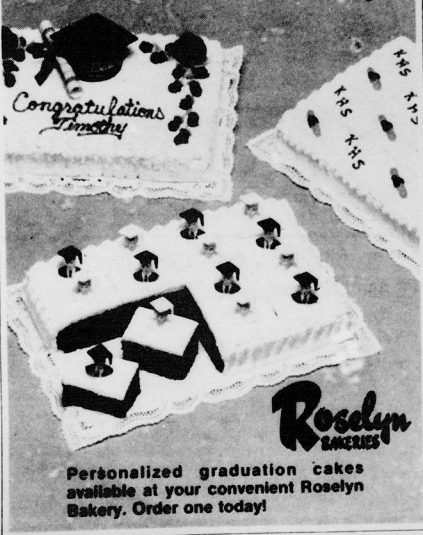
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May Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Phor Justin DuVal speaking on "Mary, Mother of the Word Incarnate."

☆☆☆

A Tridentine Mass will be celebrated at 11 a.m. in St. John Church, 126 W. Georgia St.

☆☆☆

Catholic Alumni Club (CAC) will attend 11 a.m. Mass at St. John Church, 126 W. Georgia St. (followed by eating out together).

☆☆☆

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.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆☆

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

☆☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

☆☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

May 13

A Pilgrimage to Fatima will be

held beginning at 10 a.m. at Fatima Retreat House, 5353 E. 56th St. Rosary at grotto, Mass 11 a.m., luncheon by \$5 reservation. Call 317-545-7681.

☆☆☆

Systematic Training for Effective Parenting (STIEP) classes conclude from 7-9 p.m. at Walker Career Center, 9500 E. 16th St.

☆☆☆

A Christian Parenting Program will be presented from 7:30-9 p.m. at St. Augustine Parish, Jeffersonville.

☆☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Small group discussions.

☆☆☆

"Our Celebration of the Eucharist" video series continues from 7:30-9 p.m. at St. Lawrence Parish, 4650 N. Shadeland Ave.

☆☆☆

The Inquiry Class concludes at 7 p.m. with "Review" at the Catholic Center, 1400 N. Shadeland.

☆☆☆

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

May 14

The Strengthening Stepfamilies series continues from 6:30-9 p.m. at the Catholic Center, 1400 N. Meridian.

☆☆☆

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 317-786-7517.

May 15

Systematic Training for Effective Parenting (STIEP) classes continue from 7-9 p.m. at Johnson Co. Hospital, Franklin.

☆☆☆

The Monthly Cemetery Mass will be celebrated at 2 p.m. in St. Joseph Chapel.

☆☆☆

Franciscan Sister Norma Rocklage will present a Leisure Day on "Giftedness of Women" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Child care

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available. Call 317-545-7681 for details.

☆☆☆

The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Program on stress management.

May 16

Terre Haute Deanery Center will present the first session of a two-part workshop on Journal Keeping: A Means of Spiritual Growth from 7-9 p.m. at the Center. Fee \$10, registration limited. Call 312-232-8400.

May 17

Catholic Alumni Club will play volleyball from 8-10 p.m. at St. Joan of Arc gym, 42nd and Central. Cost \$3. Call Dan 317-842-0855.

☆☆☆

An Over 50 Eucharist and Pitch-In Dinner for Richmond area Catholics age 50 and older will be

held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

☆☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆☆

The Ave Maria Guild will sponsor a Rummage Sale from 8:30 a.m.-3 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

May 17-19

Catholic Adults Reaching Out (CARO) will camp in Brown Co. Meet at CVO, 580 Stevens St. at 6:30 p.m. Fri. \$15 reservations due by May 12. Call Dianne 317-352-0922.

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A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

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May 18

Catholic Alumni Club (CAC) will attend St. Roch's Festival after 6 p.m. Mass.

☆☆☆

A Remembrance Workshop will be held from 9 a.m.-9 p.m. at Beech Grove Benedictine Center. \$30 cost. Call 317-236-1596 for details.

☆☆☆

Catholic Charismatic Renewal of Central Indiana will sponsor a Day of Discipleship from 8-30 a.m.-3:30 p.m. at the Catholic Center, 1400 N. Meridian St. Brown bag lunch. Call 317-236-1400 for information.

☆☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women. 2951 E. 38th St.

☆☆☆

The PTO of St. Rita School will sponsor a "300 Race BBQ and Social" from 12 noon-6 p.m. Games, drawings.

May 19

May Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Keith McClellan speaking on "Mary: Full of Grace, Full of Grace."

☆☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Sun. from 1-6 p.m. in St. Lawrence Parish chapel, 4650 N. Shadeland Ave.

☆☆☆

A Calix meeting will be held at 8 a.m. in St. James Church, 1155 E. Cameron St. Mass 9 a.m.

☆☆☆

Catholic Widowed Organization (CWO) will attend "2nd-Sunrise" at 2 p.m. at Civic Theater. Call 317-356-4726.

☆☆☆

Catholic Alumni Club (CAC) will visit McCormicks Creek. Meet at Southern Plaza Pizza Hut at 11 a.m. Bring picnic. Call Mary 317-255-3841 late evenings for details.

☆☆☆

Catholic Charismatic Renewal of Central Indiana will celebrate Pentecost with praise and worship at 2 p.m. followed by Mass at 2:30 p.m. in St. Peter and Paul Cathedral, 1347 N. Meridian St. Call 317-634-4519.

☆☆☆

The PTO of St. Monica Parish, 6131 N. Michigan Rd. will hold the last Monthly Pancake Breakfast of the school year from 8 a.m.-12 noon.

Bingos:

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: Roncalli High School, 5:15 p.m.; St. Simon, 5:30 p.m.; St. Malachy, Brownsburg, 6:30 p.m.; Msgr. Sheridan K. of C Council 6138, 695 Pushville Rd., Johnson Co., 7 p.m., food served 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 3 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.; 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.; St. Roch, 3-9 p.m.

Financiers mixed on prospects of possible Vatican bond issue

by Mark Pattison
Catholic News Service

WASHINGTON—The prospect of the Vatican issuing bonds to reduce its deficit would certainly be unusual, although the practice is common for nations and cities big and small, said the vice president of international finance in one of the United States' principal bond-rating firms.

But the official, Guido Cipriani of Standard & Poors, voiced concern whether the Vatican's fabled financial secrecy might sink a bond issue before it was even floated.

The Vatican investments administrator, Cardinal Rosalio Castillo, said in an interview in the April 26 edition of an Italian financial newspaper that the Vatican is considering an issue of low-yield commercial bonds to help meet its chronic deficit. Cardinal Castillo said the proposal is "no more than an idea" at this point. A World Bank official lauded the Vatican's possible entry into the bond marketplace, saying, "The market needs as many high-quality issuers as it can get."

Paul Siegelbaum, chief of the World Bank's U.S. dollar funding group, which arranges for about 40 percent of the World Bank's \$11 billion of borrowing this year, told

Catholic News Service in a telephone interview that the Vatican "occupies a unique place in this world."

He added that the Vatican would not consider entering the bond market if "they didn't feel they would be able to command a very respectable rating."

But ratings, Cipriani told CNS from New York, are based on detailed financial information. "The question would really be, how willing would the Vatican be to open its books?" he said.

Cipriani is aware of the Vatican's reputation for financial secrecy. Still, "we would need certain information" to rate a bond issue, and would keep it confidential at the issuer's request.

Were the bond to be offered in the United States, Securities and Exchange Commission regulations permit bond raters to ask for the information without the Vatican's consent.

Without that information, "it's going to be difficult to get large support for that" bond issue, Cipriani said. "They would certainly have to pay more" interest on the bonds as well.

The World Bank's Siegelbaum said "my curiosity" about Vatican finances would have to be satisfied if this bond is sold without a rating.


He said such an issue is possible, particularly in Europe, where "a great deal of stock is put in very familiar names." But U.S. citizens face tough hurdles in buying

a bond issued in a foreign market, Siegelbaum added.

Cardinal Rosalio Castillo Lara, who administers Vatican investments, said in the interview with *Il Sole-24 Ore* that the Vatican, should it issue bonds, might offer a "charity rate" to bond buyers lower than the going interest rate, and invite buyers to "donate" part of their value when they come due.

The financiers noted that similar low rates are offered to buyers of Israeli bonds. Siegelbaum called the Vatican idea an "ingenious strategy."

The Vatican's thinking, Cipriani suggested, is that "many Catholics presumably would be willing to take a lower rate in order to help the Vatican with its needs."



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Youth News and Views

Catholic schools are 'church' for students of various faiths

by Mary Ann Wyand

For many students, "the Catholic school is their church," Conventual Franciscan Brother Martin Masler explained. "It's the only church they know. It's a center of pastoral care to the hurting body of Christ."

And that's why, the teacher and spiritual director said, it's important for Catholic school educators to know how to recognize and respond to a variety of counseling needs experienced by students in elementary school, junior high and high school.

"Catholic education creates that inner life," Brother Martin said. "It opens that inner life anew. We're called as pastoral people, as pastoral ministers, to realize the life within each individual student. And they all come with their own heart-filled problems. There has to be clinical pastoral education devised for those in teaching on all grade levels as well as for the clergy."

The Cardinal Ritter High School faculty member teaches religion classes and organizes devotionals and dying at the Indianapolis West Deanery interparochial high school. He also assists Father Joseph Schaefer, Ritter's assistant principal, school chaplain, and theology department chairman, with pastoral care for students.

On April 28-29, Brother Martin spoke to Region VII members of the National Association of Catholic Chaplains about the importance of school ministry during a conference on "Called to Release the Life Within" at the University of Notre Dame in South Bend.

Conference participants reacted enthusiastically, Brother Martin said, when he urged them to develop curriculum to teach clinical pastoral education for school ministry much like the special CPE courses for hospital ministry.

"In the high school scene," he said, "the ministry deals with the needs of children of divorce, students from dysfunctional families, co-dependent kids dealing with alcoholic parents, teens with their own drug and alcohol problems, and students with addictive or abusive parents."

Kids who are facing adult problems at home need special understanding at school, Brother Martin said. The classroom should not be an unhappy place for them.

Teachers need to remember that everything they say to their students is taken very seriously, he said, and they need to realize that students who are struggling with problems at home may be reluctant to talk about their pain-filled personal life.

"You see the kids walk down the halls at school every day and you may have no idea what they are dealing with

at home," Brother Martin explained. "They're not flunking courses because they want to. They're flunking courses because they're carrying a heavy heart. They're looking for someone to help walk beside them. Maybe they would like to open up to their teachers and say, 'I don't have my homework today because my mom and dad had a fight last night.' But sometimes they don't feel comfortable enough to tell their teachers why."

Pastoral ministry in Catholic schools differs from pastoral ministry in Catholic parishes, he said, because students "come from all different faith traditions. This is not just a Catholic environment."

Jesus cured some people, the Franciscan brother noted, and he healed others. "There's a difference between the curing and the healing, and our position as pastoral care people is to walk with them and to help heal them. They have a lot of pain, and it doesn't go away. They have to learn to deal with it."

Parents often look to Catholic schools for help with family problems, he said, and many parents work extra hours or extra jobs to earn the money for tuition because they want their children to be educated in a positive social environment.

"Why would people of other faith traditions who do not have a lot of money take extra jobs to send their kids to Catholic schools?" Brother Martin asked. "Why do people not of the Catholic faith choose to teach in Catholic schools when they can earn more money teaching in public schools? Because there is something special in Catholic schools. They are centers of healing."

The model of the religious in the classroom is very important, the teacher and spiritual director said, because sisters and brothers and priests who work in education are the experience of Christ to kids of all faith traditions.

"Here it's a young generation of church," he explained. "It's the high school of all faith traditions. For those of us in pastoral care, there is an awareness that there's more to teaching than just what's in the book. It's not what you teach. It's how you teach it. And it's important to rejoice and to complement students when they do well."

Cardinal Ritter High School offers an "Alternative to Expulsion" program as part of the school's pastoral ministry, Father Schaefer explained, because students who have behavior problems need counseling and treatment to resolve their problems. Then they need a second chance at education to begin rebuilding their lives.

"When the kids come in to school in the morning," the priest said, "we have no idea what they have just left at home. The problem is that if it's a major concern they really



CHRIST'S MINISTRY—Conventual Franciscan Brother Martin Masler encourages Catholic school teachers to study clinical pastoral care. (Photo by Mary Ann Wyand)

have not left it at home. They've brought it with them and it's uppermost in their minds. They cannot concentrate on their school work because the problems weigh so heavily on their minds."

Teachers need to be "understanding and open enough and flexible enough to consider the problems that students may have that are interfering with their class performance," Father Schaefer said. "They have to be open to the fact that something might be more important than classes or homework. And they have to be willing, to take the time to sit down and talk with students. If they don't feel comfortable with that, they should refer students to the school's pastoral staff or guidance staff."

He said clues to look for in student behavior that signal possible problems at home include excessive absences, general inattention in class, a drastic drop in grades, a lessening of interest in extracurricular activities, and frequent requests to make telephone calls during the school day.

"Very frequently," he said, "students simply want someone to listen. They may not be expecting any advice. They just want someone to listen, to understand, and to support them."

Ritter offers a eucharistic service at noon, Father Schaefer said, which gives students "a few quiet moments within the day to take some time out for God and for themselves. For many students, their only experience of church is Monday through Friday at school."

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Teens explore 'family' at Connersville retreat

by Sabrina Buckley

"Family" was the theme of "Super Saturday" held April 20 at St. Gabriel Parish in Connersville, and many seventh-graders became a part of "one big family" with the help of program moderator Bob Schultz, Archdiocesan Youth Council members, and high school students from both Connersville and Indianapolis.

Schultz, who is youth minister for St. Luke Parish in Indianapolis, brought teen-agers from his parish to help Youth Council members and Connersville teens with the "Super Saturday" programming.

The day began when everyone gathered for a quick breakfast in the gymnasium. After breakfast, the youth were separated into groups and asked to become part of a smaller family.

Discussions on main divisions of the "Super Saturday" theme included roles of different family members, their needs, values taught in a family, and how to communicate better in a family setting.

Participants were asked to discuss what kind of family setting they have in their own homes, then to display this setting using a collage of pictures cut from newspapers and magazines.

The major importance of this weekend retreat was the realization by teen-agers that they are a part of many different families. Their roles, needs, values, and ways of communicating are probably different depending on the type of "family." Participants began to discover that besides their natural family they are part of other families at church, at school, and in the community.

St. Gabriel seventh-graders joined the high school students as one big family to enjoy the company of old friends and new acquaintances and to participate in basketball, kickball, and other favorite recreational activities.

Sabrina Buckley is a member of St. Gabriel Parish in Connersville. She serves the Catholic Youth Organization as a member of the Archdiocesan Youth Council.

Teens need help with stress, loss, depression

by Linda Rome
Catholic News Service

"Suicide" and "depression" are two words that worry parents with teen-agers.

Recently the mother of a teen-ager confided in me that she was terrified her son might do something desperate because he said he wasn't sure he wanted to keep on living.

I wondered what could be wrong with her son's life. He's a talented, committed, sensitive Christian teen-ager with good grades and a stable family life. He doesn't drink or take drugs.

The turmoil of adolescence is almost a cliché, but surely simply making it through the teen years isn't enough to cause a person to consider suicide!

Yet statistics show that a youth commits suicide on the average of a little more than once a month in a town with 100,000 people.

What tip-offs are there that a teen-ager might be in danger of suicide?

Three critical signs to look for are depression, an experience of loss, and stress.

Depression can be hard to recognize, but usually there's a deep sense of sadness present coupled with feelings of hopelessness and a sense of worthlessness.

A teen might withdraw from friends and family or suddenly become aggressive or apathetic. Grades might drop as the teen-ager struggles with depression, loss, and stress, and the themes of depression and death are sometimes reflected in essays and artwork.

When a teen-ager experiences a loss, perhaps the death of a parent or the unexpected loss of health from illness or

an injury, it can be difficult to cope with the feelings of grief and disappointment. For teens, the loss of status, self-esteem or self-confidence can be equally devastating, especially to someone with a fragile sense of self.

Stress contributes to suicidal actions, particularly when a number of stressful events are clustered in a short time.

A move, a pregnancy, or a divorce in the family are very stressful events. Teens need to listen carefully to a friend who has experienced loss or stress. And parents need to watch for signs of unhappiness and depression.

Unfortunately, some adults have a tendency to downplay what is a critical issue to a teen when what really matters is communicating that someone cares.

What should you do if you think a friend might be suicidal? First, listen and let your friend know you want to help. Be as affirming and supportive as you can. Then get

help! Contact a suicide prevention center, a school counselor, a priest, or a psychiatrist and ask for help. And try to keep such things as guns, potentially lethal drugs, and alcohol away from your friend.

A betrayal of friendship brought on the crisis with my friend's son. Longtime friends at school had decided to shun him—refusing to let him sit with them at lunch, calling him names in the hall, and mocking him when he tried to find out why they were mistreating him.

He lost heart after four or five weeks of trying to handle the situation on his own. Luckily his mother took his pain seriously. She encouraged him, then she set up a meeting with a trained counselor to help him cope with a situation that deeply threatened his self-esteem.

At last report he is looking forward to the end of school and hoping that next year will be better.

Roncalli will offer four sports camps in June

Roncalli High School's athletic department will offer a variety of summer sports camps during June.

Girls in grades three to eight who are interested in improving their basketball skills can attend a three-day camp taught by girls' basketball coach Bob Kirkhoff June 5-7 at the southside school, located at 3300 Prague Road in Indianapolis. Registration costs \$20 per person.

Roncalli will also offer girls' volleyball camps for students in the fourth, fifth and sixth grades and for seventh- and eighth-grade students June 17 and June 19-21. Volleyball coach Kathy Nalley-Schembra will coordinate those camps. The cost of that camp is also \$20 a person.

Rebels football coaches will teach the fundamentals of

that sport during a five-day camp for boys scheduled June 17-21. Registration costs \$30 per camper or \$45 per family.

Boys in grades four through seven can enhance their basketball skills with basketball coach Chuck Weisenbach during a one-week camp June 10-14. Eighth-grade boys can attend a three-week camp June 10-14, June 17-21, and June 24-28. The cost of boys' basketball camp is \$25 for campers in grades four through seven and \$35 for eighth-graders. A special family rate of \$45 covers both camps.

All camps feature quality instruction, T-shirts for campers, and opportunities for other camp memorabilia.

Contact Mindy Welch at 317-787-8277 for registration information on any of Roncalli's summer sports camps.

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Review of a cardinal's book

TO LOOK ON CHRIST, by Cardinal Joseph Ratzinger. Crossroad (New York, 1991). 120 pp., \$13.95.

Reviewed by Msgr. Charles Dollen

In 1989, Cardinal Joseph Ratzinger was invited to give a retreat for priests. The cardinal, head of the Vatican's doctrinal congregation, based his reflections on a collection of philosophical papers by the distinguished theologian, Josef Pieper. The theme of the retreat was the three theological virtues: faith, hope and charity.

Of particular note in "To Look on Christ" are the conferences on hope. Cardinal Ratzinger relies heavily on the work of St. Bonaventure. "Hope is the spiritual power to fly high," and St. Thomas Aquinas, "Prayer is the language of hope." The development is fascinating.

These retreat conferences, plus two sermons on charity given earlier in Chile, retain their character and reflect the spoken word. Nevertheless, the spirituality of the prose makes this small volume a treasury of spiritual exercises.

Faith, hope and love, according to the author, are essential to human life, even when they are the pale substitutes the world proposes for the strong, vibrant virtues that have Christ for their centerpiece.

The cardinal looks at the world's basis for belief, optimism and sharing and shows immediately how shallow and passing they are. Then, looking forward to

eternity, he examines the spiritual "muscle" that these virtues provide.

For a book that began in Italian, was published first in German and now in English, it is surprising how smoothly it reads. Once in a while, infrequently, there is a rough translation that grates, but not enough to diminish the richness of the ideas provided here.

(Msgr. Dollen is book review editor of *The Priest* magazine and a pastor in California.)

(At your bookstore or order prepaid from Crossroad/Continuum, c/o Harper & Row, Kegeron Industrial Park, Scranton, PA 18512. Add \$2 for shipping and handling.)

† Rest in Peace

(The Criterion welcomes death notices from parishes and individuals. Please submit them in writing 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.)

† **ARIAS, Carmen (Reyes)**, 73, St. Mark, Indianapolis, April 23. Mother of Abe, Mickey and Rachel.

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† **ARIAS, Carmen (Reyes)**, 73, St. Mark, Indianapolis, April 23. Mother of Abe, Mickey and Rachel.

† **BOUYEY, Eleanor A.**, 84, Little Flower, Indianapolis, April 25. Cousin of Margaret Wurz and Tracey Jarvis.

† **CORYA, P. Irven**, 68, St. Mary, Greensburg, April 28. Husband of Helen M.; father of Maribeth Thole, Theresa Hutton and Barbara Hazzett; brother of J. Franklin.

† **CUMBERLAND, Ada Bernice (Furnish) Dukeman**, 65, St. Mark, Indianapolis, April 24. Wife of Theodore Ray; mother of Patricia Adams and Karen Trent; sister of Forest Furnish and Reva "Lucky" Luckett; grandmother of two.

† **FASBINDER, Ann M.**, 16, St. Mary, Greensburg, May 3. Daughter of James and Doris; sister of Zachary and Joshua; granddaughter of Emily and Marjorie Kessler.

† **HENGELVELD, Jack H.**, 57, Our Lady of the Greenwood, Greenwood, April 24. Husband of Suzanne; father of John, Thomas and Elizabeth; stepfather of Timothy and Elizabeth Bennett; brother of Lila Jensen; grandfather of two.

† **HEUSER, Mary Helen**, 82, Little Flower, Indianapolis, April 20. Sister of Edward.

† **HUBERS, Benedictine Father Raymond**, Marmion Abbey, Ill. (native of St. Meinrad, St. Meinrad, April 29. Brother of Jerome and Mrs. Urban Kunkler.

† **JOHNSON, Andrew Roy**, 77, St. Bridget, Indianapolis, April 20. Uncle of Deloris J., Gloria M., Clarence H. and Ervin Frontino.

† **KENDALL, Josephine A.**, 86, Holy Family, New Albany, April 23. Mother of Gerald T., Euron; grandmother of seven.

† **KRUKEMEIER, Donald J.**, 29, Our Lady of the Greenwood, Greenwood, April 21. Son of brother of Thomas and Laura Welborn.

† **KUTTER, Andrew E.**, 93, St. Andrew, Richmond, April 25. Husband of Lorena; father of Clem, Magdalen Jackson and Martha Anderson; brother of Herman, Pauline Witte, Agnes Pardeck, Clara Maddox and Gertrude Ringgold; grandfather of 16, great-grandfather of 35, great-great-grandfather of six.

† **LAWLER, Thelma A.**, 90, Our Lady of Lourdes, Indianapolis, April 26. Mother of Betty K., Foster and Francis J. Waddell; grandmother of three; great-grandmother of five; great-great-grandmother of one.

† **LAY, Herschel Kermit**, 72, St. Barnabas, Indianapolis, April 22. Husband of Elizabeth J.; father of James K., Fran, Rosemary Martena and Joan Yetts; stepfather of John and Dominique Colgan; brother of Louise Feathergill, Mildred Reed, Wilma Gosard, Virginia Taylor, Joan Snow and Elizabeth Jones; grandfather of seven.

† **MASARIU, Martin**, 70, St. Jude, Indianapolis, April 28. Husband of Evajean E.; father of Marie Moran and Karla A. Richardson; son of Mary (Mulline); brother of Marie B.; foster brother of John Ardagh; grandfather of three.

† **MCCRACKEN, Harry F.**, 76, Holy Trinity, Indianapolis, April 23. Husband of Mary; father of Janice Burger, Nancy Baxter, Franciscan Sister Jacquelyn, Marilyn Doyle, Stephen, John and Harry II; brother of Hugh and Julia Lundberg; grandfather of 12, step-grandfather of three; great-grandfather of two.

† **MICKES, Susan E.**, 34, St. Mary, Rushville, April 30. Daughter of Carl C. and Mary H. (Moorman); sister of Joseph.

† **MOHR, Florence C. (Simms)**, 87, St. Joseph, Shelbyville, April 26. Wife of Noah J.; mother of Shirley Verbeck, Joann Bortoff, Dorothy Fields, Mary Michaels, Rosie Monroe and Nancy Hutchinson; sister of Christine Martin, Maybelle Powrie, Virginia Simms, Marifrances Dugman and Nell French; grandmother of 23; great-grandmother of 38.

† **MORRIS, Eva Marie**, 65, St. Paul, Tell City, April 26. Wife of Robert; mother of Robert W., Van Steven, Mary E., Deborah Vowles and Patricia Flamm; daughter of Clara Mae Hall; sister of William Kahler; grandmother of 10, great-grandmother of four.

† **NUGENT, Robert L.**, 72, Holy Name, Beech Grove, April 23. Husband of Marcella F. (Stricker); father of Barbara S. Nelson and Robert F.; brother of Peggy Moser.

† **ROHR, Josephine (Vinci)**, 81, Holy Name, Beech Grove, April 17. Sister of Ceanneta Cecil and Mary C. Vinci.

† **SHEEHAN, Dr. Francis**, 80, St. Barnabas, Indianapolis, April 29. Husband of Lois (Davis); father of Thomas C., James A., and Sally Voland; brother of Joseph; grandfather of six.

† **SHORT, James T.**, 62, Holy Name, Beech Grove, April 23. Husband of Alberta J. (Schwemmer); father of Thomas M., Brian K., Kevin, Mary Ann Johnson and Karen L. Rosemeyer; grandfather of eight.

† **STAAB, Joseph Edward**, 83, St. Barnabas, Indianapolis, April 26. Husband of Sarah Edna; father of J. Edward.

† **SWEAGMAN, Catherine M.**, 78, St. Mary, Greensburg, April 17. Mother of Barbara Holt, David Keith and Richard O.; sister of James and Ransom Davis, Louise Moulton, Betty Williams and Florence Mueller.

† **TUCKER, Amber M.**, 9, St. Gabriel, Indianapolis, April 17. Daughter of Melissa A. (Smith); sells; stepdaughter of Calvin W. Sells; stepdaughter of Dennis Treba, Maria and Kim Sells.

† **WILSON, Patrick R.**, 47, St. Michael, Bradford, April 29. Husband of Jamie (Maddox); father of Christina, Tommy and Andy; brother of William, Louis E. and Jenny Mullins.

Gene, David, Sarah Alexander and Christine Sheppard.

† **MOHR, Florence C. (Simms)**, 87, St. Joseph, Shelbyville, April 26. Wife of Noah J.; mother of Shirley Verbeck, Joann Bortoff, Dorothy Fields, Mary Michaels, Rosie Monroe and Nancy Hutchinson; sister of Christine Martin, Maybelle Powrie, Virginia Simms, Marifrances Dugman and Nell French; grandmother of 23; great-grandmother of 38.

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† **ROHR, Josephine (Vinci)**, 81, Holy Name, Beech Grove, April 17. Sister of Ceanneta Cecil and Mary C. Vinci.

† **SHEEHAN, Dr. Francis**, 80, St. Barnabas, Indianapolis, April 29. Husband of Lois (Davis); father of Thomas C., James A., and Sally Voland; brother of Joseph; grandfather of six.

† **SHORT, James T.**, 62, Holy Name, Beech Grove, April 23. Husband of Alberta J. (Schwemmer); father of Thomas M., Brian K., Kevin, Mary Ann Johnson and Karen L. Rosemeyer; grandfather of eight.

† **STAAB, Joseph Edward**, 83, St. Barnabas, Indianapolis, April 26. Husband of Sarah Edna; father of J. Edward.

† **SWEAGMAN, Catherine M.**, 78, St. Mary, Greensburg, April 17. Mother of Barbara Holt, David Keith and Richard O.; sister of James and Ransom Davis, Louise Moulton, Betty Williams and Florence Mueller.

† **TUCKER, Amber M.**, 9, St. Gabriel, Indianapolis, April 17. Daughter of Melissa A. (Smith); sells; stepdaughter of Calvin W. Sells; stepdaughter of Dennis Treba, Maria and Kim Sells.

† **WILSON, Patrick R.**, 47, St. Michael, Bradford, April 29. Husband of Jamie (Maddox); father of Christina, Tommy and Andy; brother of William, Louis E. and Jenny Mullins.

† **MOHR, Florence C. (Simms)**, 87, St. Joseph, Shelbyville, April 26. Wife of Noah J.; mother of Shirley Verbeck, Joann Bortoff, Dorothy Fields, Mary Michaels, Rosie Monroe and Nancy Hutchinson; sister of Christine Martin, Maybelle Powrie, Virginia Simms, Marifrances Dugman and Nell French; grandmother of 23; great-grandmother of 38.

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Father of priest, Joseph Zore, 87, dies April 29

INDIANAPOLIS—Joseph A. Zore, father of Father Richard Zore, pastor of St. Susanna Parish in Plainfield, died here April 29. A funeral Mass was celebrated by his son and brother on May 2 in Holy Trinity Church, of which he was a charter member.

Zore was 87. He worked for National Wholesale Grocery Company for 49 years, retiring as a manager. He was a senior member of the Slovenian National Home.

Survivors include: his wife, Louise (Turk); two sons, Dr. Joseph and Father Richard; and two daughters, Louise M. Collins and Barbara Ann Keers. He is also survived by 19 grandchildren, 20 great-grandchildren and one great-great-grandchild.

Memorial contributions may be made to Holy Trinity Church or to St. Meinrad Seminary.

Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

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

A-I—general patronage;
A-II—adults and adolescents;
A-III—adults;
A-IV—adults, with reservations;

O—morally offensive.

Some films receive high recommendation by the USCC. These are indicated by the + before the title.

Alice	A-IV
Awakenings	A-II
Cadence	A-II
Career Opportunities	A-III
Class Action	A-III
Class of Nuke 'em High	O
Part 2: Subhumanoid	O
Meltdown	O

Closet Land	A-III	Guilt by Suspicion	A-II
Comfort of Strangers, The	A-IV	Hamlet	A-II
Cross My Heart	A-II	Hard Way, The	A-III
Cyrano de Bergerac	A-II	He Said, She Said	A-III
Daddy Nostalgia	A-II	Home Alone	A-III
Dances With Wolves	A-III	If Looks Could Kill	A-III
Defending Your Life	A-III	Impromptu	A-III
Doors, The	O	Iron & Silk	A-III
Edward Scissorhand	A-III	Journey of Hope	A-IV
Field, The	A-III	Ju Dou	O
Five Heartbeats, The	A-III	Julia Has Two Lovers	O
Flight of the Intruder	A-III	Kindergarten Cop	A-III
Godfather Part III, The	A-IV	King Ralph	A-III
Goodfellas	A-III	Kiss Before Dying, A	A-III
Green Card	A-III	Korczak	A-III
Griefers, The	O	La Femme Nikita	A-IV
		L.A. Story	A-III

Lionheart	O	Reversal of Fortune	A-III
Long Walk Home, The	A-II	Scenes From a Marriage	A-III
Look Who's Talking Too	A-III	Shipwrecked	A-I
Marrying Man, The	A-III	Silence of the Lambs, The	A-IV
Merry Men	O	Sleeping With the Enemy	A-III
Misery	O	Third Animation	A-II
Mostly John	A-III	Celebration, The	A-II
Mortal Thoughts	A-III	Three Men and a Little Lady	A-II
Mr. & Mrs. Bridge	A-III	True Colors	A-III
Nasty Girl, The	A-III	Vanishing, The	A-III
Never Ending Story II, The	A-III	Warlock	A-III
The Next Chapter	A-I	White Fang	A-II
New Jack City	O		
Nothing but Trouble	A-III		
Object of Beauty, The	A-III		
Once Around	A-III		
Open Doors	A-III		
Oscar	A-III		
Out of Justice	O		
Perfect Weapon, The	A-III		
Requiem for a Dream	A-III		
Rescuers Down Under	A-I		

Video classifications

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC classification. The classifications for videos is the same as those for theatrical movies in the list above.

After Dark, My Sweet	A-III	King of New York	O
Air America	A-III	Last Picture Show, The	O
Arachnophobia	A-II	Marked for Death	O
Avalon	A-III	Memphis Belle	A-III
Bird on a Wire	A-III	Men at Work	A-III
Bonfire of the Vanities	O	Miller's Crossing	A-III
Child's Play 2	A-III	Mr. Destiny	A-II
Cinema Paradiso	O	My Blue Heaven	A-II
Darshan	A-III	Narrow Margin	A-III
Days of Thunder	A-III	Navy Seals	A-III
Death Warrant	O	Night of the Living Dead	O
Delta Force 2	A-III	Pacific Heights	A-III
Desperate Hours	O	Predator 2	O
Die Hard 2	A-III	Presumed Innocent	A-II
Duck Tails, The Movie	A-I	Problem Child	A-IV
Exorcist, The	A-III	Pump Up the Volume	A-IV
Flatliners	O	Quick Change	A-III
Freshman, The	A-III	Rocky V	A-III
The Fanny About Love	A-III	Shattering Sky, The	O
Ghost	A-III	Sibling Rivalry	A-III
Graffiti Bridge	A-III	Sliding Doors	O
Hardware	A-III	State of Grace	O
Henry & June	O	Taking Care of Business	A-III
Hot Spot, The	O	Tall Guy, The	A-III
I Come in Peace	O	Texasville	O
Jesus of Montreal	A-IV	Three Men and a Little Lady	A-II
Jungle Book, The	A-I	Tune in Tomorrow	A-III
		Two Jakes, The	A-III
		Welcome Home, Roy	A-II
		Carmichael	A-II
		White Hunter	A-II
		Black Heart	A-II
		White Palace	A-IV
		Wild at Heart	O
		Wild Orchid	O
		Witches, The	A-II
		Young Guns II	A-III

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Encyclical looks to future as well as the past

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II's latest encyclical highlights a century of changing problems and circumstances in the workplace, the marketplace and society at large.

As a piece of social teaching, it is attuned to the reality of today's high-tech, interdependent world economy and the new strains it is placing on certain groups, especially in the Third World.

The encyclical, "Centesimus Annus" ("The Hundredth Year"), published May 2, is a comprehensive review of developments since Pope Leo XIII wrote his landmark social encyclical, "Rerum Novarum" (on capital and labor) in 1891.

In several ways, however, the new document looks to the future as well as the past.

In place of Pope Leo's warnings about the rise of socialism and class struggle, the pope was able to write communism's obituary as a social and economic system, following its collapse in Eastern Europe and its decline in other parts of the world.

As an example of how a moral dimension is needed to guide socio-political conduct, Pope John Paul contrasted the Marxist concept of violent class struggle with the Christian realization that social conflict is an important reality which needs to be resolved peacefully.

The validity of the Christian approach was shown in the non-violent overthrows of communist governments in Eastern Europe, said the pope.

"While Marxism held that only by exacerbating social conflicts was it possible to resolve them through violent

confrontation, the protests which led to the collapse of Marxism tenaciously insisted on trying every avenue of negotiation, dialogue and witness to the truth," he said.

"These events are a warning to those who, in the name of political realism, wish to banish law and morality from the political arena," he said.

The failure of communism to produce social and economic progress led youths "to rediscover the religious roots of their national cultures" and workers to demand "justice and a recognition of the dignity of work, in conformity with the social doctrine of the church," Pope John Paul said.

What is urgently needed now, the pope argues, is reform of the free-market system on a global level, so that it responds more to human needs and less to the profit motive.

In the workplace, Pope Leo was especially concerned with exploitative conditions and fair-wage issues that—thanks largely to unions—have been resolved in much of the world. The pope, while affirming the role of trade unions, points out that new kinds of problems have arisen:

► The shift away from labor-intensive means of production.

► The need for retraining workers in "obsolete" industries.

► The failure of entire national economies to get off the ground.

Much of Pope Leo's attention was focused on individual workers—their working hours, their job protection and their ability to tuck some savings away. The new encyclical, like many of Pope John Paul's speeches in recent years, has more to do with the "dynamics of the world economy and the international marketplace."

It points out that today, ownership of land and resources is less important—at least in industrialized countries—than "the possession of know-how, technology and skill." Work itself is more service-related, "a matter of doing something for someone else."

Moreover, the "globalization" of the economy has made markets more interdependent, the pope says. In this changed situation, he notes, foreign debt can be a fatal handicap for nations trying to compete.

All of this has special significance for the Third World, and here the pope makes some detailed diagnoses.

Perhaps even more than the land- and resource-based economies of the past, he argues, today's high-tech marketplace is leaving the Third World out. Workers in poor countries are falling behind in knowledge and training. They are not so much exploited as "marginalized," and "economic development takes place over their head." This can make populations vulnerable to new abuses, such as coercive demographic control, the pope warns.

Some poor countries have tried economic isolationism, relying on their own resources, but the results have been

stagnation and recession, the pope says. The chief problem the Third World faces, he concludes, is "gaining access to the international market."

Obviously, this will not happen if the free market is driven solely by the search for profit.

Here is where the pope makes his case for reforming the "human inadequacies" of capitalism. While recognizing that the free market appears to be the most efficient system in using resources and responding to consumer demand, the pope notes that "there are many human needs which find no place on the market."

In meeting the needs of the Third World, the pope suggests sometimes deferring or cancelling foreign debt payment. He also foresees the establishment of international agencies to "oversee and direct" the world economy, with more weight given to Third World difficulties.

The pope underscores these proposals with a warning: Worldwide poverty is "threatening to assume massive proportions in spite of technological and economic progress." The solution is not simply a matter of giving away surplus goods, but requires "a change of lifestyles, of models of production and consumption, and of the established structures of power which today govern societies," he says.

The pope recognizes that in some places the "inhuman exploitation" described in "Rerum Novarum" continues to this day. Low wages, abuse of employees and unjust distribution of profits have not disappeared. But the new encyclical emphasizes that the "humiliating subjection" of today's poor is not merely a lack of material goods. Increasingly it involves their struggle for training, technology and a share of the market.

In this sense, the encyclical brings a wider focus to the gap between rich and poor decreed by Pope Leo XIII. Today the gap is also one of opportunity, involving whole continents and peoples. The encyclical says they too deserve to share in "a society of free work, of enterprise and of participation."

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