

Pope affirms ban on women priests

Says issue is not open to debate and also does not represent discrimination

by John Thavis
Catholic News Service

VATICAN CITY—In a brief but emphatic apostolic letter, Pope John Paul II said the church's ban on women priests is definitive and not open to debate among Catholics.

The all-male priesthood does not represent discrimination against women, but fidelity to Christ's plan for the church, the pope said.

"I declare that the church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church's faithful," he wrote.

See Archbishop Buechlein's column on page 2 for his comments of the pope's letter.

He said he was issuing the document "in order that all doubt may be removed" on a question of such crucial importance to the church.

The six-page letter, titled "On Reserving Priestly Ordination to Men Alone," was made public at the Vatican Monday, May 30.

Addressed to the world's bishops, it reviewed the church's constant position on the male-only priesthood from the time of Christ to recent pontificates.

Despite this teaching, "at the present time in some places it is nonetheless considered still open to debate, or the church's judgment that women are not to be admitted to ordination is considered to have a merely disciplinary force," the pope said.

He said it was part of his "ministry of confirming the brethren" to declare that there must be no doubt on the matter.

The issue of women's ordination has been under increasing discussion following the decision last year by the Church of England to ordain women as priests. The pope at that time made clear that the policy represented an obstacle to ecumenical progress.

(See POPE AFFIRMS, page 24)

THE CRITERION

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Parish staffing plans are approved

by Margaret Nelson

The archdiocese today announced a three-year staffing plan to make the best use of the 142 archdiocesan and 16 religious order clergy who lead its 154 parishes and missions. The plan has been approved by Archbishop Daniel M. Buechlein.

The staffing plan will reduce the number of priests in five parishes, replace clergy with

Guidelines are based on the possible decrease in the number of priests by 16 to 18 during next three years

parish life coordinators in five others, and appoint five priests to serve two or more parishes as pastors.

The recommendations were made by a committee appointed in October of 1993 and chaired by Father Paul Koetter, vicar for

ministry personnel. The staffing committee consisted of the priests who serve as deans of the 11 deaneries of which the archdiocese is comprised.

The guidelines are based on the expected ordination of one priest during the next three

years, and the possible decrease in the number of priests by 16 to 18, due to retirements, resignations and deaths.

The deans addressed the action step of the Archdiocesan Strategic Plan: "Develop a three-year calendar and communicate archdiocesan strategy to meet parish staffing needs in view of recommendations contained in the Future Parish Staffing." Father Koetter was

(See PARISH STAFFING, page 10)

Archbishop explains language in the new catechism

Final approved version rejects inclusive language

Archbishop Daniel M. Buechlein was in Rome last week for the official presentation of the English translation of "The Catechism of the Catholic Church" to Pope John Paul II. (See story on page 20.)

The archbishop is chairman of the Committee for the Implementation of "The Catechism of the Catholic Church" for the National Conference of Catholic Bishops.

The revised version of the catechism approved by Rome reversed the inclusive-language approach of the English draft submitted to Rome. Therefore, on his return to Indianapolis, Archbishop Buechlein issued this statement concerning the language in the catechism.

"The 'Catechism of the Catholic Church' is the first compendium of the church's teaching on faith and morals in 400 years. It is a monumental work and a gift to the church by Pope John Paul II.

"By definition of the pope, the new catechism is a sure and certain norm of the teaching of the Catholic Church. It is a resource for all of us who are responsible as teachers of the faith. For that reason the

decision was made to provide the closest possible translation from the original text

which was carefully crafted in French over a period of six years.

"The publication of the catechism occurs at a time when the English language seems to be in transition in regard to usage relative to gender. The language change is recent and thus uncertain in exactness, clarity and permanence. Present changes, furthermore, do not find universal acceptance in the English-speaking world.

"Out of concern for both doctrinal continuity and clarity, the International Catechism Commission decided for a more liberal translation of the original text and thus retained traditional English usage. The international commission expressed a more fundamental concern in crafting the official English text.

"Of more urgent concern was the fact that the principles adopted for the first English translation caused theological problems, particularly in regard to Christology. The previous translation distinguished between the historical Jesus and the Messianic Christ. The previous translation used the past tense for the actions and teachings of Jesus Christ. The official text uses the present tense, acknowledging the eternal present and the oneness of the humanity and divinity of Jesus Christ.

"Producing a complete and accurate compendium of the doctrine of the Catholic

(See LANGUAGE, page 3)



MISERY IN RWANDA—Tutsi refugees huddle against the cold and damp at a camp in Kabgayi in southern Rwanda. The Vatican newspaper says the people of Rwanda "are drowning in their own blood" while the international community does little about their plight." (CNS photo from Reuters)

Looking Inside

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1) Since the Second Vatican Council there has been an ongoing process, and a steady stream of documents, clarifying the distinction between the welcome and burgeoning role of the laity in the church and that of ordained ministers. For example, soon after the council the so-called minor orders for clerics were eliminated and the ministries of lector and acolyte were introduced as lay ministries. There was a subsequent provision for extraordinary ministers of Holy Communion. Most recently there was the instruction concerning altar servers as a role of the assembly at Mass.



Earlier Pope Paul VI had written a letter concerning the restriction of orders to males under the title "Inter Insignes." International synods of bishops on the role of the laity, priestly life and ministry and priestly formation have consistently clarified the distinctiveness of roles in the church. The present doctrinal statement is consistent with previous statements.

2) Secondly, I am not surprised by the doctrinal statement of Pope John Paul II because there has been an apparent

lingering ambiguity among some members of the Catholic Church in regard to the eventual possibility of the ordination of women. Some have asserted that the question of ordaining women is open to debate from the point of view of the development of church teaching. Others have asserted that the restriction of ordination to males is a matter of church discipline, hence a changeable practice, and not a matter of doctrine.

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What does the papal statement say? Pope John Paul asserts that ordination to the priesthood is not a matter of social organization. Holy Orders in the Catholic Church is a sacrament instituted by Jesus Christ and the institution is not subject to change what Jesus Christ instituted. Because ordination is a sacrament, the question of who Jesus ordained is a matter of doctrine and not a matter of disciplinary social organization. Fundamentally, the Catholic Church considers not only the words but also the deeds of Jesus Christ to be a matter of divine revelation and the church is not free to change or re-interpret divine revelation.

The pope points out that what Jesus Christ did is not a statement that men are better or superior to women. He cites the role of Mary, the mother of God, as the supreme human role, indeed superior to that of the 12 apostles, in the salvation of the human family.

According to the mind of the Catholic Church, revelation and sacramental theology, not political or social ideology, is at stake in the matter of who can be ordained to the priesthood. In a world rightly concerned about the equal rights and the respect for the dignity of women and men, it is admittedly difficult to gain an understanding of the assertion that the distinction of sacramental roles in the church is a theological and not a socio-political reality.

In an egalitarian climate of society it is difficult for many to understand that the distinction of roles for women and men does not contradict the social doctrine of equal rights among women and men. The Catholic Church would assert that a wholesale blurring of distinctive roles in society because of egalitarianism tends to diminish rather than enrich the rightful role of women in society.

The doctrinal statement of the pope addresses the sometimes alleged argument that the call of the 12 apostles by Jesus Christ was culturally conditioned to the place and time of the social milieu in which he lived while on earth. As contrary witness, the Holy Father cites the radical manner in which the actions and teachings of Jesus contradict the social mores of the time, especially in relationship to women. Yet for whatever reason, Christ restricted the apostolic college to men.

In a word, Pope John Paul states that the restriction of ordination to men is a matter of sure doctrine, that it has always been the continuous doctrine of the Catholic Church and that the church is not authorized to change what Jesus did. He reminds us that the ordination is much more than a socio-political reality. The integrity of a sacrament is at stake.

EDITORIAL COMMENTARY

Why don't Catholics contribute as much as others?

by John F. Fink
Editor, The Criterion

Why don't Catholics contribute as much to their church as do those of other religions?

Every survey ever made of charitable giving shows that Catholics no longer contribute as much as they used to.

Father Andrew Greeley showed back in 1987 that U.S. Catholics contributed 2.2 percent of their household income in 1963

and that percentage dropped to 1.2 percent by 1984. There is evidence that the percentage has increased slightly, to 1.4 percent, since 1984. Meanwhile, the average level of giving of all households in the United States for 1991 was 1.9 percent, according to Gallup surveys.

If Catholics contributed as much as other Americans do, the result would be an increase in contributions to Catholic churches of \$1.963 billion a year. That would be a gain of 36 percent over the present level of giving.

In an article in the May 21 issue of *America* magazine, Joseph Claude Harris tries to answer the question at the top of this editorial. The figures in the second and third paragraphs are from research funded by The Lilly Endowment and Parish Data Systems of Phoenix.

Father Greeley has long maintained that Catholics' contributions declined from 1963 to 1984 because they disagreed with the church's teaching about birth control. Whether or not that was ever true, it doesn't explain the discrepancy today between Catholics' contributions and those of other faiths.

Another study appears to give the real answer to the question. In a paper titled "Economic and Attitudinal Factors in Religious Giving," Charles Zech and Peter Zaleski conclude that Protestants and Jews are smarter at fund-raising than Catholics are. They write: "Our results show that Catholics are qualitatively, behaviorally different from Protestants. . . One difference may lie in their approach to stewardship."

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I suggest that this might be the real answer to the question because of the progress in fund raising evident at the archdiocesan level since Archbishop Buechlein has been in Indianapolis. Stewardship has become one of the priorities in the archdiocesan strategic plan and sophisticated fund raising has succeeded in raising the level of contributions for the work of the archdiocese. Considering the enormous needs of the archdiocese, the increases are not nearly enough, but they are a huge improvement.

Now that expertise must be adapted by our parishes. They, too, must find new methods to convince parishioners of the need for greater contributions and to raise the funds needed to provide active and thriving parishes.

As part of the reorganization of the Communications and Development Office of the archdiocese, more effort will be given toward helping parishes provide stewardship education to parishioners.

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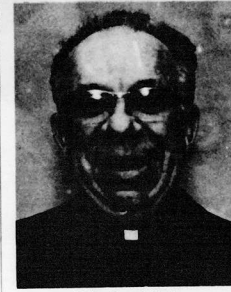
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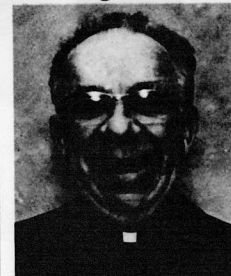
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Plan for funding center city education revealed

Plan offers a uniform tuition of \$1,800, a tuition scholarship pool, and centralized transportation

by Margaret Nelson

Forty-five leaders from the 16 Indianapolis city parishes met May 24 with an archdiocesan implementation team to learn about significant changes in the way Catholic education will be funded for the center city parishes, beginning in 1995-96.

Father David Coats, vicar general of the archdiocese and chairman of the team, presented the plan which offers a uniform school tuition of \$1,800 per pupil at each of the eight schools, a tuition scholarship pool to be administered by the archdiocese and given to students on the basis of need, and a centralized transportation system.

Father Coats said that Catholic schools are the most effective means the church has to help break the cycle of material, spiritual, social or moral poverty in the center city. He called the schools a vital part of the mission of the larger archdiocesan community.

Any parish that decides it cannot provide its fair share of support for the mission of Catholic schools in the center city is not a viable parish, he said.

Father Coats said that maintaining the

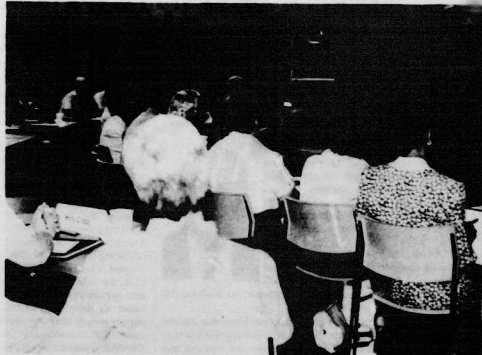
eight center city schools has been a struggle, partly because it has not been equitable.

He said that the new system to be implemented for the 1995-96 school year depends on a four-part partnership: parents of school students themselves, members of the 16 inner city parishes, the Archdiocese of Indianapolis, through the United Catholic Appeal, and the larger community, including Educational Choice Charitable Trust, which provides tuition support for children from poor families.

Father Coats said, "We do not expect to get \$1,800 from every family of every child enrolled in a Catholic school. We expect to get \$1,000 on the average; some families will give considerably less, a substantial number will be able to pay the entire \$1,800."

He explained that the target enrollment is 1,800 students. "This reflects some growth that the principals suggested is possible," Father Coats said that one major sponsor's plan to market Catholic schools in the center city is expected to increase enrollment.

The plan assumes that it will cost \$4.3 million to operate the eight schools in 1995-96. Following the partnership plan, parents would contribute \$1.8 million;



LEADERS—Forty-five leaders of center city parishes meet with task force members to learn about a new funding plan for Catholic education. (Photo by Margaret Nelson)

parishes contributions would total \$1.1 million (the current amount); the archdiocese, through the United Catholic Appeal, would give a 40 percent increase over the current \$500,000 and contribute \$700,000; and outside sources would make up the remaining \$700,000 and \$300,000 from the community at large.

The archdiocese assumes the role of going out and finding this money," Father Coats said.

Father Coats said that some individual parish financial and school enrollment figures may need to be updated. And some money was given last year to schools indirectly through parishes. But he said there is no such thing as school money and parish money.

The parish assessments formula is the same that has been used in setting United Catholic Appeal goals. It is based on the size of the parish—the number of families—and its ordinary operating income. The midpoint is taken of the percentage of each to the total for the 16 parishes.

The parish and school leaders raised questions that Father Coats said will be considered in the final assessments: whether a school has a kindergarten, which charges lower tuition; if the parish assessments were based on cooperative contributions from the archdiocese which parishes will not receive in the future; if a school is moving and would lose some of its enrollment.

Though all parish numbers are based on the number of baptized people within the boundaries, Father Coats said that the parish leaders are "welcome to check the print-outs. If they are not accurate, change them."

When one south side leader said that her parish assessment would go up nearly four times, Father Coats said, "That says to me that your parish has not been called upon in the past to shoulder the load."

He said that school matching funds can still be credited to parishes.

"One of the weaknesses has been that kids can't get to the schools. We want to guarantee that any child has the opportunity to do so," said Father Coats. He said that the implementation team is working on the

simple than all of this doctrine and code and theology? I rejoice in the beautifully simple people who have simple faith and do not need lots of explanations. But I also rejoice in people who seek to use their minds and hearts to understand our history, our life-giving rituals, our hope for the future, our prayer. I rejoice in the knowledge when it contributes to the development of the whole person.

I do not rejoice in ignorance. I do not rejoice in faith that does not seek understanding. I do not rejoice in people who believe that they have nothing left to learn and that all it takes is zeal. Zeal without knowledge leads to destructive totalitarianism. Knowledge without zeal leads to an empty church. We need people of both zeal and knowledge.

question of transportation among the eight schools.

An organization that helps determine how to distribute tuition aid in several archdiocesan high schools will help with the \$1.1 million tuition pool.

"First, we will evaluate those capable of qualifying for Educational Choice Charitable Trust. Each family will be given an objective assessment," said Father Coats. "For extraordinary circumstances that don't show up on the form, the principal can add a letter. The money will be divided according to need for all those people." Schools will help the parents fill out the forms.

Father Coats said that he expects this new plan not only to ensure the existence of center city schools, but to provide for continued growth and renewed vitality.

Language in new catechism

(Continued from page 1)

Church has been a monumental task. As is always the case, the continuity of doctrine as received and handed down by the church through the ages is of primary and ultimate concern. The stewardship of unity and continuity of the doctrine of the faith is the very reason for the existence of the church's magisterium.

The International Catechism Commission points out that eventually each national conference of bishops is expected to formulate a national catechism that is faithfully adapted to the local culture. Such adaptation is not possible at the international level. As it is, the unity achieved by writers from around the world is amazing."

Archbishop William H. Keeler of Baltimore, president of the U.S. bishops' conference, said that restricting ordination to men "does not limit the potential of women in the church."

He said, "The church is completely committed to the equality of all persons in dignity and nobility. The church, however, does not accept an understanding of equality which ignores the unique roles and gifts of women and men."

St. Lawrence named Blue Ribbon School

The staff at St. Lawrence School, located in Lawrence Township of Marion County, learned May 26 that it has been selected to receive the Blue Ribbon National School of Excellence Award from the U.S. Department of Education.

St. Lawrence is one of four (the only Catholic school) in Indiana to receive the award. Of the 529 schools in the U.S. nominated, only 276 were selected to receive the Blue Ribbon Award.

The winners will be honored at a ceremony in Washington, D.C. this fall.

Should each home have a copy of the church's new catechism?

Catholics should have a copy of the catechism just as they should have other resources

by Fr. Jeffrey Godecker

Archdiocesan Director of Religious Education
Seen in a series of articles

Archbishop Buechlein expressed the hope that each home will have a copy of "The Catechism of the Catholic Church." Isn't that a little idealistic? I suspect it is, but one of the roles of leadership is the promotion of ideals. I'd like to put the following "spin" on the archbishop's hope.

All adult Catholics, hopefully, desire to understand their faith in Jesus Christ. Catholics who are serious want to reflect, study, and understand the heritage of our creed, celebrations and rituals, moral code, and how we pray. I suggest that "The Catechism of the Catholic Church" is a primary and necessary resource for a depth of knowledge and understanding of the Catholic faith as presented through the authority of the church at this time.

A Catholic household ought to have resources for study. "Study" is probably not a good word since it seems academic and people often have negative memories that stem from the primary world of school. However, the word "study" in our tradition suggests prayer and reflection and shared learning that allows adult faith to grow.

The most important resource is the Scripture. The catechism certainly does not replace Scripture but rather complements the primary word from God. I believe that, along with the Scripture and the catechism, Catholics who are serious about understanding their faith probably should also have summaries of the documents of Vatican II, a book that summarizes the social justice teachings of the church, a book of prayer, a readable history of the church, a contemporary explanation of the faith that is geared to adults, and either biographies or summaries of the lives of saints as well as people like Dorothy Day, Archbishop Romero, Albert Schweitzer, Mother Teresa, Pope John XXIII, Thomas Merton and others who are great examples of contemporary faith.

Who has time to read or study? A pastor recently told me that his people don't even read the parish bulletin let alone something as complicated as the catechism. This might be a more realistic statement than either the archbishop's or mine but it is also a statement that does not hold much hope. To accept the fact that people do not read today and to suggest that we shouldn't try to reverse that trend is to condemn us to a new

"dark age." It implies that we should give in to the trend of sound bites and growing illiteracy. It says that "popular demand" for surface understandings is the only way we can go. In the education of children today we continue (sometimes successfully, sometimes not) to find new and better ways to challenge their reading ability. We should do so in the education of adults. We should do so on behalf of faith.

In short, if Catholics are serious about faith, we "learn" about it and the new, to learn never ceases. Our knowledge of faith is always but a shadow of the reality of God and of the Christian mystery. This does not mean that learning about faith is more important than practice. But neither is it less important than practice.

But will "they" be able to understand the catechism? The assumed answer on the part of many is that "they" will not understand it. I think that we sell adults short. It is true that a good portion of the catechism is in language that is complicated and "magisterial." And it is true that many paragraphs are difficult to grasp. So is most of Scripture. If we take it seriously. And, in fact, because Scripture is more ancient and written in a culture and a language that is foreign to us, Scripture is, in many ways, more difficult to understand. Because something is difficult doesn't mean that we shouldn't try to understand it.

Should a person sit down and read the whole catechism? No! It is not that kind of reading. That would be like trying to read the encyclopedia. The catechism is best read in two different ways. The first is on those occasions when particular questions or topics come up for which a person may want to know what the church teaches? In this case the catechism is consulted just like a person would look something up in the encyclopedia. The second way is in "study" groups of various kinds. In either case it takes patience, re-reading, questioning, sharing with others, consulting other sources, and prayer.

If a Catholic reads a part of the catechism and finds that he/she cannot understand it, does that mean that their faith is inadequate? Certainly not. And, in fact, there are parts of the catechism that even the most educated will have trouble understanding. When understanding is difficult, it neither invalidates faith nor the catechism. A depth of understanding is rarely instantaneous. Understanding happens at various levels and one level is not necessarily better than another.

But isn't faith supposed to be more

FROM THE EDITOR

The Eucharist is Jesus' greatest gift to us

by John F. Fink

This Sunday the church commemorates the greater gift Jesus left to us before he ascended into heaven—the gift of himself in the Eucharist. Sunday's feast is Corpus Christi, the body of Christ.

I invite you to read the sixth chapter of the Gospel according to John to understand this great gift of Jesus. It is here that he promises eternal life to those who believe in him and receive his body and blood. Here are a few excerpts:

"I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst" (6:35).

"Amen, Amen, I say to you, whoever believes has eternal life. I am the bread of life... Whoever eats this bread will live forever; for the bread that I give is my flesh for the life of the world" (6:47-48, 51).

"Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him" (6:54-56).

THE WHOLE IDEA of eating someone's flesh and drinking his blood was distasteful, to say the least, to many of those who heard Jesus and John's Gospel says, "As a result of this, many of his disciples returned to their former way of life and no longer accompanied him" (6:66). Yet Jesus did not back away.

It wasn't until his Last Supper that the apostles learned how they could eat... his body and drink his blood: They were to do it in the form of unleavened bread and wine. Strangely, although John's Gospel prepared us for the Eucharist, it

doesn't tell us about Jesus breaking the bread and offering it to his apostles with the words, "This is my body," and doing the same with the wine. The other Gospels tell us about that.

WITH SUCH EXTRAVAGANT promises from Jesus as that of eternal life for those who receive him in the Eucharist, we must not take reception of Communion lightly. Yet it seems that many Catholics are less than reverent toward the Eucharist. Reception of Communion has become so routine that communicants no longer reflect on what they are doing. The casualness with which people receive the host is a scandal. They do not seem to realize what they are doing.

People entering a church often do not think about what they are doing either. Catholics have long had the practice of adorning the Eucharist by genuflecting before it when entering a church, but today I constantly see people genuflect toward an altar that doesn't have the Eucharist on it instead of facing the area of the church where the Eucharist is located. One time I observed a man come into the church from the side chapel, stand with his back to the tabernacle, and genuflect toward the empty altar. Certainly he didn't mean to show any disrespect toward the Eucharist, he simply wasn't thinking about why he was making this act of veneration. Genuflecting had become routine; it was just something you do when you enter a Catholic church.

Catholics of earlier generations seem to have had a greater awareness of, and reverence for, the Eucharist. However, they were out of touch with the Eucharist, the papacy of Pope Pius X (1903-1914), reception of Communion was so infrequent that the church had to have a church commandment, or precept, requiring Catholics to receive Communion at least once a year, between the First Sunday of Lent and Trinity Sunday. This X urged the frequent reception of Communion in a decree he wrote in 1905 and, in another decree in 1910, called for the early reception of the sacrament by children. Despite this, many Catholics down till the middle of this century would not

receive Communion without first going to confession because they did not feel worthy to receive the body and blood of Jesus.

Today the pendulum has swung in the opposite direction: everybody receives Communion. Apparently no one feels unworthy to receive the sacrament. Can't we find a middle ground where we consciously realize the great gift we have been given?

LET'S NOT, THOUGH, let the pendulum swing back too far. There are still some people in our church who do not understand that the celebration of the Eucharist is a celebration of our unity and a banquet. It is not a time for quiet reflection; that can and should be done during private devotions. Sure the Mass is the unbloody sacrifice of Jesus on the cross but, as the quotes from John's Gospel above clearly show, Jesus' emphasis was on eating. And the institution of the Eucharist occurred during a meal—the observance of Passover during which Jesus and the apostles sang songs.

The early Christians clearly understood that: Their liturgies included a fellowship meal. Unfortunately, sometimes that meal got out of hand. That happened in Corinth when St. Paul was in Ephesus and prompted what we now know as the First Letter to the Corinthians. He noted that some of the Christians at the celebration of the Eucharist drank too freely of the wine, discriminated against others, and denied social courtesies to the poor.

So Paul wrote to the Corinthians: The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf. (1 Cor. 10:14-17).

Let us reverence the Eucharist for the sacrament of unity that Jesus meant it to be.



THE GOOD STEWARD

United Catholic Appeal: expression of stewardship

by Dan Connery

Have you seen any of the ads for this year's United Catholic Appeal? I think they carry a powerful message.

Using Archbishop Buehlein's motto, "Seek the Face of the Lord," and one of his favorite quotes from Mother Teresa ("Whatever you do for the poorest of the poor, you do with Jesus, for Jesus and to Jesus"), the ads remind us that in the faces of homeless people, uneducated adults and children, and the victims of domestic abuse, "you are seeing the face of Christ." The ads also remind us that generous giving to the United Catholic Appeal is good stewardship.

Why is participation in the United Catholic Appeal an expression of good stewardship?

I suppose that every United Catholic Appeal donor has his or her own reasons for saying "yes" to Archbishop Buehlein's invitation. For me, there are three compelling

reasons to participate in the annual United Catholic Appeal.

First, as U.S. bishops' pastoral letter on stewardship makes clear, each of us has a need to give. Because we have been blessed by God with abundant gifts and talents, and because we have been called to follow Jesus as disciples, we have a deep, internal need to use all of our gifts in ways that will help to spread the "good news" of Jesus Christ. For most of us, spreading the good news happens not in exotic, faraway places but right here at home—in the daily struggle to live good lives and to help others as best we can.

How and when we use, talent and money every day determines the effectiveness of our response to Jesus' invitation to follow him. In fact, for most of us, decisions about how we "take care of" and "share" God's gifts in everyday life are central to the concrete expression of our commitment to be authentic disciples of Christ. With this in mind, the free decision to take some small share of what we have been given and "give it back" through the United Catholic Appeal can be an important, practical way that we recognize and express what it means to deny ourselves and follow Jesus.

Second, contributions to the United Catholic Appeal provide each of us with an

opportunity to participate directly in the mission and ministries of the archdiocese. By our contributions to the United Catholic Appeal, we become directly involved in the mission and ministries of the archdiocese—a community of faith that extends beyond the boundaries of any one parish. Through the United Catholic Appeal, we have a chance to support hundreds of religious, educational and social service programs throughout central and southern Indiana.

The people who benefit from these programs have needs that cannot be met by any individual or parish community. However, because of the unified efforts of people from all of the urban, rural and suburban communities of this archdiocese, the diverse needs of many different kinds of people are met. That's something we should all feel proud about, but unfortunately it is one of the best kept secrets in Indiana.

The third compelling reason for supporting the United Catholic Appeal may be the most important of all: the people whose lives are touched by all of the good work that is done by agencies of the archdiocese that are funded, in part, by our dollars. When you received this year's United Catholic Appeal materials, which describe why United Catholic Appeal funds are needed and how

they're used, I hope you took time to read them carefully. It is incredible how much good we do each year and how many people benefit from our generosity.

Every year, Archbishop Buehlein reminds us that our gifts really do make a difference and that they need our help. But it's easy to forget how many religious, educational and social service programs the United Catholic Appeal makes possible—and how many people's lives are touched by the gifts of time, talent and treasure that Catholics in central and southern Indiana make each year to help carry out the mission and ministries of our church.

The United Catholic Appeal is good stewardship because it helps us to take care of and share our limited resources, because it provides us with opportunities to participate in the work of the church outside of parish boundaries, and because it does great things for people throughout central and southern Indiana who have genuine religious, educational and social service needs.

United Catholic Appeal is also good stewardship because no one is under any obligation to contribute; all gifts are completely voluntary, and while the archbishop encourages (and is deeply grateful for) all United Catholic Appeal contributions—whether large or small—he refuses to apply any pressure or to foster any "guilt trips." Last year, more than 30,000 households freely chose to make the United Catholic Appeal part of their annual stewardship commitment, and their gifts have made a difference.

Through the United Catholic Appeal, the church in central and southern Indiana unites in faith and in action to proclaim the good news of Jesus Christ. The United Catholic Appeal is good stewardship.



EVERYDAY FAITH

Forgotten sacrifices of World War II veterans

by Lou Jacquet

A while back, my home diocese celebrated the 50th anniversary of its creation in 1943. To mark that occasion, I read through 50 years of bound volumes of the diocesan newspaper I work for. It was an eye-opening experience.

You cannot wade through 50 years of history without discovering several things. One is that the cliché is true: the more things change, the more they stay the same. Many of the concerns of that era have recurred again and again in the intervening years. Another is that the world we are living in today is light years removed from the world of the 1940s, and, surprise, that's not all for the worst. What many remember in the hazy glow of memory as a golden era contained some bitter

realities and deep suffering alongside a simpler way of life.

As a baby boomer, my first years were spent in a world where the iron domination of communism overseas was real and the fear of communism in the United States was rampant. Issue after issue of our diocesan newspaper from those "golden 50s" was filled with stories of communist atrocities overseas and mistrust related to "the Red menace" in the church, in government, and in the entertainment industry here at home.

World War II, in particular, had an effect on this nation that many my age and younger simply are unaware of. That war has been sanitized in films and largely forgotten except by those who fought its battles. But it was, more than we appreciate today, truly a brutal war in many respects. Its ramifications were felt in my diocese—and surely in others—well past V-Day and V-J-Day. For example, the lists of war dead published week after week in the diocesan newspaper here during the fiercest fighting of the war slackened only slightly in the years following.

As incredible as it may seem to us now,

bodies were still being shipped home and funerals were still being held in our parishes for war dead well into 1949 and 1950. The stories of young war widows who were raising families as single parents in our Catholic parishes seem staggering to those of us who have bought the illusion that those post-war days were an idyllic era in American life.

The generation that fought Hitler and survived World War II before coming home to populate many of our parishes is dying now of old age. These men and women made possible the life we have today, yet many are dying in relative obscurity, largely forgotten and under-appreciated by the generations in their wake.

If you are a man or woman who served America in that now-distant and forgotten war, I thank you for making it possible for the generations who came after you to live in a free nation. Fifty years ago, these historic issues of the diocesan newspaper remind me that war was by no means a sure thing.

Something to think about this 50th anniversary of D-Day.



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To the Editor

Dispute between Orthodox, Catholic

I enjoyed your column "The Liturgy of a Byzantine Catholic Church" that appeared in the May 13 issue of *The Criterion*. However, I was surprised to read in your closing sentence that the only difference between the two churches (Eastern/Byzantine Catholic and Eastern Orthodox) is that the "Eastern Catholic churches accept the authority of the pope and the Orthodox do not."

It is true that the Eastern Orthodox Church does not view the concept of papal authority like the Roman Catholic/Byzantine Catholic Church. The Eastern Orthodox Church believes that the pope has a primacy of honor, but not the universal primacy associated with Roman Catholic belief.

The Roman Catholic belief in papal

infallibility is not held by the Eastern Orthodox Church. The Eastern Orthodox Church held is that on issues of faith the final decision rests, not with the pope alone, but with a council representing all the bishops of the church.

A major doctrinal split also divides the Roman Catholic and Eastern Orthodox churches. The Roman Catholic Church has incorporated an addendum in the Nicene Creed known in the Orthodox faith as the *filioque*. The phrase occurs in the Nicene Creed when Roman Catholics profess that the Holy Spirit proceeds from the Father and the Son. This would not be the place to enter into a debate on the inclusion/exclusion of the phrase, but it suffices to say that both churches are in disagreement on this point.

The above issues all led to the excommunication of the Eastern Orthodox branch of Christianity from the Roman Catholic Church in the year 1054. The papal bull of excommunication was delivered by Cardinal Humbert under the authority of Pope Leo IX in the Church of the Holy Wisdom at Constantinople.

There have been recent signs of preliminary reconciliation between the two churches. However, I believe the above issues still divide the Roman Catholic and Eastern Orthodox churches today.

James St. Louis

Greenwood

Don't sell alcohol at parish festivals

It has been reported that Archbishop Daniel Płaczek of Cincinnati has asked his priests to stop selling alcohol in connection with parish festivals. He told them that churches could be held liable for accidents involving alcohol.

The *Criterion* published a letter I wrote to "Stop Promoting Drinking of Alcohol" in response to an article that appeared Sept. 7

from Betty Kahls in regard to alcohol-free family activities.

This is an important issue and the Catholic Church must stop serving alcohol. It is going to take a big lawsuit for us to wake up and have alcohol-free functions?

Carol Graves

Indianapolis

Preference is not always prejudice

First, congratulations on your "Revelations" section on the May 6 *Criterion*. It's the best Catholic youth journalism I've seen yet.

and I subscribe to a number of diocesan newspapers.

Second, a thought in response to the item on prejudice by Ryan Vertner: Distinguishing between prejudice and discrimination is very important, but it is at least as important to distinguish clearly what is "preference" and what is "prejudice." Preferences are indeed an inescapable and often very pleasurable part of the texture of life. Prejudice is a negative characteristic even when it fails to produce unjust behavior, because it amounts to prejudgment of the worth of something based on an unexamined and thus irrational preference.

Mariellen Howell

Needham, Mass.

LIGHT ONE CANDLE

For this year's graduates

by Fr. John Catoir
Director, The Christophers

Congratulations and well done. As you begin the next step on your journey of life, may I suggest a little formula to help you to be the best person you can be? First and foremost, keep the faith.

There will be many pressures on you in the future to abandon your Catholic faith. Try to remain focused on the key idea: Jesus Christ is the Lord of your life, and he is due respect and obedience. His teachings in the Sermon on the Mount (Mt 5-7) will transform your life. Follow him for he is the way, the truth and the light. In order to remain spiritually alive, always turn to the Lord who said, "Learn of me for I am meek and humble of heart."

When you accept Jesus as Lord, you are challenged to give witness to Christ in four ways:

1. Through worship and Holy Communion. Catholics witness to their commitment to Jesus through community worship at Sunday Mass. Whether they feel like it or not, they come together in fellowship to express their love of God and their desire to remain united with him. Catholics are careful to avoid any unnecessary work or recreation on Sunday which would interfere with their attendance at Divine Worship.

2. Through the recognition of legitimate authority. Just as Jesus came to do the will of the Father, Catholics agree to be governed by the church both as individuals and as a congregation. Church councils, diocesan

synods, and local parish councils all have a place in the life of one who is called to witness to Jesus as Lord.

3. Through stewardship. Catholics have a sacred responsibility to be the faithful stewards of all that God has given them: talent, time, and financial resources. They support their parish and local diocese according to their means in order to sustain the life of the church.

4. In their personal relationships. The Lord said that his disciples would be known by the love they had for one another (Jn 13:35). In family life Catholics try mightily to hold fast to the ideal that marriage is an indissoluble union. Breaking the bond of marriage through divorce causes untold suffering. Therefore, all disputes within a marriage should be dealt with in a spirit of forgiveness and reconciliation. Family prayer is most important in achieving this goal.

We witness to Jesus not only by what we do but by what we omit doing. In all things we strive to be worthy "of the Gospel of Jesus Christ." St. Paul urged us to be temperate in all ways (1 Cor 9:28) and to look upon our bodies as temples of the Holy Spirit (1 Cor 6:19). That means we use good judgment in the use of alcohol, food and drugs. At times we may even be called upon to suffer reproach for Christ (Lk 6:22, 23). Catholics witness to Jesus by reaching out to the needs of others, by working for peace, and by helping the poor, the sick and the disadvantaged.

Pray for the grace to live joyfully because of the knowledge of God's love. This isn't easy, but with God's help it is possible. May the Lord be your strength and your joy.

(For a free copy of the *Christophers' News Note* "Lift Up Your Heart," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 43rd St., New York, NY 10017.)



INTERNATIONAL YEAR OF THE FAMILY

How the Bible can get families to communicate

by Fr. John J. Castol

It is heartening that so many Catholics read the Bible personally—at home or while commuting to work. But it is sad to realize that these people remain a decided minority in the church.

Has the dominance of electronic communication dulled people's desire to read anything? There are those who think that is so, and the trend is causing justifiable concern among those concerned for the mental health of the populace.

If personal reading of the Bible is a victim of this tendency, family reading of the Bible inevitably likewise has suffered.

Any experience is more enjoyable when it is shared with others. A shared experience creates a strong bond. And families who read the Bible together are bonded in a unique way.

The rabbis of Jesus' day believed that when people joined in reading the Torah, God was uniquely present to them. Jesus adapted this belief to his own situation: "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

The conscious experience of the Lord's

presence creates a special bond among members of a family who share in reading God's word together.

Moreover, the word of God sparks reflection and discussions that are worthwhile for families. As families read from the Bible, they can ask: How does this apply to me? How does this apply to us? How can it make us a happier family?

Of course, passages should be selected that will hold the interest of all family members in this regard. But that potential is great, and most families would benefit from discussions about trust, the meaning of courage and strength, faithfulness, forgiveness, and the meaning of love.

Sometimes families may benefit from the simple opportunity the Bible provides to remind each other that life has meaning and purpose. At least I am told that many young people these days come home at times expressing doubts to their parents that anything in life matters.

There are so many fascinating stories in the Bible to generate discussions of important topics for families, like Joseph and his brothers, David and Goliath, the childhood and adolescence of Samuel, Paul's journeys, and Jesus' parables.

There is the added benefit that reading the Bible at home helps people to know so much better what it is about, what it actually says, and to overcome the results of judging Scripture by this snippet or that snippet they have heard.

In these days of fragmented families, the shared word of God can be a strong and positive binding element. The Bible makes families think—and what it makes them think about is not only worthwhile, but mightily interesting.

(Father John Castol is a Scripture scholar, author and lecturer.)

Point of View

Living each day as if it's our last

by Shirley Vogler Meister

If you knew this was the last day of your life, how would you conduct yourself?

A man I know, a committed Christian, experimented with this idea. One day he decided that he'd make a conscious effort to let his love for God and the light of Christ shine through him—as though it were his last effort on earth.

The day did not go smoothly. He dealt with difficult person after difficult person until his challenges nearly got the best of him. That night he reflected on his disappointment. If that had been his last day, he wasn't in a very good frame of mind to meet his Maker.

Although he felt he'd failed, the man tried again the next day, but it was worse than the first. "I wonder why this experiment is so tough," he said to his wife the second evening.

The wife, however, looked at the situation differently. "Perhaps it's not easy," she said,

"because those you are dealing with are the most in need of Christ's love."

Without realizing it, she was pointing out the example of Christ himself. Most of his friends weren't the *creme de la creme* of goodness. He mingled with the likes of ordinary people like the apostles—flawed human beings. He brought his love and light to different people, just as the good man I know does. Sometimes, that love makes a difference, sometimes it doesn't.

Christ always knew the potential, however. Even today, Christ's light is just as potentially potent, if each of us lets it shine into our everyday life.

It's easy to feel God's love when we're in church or at a prayer meeting or a Bible study. We greet others with smiles and signs of peace. We share a community spirit. It's not as easy, however, to take that very same spirit with us into our homes, jobs, and neighborhoods. Yet that's where we'll find Christ. Christian challenges the most, as the good man quickly learned, they might make us uncomfortable.

Christ's challenges didn't feel good either. He suffered scourging and crucifixion for them.

Even when experiencing pain as we try to be Christians in our daily lives, if we're certain our efforts are done with love, then the satisfaction of a Resurrection is also assured—that is, if we conduct each day as if it's our very last.



Wanted: family stories

During the International Year of the Family, readers are encouraged to submit articles for publication about how their families have shaped their values, or how families can share their values with their children and other family members. Send articles to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.

CORNUCOPIA

Speaking of Memorial Day

by Cynthia Dawes

In central Indiana, Memorial Day takes a back seat to the 500 Mile Race. So lest we forget let's speak of the real reason for the season just past.

We build a life arc and memory. Before we are even able to realize what's happening, we've memorized our mother's heartbeat, the warmth of her arms and the touch of her lips grazing the tip of our fuzzy head.

Our Memorial Day we conjure up another almost subliminal memory, that of love for our country. We reflect on our nation's previous sacrifices which are often sad but, at the same time,



ennobling. Although none of us remembers the Civil War, for which the first Memorial Day was instituted, by the time we've reached voting age most of us hold a special affection for the good old U.S. of A.

In earlier times, citizens of the United States took pride in the knowledge that their country was the destination of choice for most of the world's immigrants. After all, we had that elegant Statue of Liberty holding up her torch and asking the world to "Give me your tired, your poor" and your whoever. We were pleased that people the world around took us up on the invitation.

Sometimes the newcomers had to face unfair immigration quotas, or unkind receptions from those who felt threatened by their presence. Sometimes they were unable to comply with U.S. entry restrictions, concerning their health or guaranteed employment, and were sent home summarily.

But to these people the United States still appeared to be the most desirable place to go. The Irish came when Ireland experienced a devastating famine. Germans, Swedes, Greeks, came for social and economic betterment for their kids' Jews came to escape religious persecution before, during and after World War II.

But whatever the immigrants were running from, they all hoped to make a better life here forever. No matter what their ethnic heritage had they were expected to assimilate into the new society.

While they were proud of their new allegiance, immigrants also valued their ethnic identity and rightfully tried to maintain it by keeping their original family, social and religious ties intact. They loved to reminisce about the "old" country and they loathed to live in the new one.

Today, we are still the country of choice for most of the world's immigrants. Haitians, Eastern Europeans, Africans, Asians, they all try to come to "the States." This, in spite of the fact that the golden image of the U.S. has been tarnished over time by political incompetence, foolish wars, and a society drifting into greed, indifference and selfishness.

Memorial Day in our era is not a time to remember wars and other national events. It's the time to remember who we are. As a people, we have forgotten that we must sometimes be community first and individuals second. We have forgotten that each of us is responsible for maintaining the common good, and that no good will come to us as individuals until that is accomplished.

check-it-out...

St. Mary of the Woods will hold a Providence workshop entitled: "Providence: Hope and Healing for the Earth," June 3-5. The weekend workshop will focus on ecology and spirituality. It is designed to shed light on what is happening as people everywhere become more "earth-conscious." Dominican Sister Miriam Therese MacGillis will be the main speaker. She is director of the Genesis Farm in New Jersey which she co-founded in 1980 with the sponsorship of her congregation. The workshop is sponsored by Women of Providence in Collaboration (WPC), a group of 12 congregations bearing the name Providence in their titles. Included in the WPC are the Sisters of Providence at St. Mary of the Woods. For more information, contact the Office of Continuing Educa-

tion at St. Mary of the Woods College at 812-535-5149.

The Greenwood area Knights of Columbus, Mgr. Sheridan Council, No. 6138, will present "The Holy Shroud of Turin" Exhibit from June 12-19 in the council hall, 695 Pushville Road in Greenwood. The exhibit includes paintings, photographs, videos and updated historical and scientific text about the shroud. Viewing hours vary; children under 15 must be accompanied by an adult. For more information, call Aloy aus Meyer at 317-881-8351.

Woodruff Place Civic League, Inc., 735 East Drive in Indianopolis, will hold its 20th annual Woodruff Place Flea Market on June 4-5 from 9 a.m. to 5 p.m. on Saturday and 12-5 p.m. on Sunday. The flea market is voted one of Indy's Best by *Indianapolis Monthly* magazine. There are nearly 100 booths set up throughout the 80-acre community at 1800 east between Michigan and 10th streets on Indianapolis near eastside. Woodruff Place has been listed on the National Register of Historic Places since 1972. The 122-year-old neighborhood was the first suburb of Indianapolis.

The Sisters of Providence are searching for all former students of the Providence Juniorate/Aspirancy at St. Mary of the Woods. All alumnae of the school are invited to an all-class reunion to be held at St. Mary of the Woods June 24. The Juniorate/Aspirancy was a high school for young women considering a vocation to the Sisters of Providence. It operated at St. Mary of the Woods from 1929 to 1966. The day-long reunion will include eucharistic liturgy in the Church of the Immaculate Conception, visiting, tours of the Sisters of Providence Motherhouse and luncheon. The registration fee of \$10 includes lunch. For more information, contact Providence Sister Rose Louise Schaler or Marilyn Bisch at 812-535-3791.

The Indianapolis Art League will host "Rhythms on the Riverfront" on Thursdays throughout the summer beginning on June 9. Gates will open for Blues Thursdays at 6:30 p.m. Tickets are \$6 the day of the show. Season passes and other discounts are available by calling 317-255-2464. The concerts are held on the riverfront stage in Broad Ripple.

vips...

Mr. and Mrs. Robert J. Stewart will celebrate their 50th anniversary on June 4, 1994, with a Mass of Thanksgiving held at St. Matthew Church, 4100 E. 56th St. A reception and luncheon will be held at St. Pius X, Knights of Columbus Hall. The reception will be hosted by their children: Ann, Kevin, Gillian and Susan.

Robert Stewart and Nancy O'Connor were married on June 3, 1944 in Australia. They have eight grandchildren and two great-grandchildren.

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MOVING—Several 6th-grade students from St. Matthew School helped move Catholic Social Services Christmas Store from its St. James facility to the building behind the Catholic Center. The archdiocese acquired the former Marion County Audio Visual Library building on North Illinois Street. (Photo by Elizabeth Bruns)

Disciples, Catholics issue report on dialogue

Historic ecumenical meeting at Fatima continues 14 years of theological dialogue

by Margaret Nelson

Representatives of the Disciples of Christ and the Roman Catholic churches joined together last week at Fatima Retreat House in Indianapolis for prayer, dialogue, meals and worship.

It was another step in discussions that began in 1977 and resulted in last week's historic release of a report, "The Church as Communion in Christ." An earlier summary of dialogue through 1982 was "Apostolicity and Catholicity."

At Vatican II, the Catholic Church pledged "to work for Christian unity... (that) requires full visible communion of all Christians." And the Catechism of the Catholic Church includes the ecumenical dimension as part of the basic teaching for the faithful.

"The Church as Communion in Christ" reports on the dialogue within the ecumenical movement, differences in Christian faith and life, and "A Convergence of Vision."

Other topics include: New Creation and Communion; Eucharist and the Continuity with the Apostolic Community; Teaching and Continuity with the Apostolic Community; The Gifts of the Spirit for the Church; The Church and Future Work.

The latest report on the dialogue between representatives of the Disciples of Christ and the Catholic Church discusses the Catholic emphasis on sacraments and liturgy. "Episcopal oversight, noted in apostolic continuity and succession, is regarded as necessary for the preservation of the Gospel and the life of the church." It was reported that the protestant ethos places less emphasis on episcopal oversight and more on the proclamation of the Word and its effect on individual conscience.

Those who participated in the dialogue also found that these "customary divisions"

did not always apply to priorities of the Catholics and the Disciples, whose movement grew from 19th century Protestantism.

Though both groups believe celebration of the Eucharist is central, they understand it in different ways. The gifts of different members are recognized, but only ordained ministers are empowered to preside at the celebration of the Eucharist in the Catholic Church. (Non-ordained eucharistic ministers are used.) In the Disciples' churches, other members of the community may preside, especially if no regular minister or elder is present.

The Disciples of Christ call all who are baptized to the communion table. While Catholics invite only "those in communion with the bishop and through him in communion with all the local churches in communion with the Bishop of Rome throughout the world."

In "Apostolicity and Catholicity," convergence of vision of the two churches was discovered in recognition that "the Spirit of God has already brought us into Christ and continues to move us toward full visible unity."

They also recognized that each Christian's faith is inseparable from the faith of the community and agreed that "every generation must come to faith anew through the power of the Holy Spirit and hand on this faith to succeeding generations."

Mgr. Mutso-Mbinda, representing the Vatican's Pontifical Council for Promoting Christian Unity, said the earlier dialogues were to understand each other and find what the two churches share in common. "We concluded that we have common baptism and a centrality of the Eucharist."

Next, they concentrated on the nature of the church and areas where the relationships of individuals and churches could be advanced, the monsignor said.

Mgr. Mutso-Mbinda's office at the Vatican published "The 1993 Directory for Ecumenism." It talks about the effects of the ecumenical movement on family and mixed marriages, parishes, preaching and catechesis. It also defines dialogue, and talks about the principles and settings for ecumenical formation, sharing of sacraments and prayer, and councils of churches.

At the Fatima meeting, "the men and

women reflected a profound desire to explore the pathways to Christian unity," said Father Thomas Murphy, director of the ecumenism and interfaith offices for the Archdiocese of Indianapolis.

There were scholars from Cambridge, Texas Christian, and the ecumenical College of St. John in Collegeville, Minn., a Benedictine institution. Dialoguers were both lay and ordained," he said.

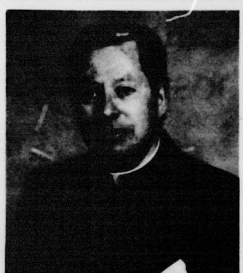
Co-chairmen were Archbishop Samuel E. Carter, SJ, of Kingston, Jamaica, representing the Catholic Church; and Paul A. Crow, Jr., president of the Council of Christian Unity of the Christian Church/Disciples of Christ, whose world headquarters is in Indianapolis. There are 12 million Disciples in the world.

"It was a hard-working group," said Father Murphy. They appreciated the tranquil atmosphere of Fatima Retreat House and the great hospitality that the archdiocese and the staff there provided."

Father Murphy is pleased with the progress of local ecumenical efforts. "I addressed the plenary session of the 1994 Indiana conference of the United Methodist Church, with Bishop Woodie

White. To the best of my knowledge, that was a first," he said.

Fathers Al Ajamu, Donald Standaun, and Divine Word Father William Kane, who serve the archdiocese, also joined in the informal dialogue with the Disciples at Fatima.



Father Thomas Murphy

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St. Francis president attends White House health care meet

by Amy Huber

Kevin Leahy, president and chief executive officer of St. Francis Hospital and Health Centers, Beech Grove, joined fellow representatives of Catholic hospitals along with other religious, public and children's hospitals at a White House briefing on health care reform May 17. The briefing included comments by Vice President Al Gore and top White House officials.

The vice president cited Leahy as one in a group of healthcare providers whose "optimism and can-do attitude is making a difference in the country."

In a *Magazine*, chief architect of President Clinton's legislation, warned that real reform must be enacted because continuing the status quo will only make the current crisis worse. *Magazine* praised the work of the Catholic Health Association (CHA), which proposed a comprehensive reform package two years prior to President Clinton's election that is "very similar" to the one proposed by the Clinton administration.

As a member of the CHA, Leahy believes that "anything less than universal coverage is morally unacceptable. The resulting high cost of this care would continue to be shifted to employers who would in turn find insurance coverage for their workers increasingly unaffordable."

On the issue of a uniform benefit package, Leahy said that the package should be "acceptable to the vast majority of Americans." He cited a *New York Times*/CBS poll that found only 23 percent of those surveyed felt a basic benefit package should include abortion. Furthermore, Leahy said, "Federally mandated abortion coverage is politically untenable for many employers and would severely handicap religious health-care organizations." He added that "the abortion issue should not be allowed to derail reform."

As for cost control, Leahy noted that "we know that the rate of increase in health care spending is unsustainable." Recognizing that the nation cannot rely solely on the promise of delivery reform or market forces to contain costs, CHA has long been on record in favor of national global budget backstop for health care.

"The budget backstop should be achieved through an informed 'bottom-up' process rather than by 'rigid formula,'" he said. "Such a national budget-setting process should incorporate critical information on population needs and local system efficiencies."

The CHA represents more than 1,200 Catholic-sponsored facilities and organizations. The members, located across the country, make up the nation's largest group of not-for-profit healthcare facilities under a single form of sponsorship.



Kevin D. Leahy

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SPOTLIGHT ON EAST DEANERY

Cathedral emphasizes hospitality as ministry

by Margaret Nelson

"It's not your typical parish," smiled Father Richard Ginther, pastor of SS. Peter and Paul Cathedral in Indianapolis.

"It is a unique faith community," said Father Ginther. "When we gather for prayer and worship, one-third of the people are closely bound to the whole life of the parish. Another third are somewhat bound to the parish and the other third are complete strangers—visitors from all over the city, the U.S. and the world.

"So any time we gather for prayer and

worship, one of the hallmarks is hospitality. We offer hospitality, whether it is to a dignitary of church or state or to a street person," said Father Ginther.

"Every day—Monday through Friday—we have the 8 o'clock and noon liturgies. There are 20 to 30 people at each one. They are two unique gatherings because most of them are initially strangers, it pushes us to an outreach towards each other, including the priest. All the priests who preside here work at liturgy and giving a good message (homily). We try to make it prayerful," he said.

"One of the major reasons we exist as a parish is the whole need for a hospitable community to always be in the archdiocesan cathedral. That's essential.

"We're looking forward to July 2 and 3 when those from St. Bridget who wish to become part of Cathedral Parish will join us. We're planning a reception in the house that weekend and some additional social activities throughout the first year. Transition teams for both parishes have been meeting to attempt to nail down what we can do together so we'll have a basic blueprint, at least for the first year," he said.

"In this transition, I have enjoyed and been challenged by my work with (pastoral associate) Lillian Hughes and Father Kenny Taylor, and with (Providence) Sister Joan (Franz, Cathedral's pastoral minister).

My expectation is that the coming together is, in a sense, the new parish of SS. Peter and Paul. It is going to take two or three years before we get a feel of who we are. For some that is going to be exciting; for some it will be unsettling," said Father Ginther. Besides being pastor of Cathedral Parish, Father Ginther also works for and is responsible for Cathedral Facilities.

"It's a very, very active place. We have to keep all the activities coordinated. As pastor/facilities coordinator, I'm responsible for the whole shootin' match or at least over

the relationships with any group that uses the facilities," he said.

"The parish itself is a small portion of what takes place here. The parish is 220 households from 30 different zip codes. Forty-five percent of the members live within the parish boundaries. In that sense, the parish is also a city-wide parish. In terms of population—not in terms of boundaries—the current parish is made up of a majority of single-individual households. We have young singles, middle-aged singles, widows and widowers. We have seven children or youth—and at least three on the way.

Father Ginther said that Cathedral Parish is unique in the archdiocese. Within the buildings themselves, the following are housed: the Damien Center, a joint venture to assist HIV and AIDS sufferers and their families and friends that is sponsored with the Episcopal church and others; the Sunday lunch program, known as the Cathedral Kitchen, in the basement of the building (originally started by a group from St. Thomas Aquinas, but now using volunteers—mostly Catholics—from all over the city); and the Monday through Friday breakfast program in the basement, which is sponsored by Cathedral Parish.

The rectory is used for housing seven priests. The meeting area is used for diocesan groups, especially Catholic Center meetings, prayer groups, reflection groups, parish Advent and Christmas parties, and other social events on special occasions. "We have a parish picnic every year. A social get-together is held once a month after Mass in the house or the vestibule.

"The church is not only a parish church, but it is the diocesan mother church. It is a site for ecumenical groups and other parish or church groups to use for sacred concerts and talks," said Father Ginther.

The parish pastoral council and its committees meet at the rectory. There is no board of education, though the parish sends a representative to the East Deanery board of education and the Holy Cross board of education, as well as the deanery pastoral council. The current religious education program consists of sacramental preparation for parents whose children will be baptized, Rite of Christian Initiation of Adults program, and marriage preparation.

The parish has committees for liturgy, finance and family life/social programs. The rectory is also where the Cathedral Guild meets.

"We offer marriage preparation for parish couples. But the majority of weddings that take place there are between people from other parishes who help out in this ministry of hospitality on a regular basis.

"We have seven nursing homes in the parish. Sister Joan does the majority of the visits. Bedfast Cathedral parishioners live all over the county. She visits them," said Father

Ginther. The pastor tries to go along with her twice a year for anointing and reconciliation.

"Sister Joan does a lot of work 'out the front door,' like food vouchers. Often the priests of the house do the 'out the back door' work. Since the Depression, needy, hungry individuals could at least get a sandwich at the back door of the rectory. Everyone who lives here knows how to make a sandwich.

"Many of the parishioners are in the Cathedral Guild, which helps to provide hosts and hostesses for major events in the cathedral, like weddings, funerals, concerts, and so forth. It's very much part of what we do," he said. There are also guild members from other parishes who help with the ministry of hospitality on a regular basis.

"This is the second time I've been a pastor," said Father Ginther, who previously was pastor in Richmond to come to the cathedral. "This is altogether different, except for the warmth and dedication of the people. I'm part-time pastor where other part-time jobs all relate to liturgy—the Office of Worship and lead master of ceremonies for the archdiocese."

Father Ginther said he helps with the sacramental needs of parishioners—the parish evangelization, RCL, marriage preparation, funerals, counseling, educational talks, Bible study, social events. "But it is on a smaller scale than I'm used to.

"We're affiliated with Holy Cross Central School and help support it. I've been over there for liturgies and penance services and just to visit.

"I enjoy the challenge of something so different and new. There are a lot of things I'm learning. Sometimes I feel very confident. Other times, I've got a lot of questions," said Father Ginther.

"I do enjoy the people and it is nice to be



WALK—From 14th and N. Meridian streets, the cathedral rectory porch is in front of the pillars of SS. Peter and Paul Cathedral. (Photos by Margaret Nelson)



Father Richard M. Ginther

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able to help paint a dream. But I've only been here 10 mths. We've got a long way to go in evolving the dream as a parish.

"We've got additional members coming from St. Bridget. Then there is a hoped-for—or at least spoken-of—evangelization effort to unchurched Catholics in the whole downtown area. We hope to give someone to call home to Catholics who don't have a parish. We hope for some collaborative efforts with St. John in some adult education pieces." Father Ginter also hopes to

enhance the collaborative relationship with nearby St. Mary Parish.

"Sister Joan is a wonderful, wonderful minister and a gift as a human being. She's dedicated, she's sincere, she's a good leader, she's a good collaborator. She genuinely cares. I've really enjoyed my 10 months working with her," he said. "Additionally, I've got a good staff for the parish and cathedral facilities."

Lara Haley is administrative assistant in the rectory, with Rebecca Curd and Elsa Rodriguez helping full time there.

Ed Greene is music director for the parish. Geraldine Miller is choir director. Franciscan Sister Sandra Schweitzer is art and environment consultant. Ron Massey schedules all the liturgical ministers. Nora Cummings trains the eucharistic ministers and Bill Bruns instructs the lectors. Mary Weathers trains the greeters and ushers. Trudy Shouten has done the altar linens for many years. Riley Wilkins and Steve Brown take care of the church, including putting the hundreds of chairs out for archdiocesan-wide events. Benedictine Brother Howard Studevant serves as volunteer sacristan.

To show the diversity of his pastoral duties, Father Ginter outlined one day in May he began by blessing puppies, had two personal counseling appointments and two major meetings—a planning and communications group and a task force for implementation of the center city plan. He met with a reporter in the afternoon. That night, he worked with the RCIA group. Only some of that was "your typical parish."

SS. Peter and Paul Cathedral

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Address: 1347 N. Meridian St.

Indianapolis, IN 46202

Telephone: 317-634-4519

Pastor: Father Richard M. Ginter

In residence: Fathers J. Daniel Atkins,

James R. Borke, Robert E. Coats,

Donald J. Evrard, David K. Green,

Paul D. Koether

Pastoral minister: Sister Joan

Frame, SP

Parish secretary: Lara Haley

Number of households: 220

Church capacity: 1,000

Masses: Saturday—8 a.m.;

Sunday—10:30 a.m.;

Weekdays—8 a.m., noon

Cathedral members, volunteers come from all over the county

by Margaret Nelson

"I want to bring out that our parish knows how to welcome and how to celebrate," said Providence Sister Joan Frame, pastoral minister of SS. Peter and Paul Cathedral Parish.

"The parishioners have to know how to welcome all the people," she said. "There are the large celebrations, but even at daily Mass, everyone feels welcome. I feel like they really knit together and have a good time."

"The poor are welcomed. On cold mornings, or rainy mornings, they are the first ones here. People are good about them. They make them feel at home—like it's their church—and it is," she said.

"As far as celebrations, we have picnics and parties, especially the Christmas party and other parties during the year," said Sister Joan. The social committee is very important to the parish.

"The community enjoys celebrating together. At Christmas, they bring presents for the nursing home people. That's part of the celebration to bring those gifts in and share with those in need," she said.

"That tradition goes back to the Depression days. We had coffee and peanut butter sandwiches passed out the back door. That moved over to the little white house (now gone) and then down to the (Damien Center) basement. The building where the weekday breakfast for the homeless is held was originally Cathedral elementary school. Later it became the chancery and now it houses the Damien Center."

At one time there were 4,500 parishioners at the cathedral, Sister said. The nearby apartments were filled with cathedral people who ate together afterwards in their dining areas. "And people who lived in the big homes also walked to church," she said. "Cathedral has a very rich history. Now the parishioners number a little above 220."

"Yet that same spirit has continued. We get volunteers from all over the city for the breakfast program, the Cathedral choir, and those who serve as hosts for the food events. It's because we have people who go out to Kroger and O'Malley's to pick up food that the breakfast program can continue. St. Vincent de Paul supplies the napkins and cups and paper products. Our people are involved, but they could not do it alone," said Sister Joan.

She said that St. Barnabas coffee brings coffee and rolls. Several from St. Catherine help. "We can still do a lot despite the numbers because of the many people who volunteer for us."

"We give out food certificates to lots of people who come to the rectory," she said. "We make communion calls to seven nursing home in the area; we try to visit every week. Many are not parishioners, but we want to take care of them. And we go all

over the city—we travel a lot. We get to people as frequently as we can. A lot of them have been good friends who worked with us. We don't want to forget all they've done."

"We had nine people in the RCIA this year," said Sister Joan. "It's a good way to reach out to people in the area." The program is run by Bill Bruns, Father Rick and Sister Joan. "We have wonderful sponsors, many of whom have come back after going through the program. The Bible discussion group is a spin off of the RCIA. Many of the people wanted to continue after they finished the RCIA process. This year's group gathered for a brunch after Mass on Pentecost," she said.

Members of Cathedral Parish who are on the transition team with members of St. Bridget are: Ed Weathers, Morna Patrick, Ron Massey, Mary Rita Babbitt and Dylann Hoppes.

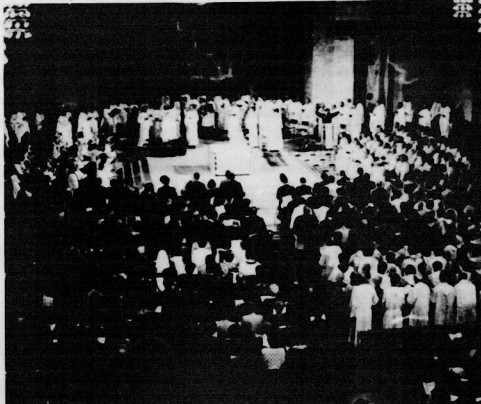
The cathedral staff is very much involved with major events of the archdiocese, like the funerals for Archbishop Edward T. O'Meara and for his mother, Mary O'Meara, and the installation of Archbishop Daniel Buechlein, said Sister Joan.

"These people come and we get to know them. We have bishops and cardinals in the rectory. It's important for all of our staff to be welcoming or ready for anything with a minute's notice. We have to be calm, cool and ready to do whatever is needed," she said.

People at the morning and noon Masses help set up and do the readings for those liturgies. "Benedictine Brother Howard Studevant is a vital part of our community," said Sister Joan. "He serves as (volunteer) sacristan, sets up for conferences, prays with groups, and not only works with the Sunday kitchen people, but leads them in prayer."



Sister Joan Frame, SP



CEREMONY—SS. Peter and Paul Cathedral is the site for archdiocesan-wide events such as the installation of Archbishop Daniel M. Buechlein, shown here. There are also two daily and two weekend Masses for parishioners and others who wish to attend. (Photos by Margaret Nelson)

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TC

Parish staffing plans are approved

(Continued from page 1)
assisted by the directors of planning and of lay ministry personnel.

Specifically, the deans' committee made these staffing recommendations for Indianapolis deanery parishes:

Two sets of parishes will each be served by one priest, who will be pastor of both: Holy Trinity and St. Anthony, and Our Lady of Lourdes and St. Bernadette.

Christ the King, Holy Name of Jesus, Beech Grove, St. Jude, and St. Monica in Indianapolis or St. Malachy in Brownsburg (depending on growth patterns in the areas) parishes will move from having pastors and associate pastors to having only pastors.

Parish life coordinators will lead St. Andrew the Apostle and St. Ann parishes, with sacramental assistance being provided by priests on weekends. In St. Ann's case, the

priest will be the pastor at St. Thomas More, Mooreville.

Two Franklin County parishes in the Batesville deanery, St. Mary of the Rock and St. Cecilia of Rome, will be served by a neighboring parish. And St. Mary Parish in Greensburg will have no associate pastor.

In the Bloomington deanery, St. John the Apostle Parish will be led by a parish life coordinator, with sacramental assistance from the pastor of St. Jude in Spencer.

Connersville deanery parishes St. Anne in New Castle and St. Rose in Knightstown will be led by a parish life coordinator, with sacramental assistance on weekends.

In the New Albany deanery, St. John in Starlight and St. Mary in Navilleton will be served by one priest, who will be pastor of each parish; the same situation will exist

with St. Paul in Sellersburg and St. Michael in Charlestown.

St. Anne and St. Joseph parishes in Jennings County will be served sacramentally by a visiting priest attending Indiana University through July, 1996. Administration of the parishes has not been determined, but it will be through St. Mary, North Vernon, and/or St. Ambrose, Seymour.

In Terre Haute deanery, St. Mary of the Woods in St. Mary of the Woods Village and St. Leonard of Port Maurice parishes in West Terre Haute will be served by one priest who will be pastor of each.

There were no recommended changes in the Tell City deanery, where the number of priests has been reduced to six, three from the archdiocese and three Benedictine priests from St. Meinrad.

A parish life coordinator is a non-or-

ained person who is responsible for the pastoral care, liturgical life, faith development, social services and administration of a parish. The priest moderator is mentor and supervisor of this administrator. Since most sacraments require an ordained priest, a sacramental minister is assigned to work with each parish life coordinator.

The archbishop appoints parish life coordinators in a process similar to the appointment of pastors, normally for a three-year period.

By forming the plan, the deans made several guidelines for priests: not to celebrate more than four Masses on a weekend (adjusting schedules, if necessary); to take time for prayer and relaxation; not to be pressured to continue active ministry beyond the retirement age of 70; and for those with specialized ministries, to provide sacramental ministry on weekends.

The recommendations for clergy placement for the 24 affected parishes will be gradually implemented, some occurring when priests retire.

Providence Sister Hermantine Besner to celebrate 100th birthday

by Penny Mitchell

The very presence of Providence Sister Hermantine Besner glows with joy, peace and gentleness. Even now, at the age of 100, the sparkle in her eyes is yet to dim.

Sister Hermantine is a woman happy with her life.

Born June 19, 1894, in Saginaw, Mich., she left home at age 17 and arrived at the Sisters of Providence motherhouse at St. Mary of the Woods on July 3, 1911. She joined the order on the Fourth of July. In this, her centennial year, she is marking 83 years as a Sister of Providence.

The former principal of St. Philip Neri School in Indianapolis will celebrate her 100th birthday on June 19 at St.

Mary of the Woods. Birthday cards and letters may be sent to Sister Hermantine in care of the Sisters of Providence, Lourdes Hall, St. Mary of the Woods, IN 47875-1087. Sister Hermantine's ministry was in education, as both a teacher and a principal.

"I taught 46 years in Chicago," she said. "In all, I had missions about 60 years before I came home to St. Mary of the Woods."

Her "mission" as principal of St. Philip Neri School in Indianapolis was from 1935 to 1938.

Sister Hermantine retired from teaching in 1974 and started a new mission centering on community service. During the next several years, she gave her time and devotion to prayer and to duties in the pharmacy and the



Sr. Hermantine Besner, SP

infirmary at St. Mary of the Woods.

On a sunny spring afternoon, Sister Hermantine settled in her room in Lourdes Hall and reminisced about her life. Surrounded by faded newspaper clippings, journals and scrapbooks, she recounted how she came to spend her life with the Sisters of Providence.

By the time she was in high school, she knew she was called to the religious life. She began corresponding with her father's sister, Providence Sister Marie Besner.

"In June of 1911, Sister Marie was assigned to be a companion to a young sister whose brother was ordained to the priesthood. On their arrival in Saginaw, many relatives and friends of both sisters gathered at the railroad station."

"When I finally met Sister Marie, we had a few minutes conversation," Sister Hermantine recalled. "I announced I was returning with Sister Marie to become a Sister of Providence. My dear aunt had in her possession papers and whatever was necessary for me to enter the novitiate."

Sister Hermantine said her first journey to St. Mary of the Woods was memorable.

The young girl and her aunt traveled aboard a chartered train in the company of 200 Providence sisters bound for the congregation's homecoming celebration.

"We arrived that evening, July 3, 1911, at St. Mary's railroad station," she said. "Trucks picked up our luggage and I followed the sisters down the avenue to Providence."

Sister Hermantine professed final vows on Aug. 15, 1922. Looking back on a century of living, she said she finds nothing extraordinary in her life.

"I taught and I worked with children," she said. "I loved teaching."

After retiring in the early 1970s, Sister Hermantine started a new ministry at St. Mary of the Woods. She typed in the pharmacy and helped sisters who were ill by writing letters for them.

When she speaks of living for 100 years, her words are humble and tinged with humor. She often refers to herself as "this old Sister of Providence."

Responding to questions about her long life, she is apt to answer with a story about a gentleman who was asked to reveal his secret for living to be 100. She said the man's reply was simple: "I didn't die."

Sister Hermantine enjoys that notion. But she is thoughtful, too, and reverent.

In a speech she presented on the occasion of her 80th anniversary as a Sister of Providence, she said, "Nobody grows old by merely living a number of years. Years may wrinkle the skin, but to give up interest wrinkles the soul. I am happy to thank God for all the many years of blessings of joy and peace."

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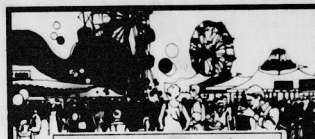
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A distorted notion of freedom can complicate life

by Fr. Robert L. Kinast

My dentist had me at a disadvantage. I was not supposed to move my mouth while he was taking the impression for my new crown.

That's when he returned to our earlier conversation about morality in the modern world.

"I just don't have the problem other people seem to have. I follow the Ten Commandments and the Golden Rule. They tell me how I'm supposed to treat people. It's not that hard."

Is knowing what to do and what to avoid as easy as that?

Pope John Paul II reflected in his 1993 encyclical "The Splendor of Truth" on the reason some people find it hard to do what the commandments stipulate. A distorted notion of human freedom is at the heart of the problem, the pope indicates.

This distorted idea of freedom, in turn, is closely tied to a faulty notion of the reason for human individuality. The notion has been developing in Western culture since the 17th century.

The origin of this notion often is attributed to the philosopher Descartes, who began his reflections with the proposition, "I think, therefore I am." This famous phrase appears to make the inner, private experience of the individual the basis for determining everything else.

The distortion here arises from treating the individual person as a self-contained creature, which can lead to the conclusion that the individual is capable of figuring out in an isolated way what is right and wrong.

Objective norms for morality, in that case, would be understood at best as an optional guide or set of ideals, at worst as an unwarranted restriction on a person's natural freedom.

In this view, the only valid morality is one that originates within or makes sense to one's private feelings. Other distortions follow. For example, if the only reliable basis for making moral decisions is one's private inner experience, then the world outside oneself, including the people in it, are unreliable or threatening.

A further distortion ensues: Each person becomes responsible for achieving his or her own happiness, and happiness comes to be equated with satisfying one's individual desires. This produces a consumer mentality which treats things and other people as objects intended for one's self-gratification.

So what is the struggle to do right and avoid wrong all about? At least in part, it is

about overcoming the heavy influence of these distorted notions of freedom and of the individual person.

The starting point in the struggle to do right is to recognize that "in their innermost nature men and women are social beings," as Vatican Council II declared ("Constitution on the Church in the Modern World," No. 12). This is true because people are made in the image of God—the Trinity, whose nature is to be a community of three persons.

To be an individual, then, is not to be isolated, autonomous. Instead, the individual expresses the life common to all people in a distinct way.

To overcome a distorted perspective of freedom, it is necessary to put aside preconceptions. Our model is the incarnation, by which God the Son became one with us. I like to think that God wanted to know us from within.

As Vatican II said, "By his incarnation, the Son of God has in a certain way united himself with each person" ("Constitution on the Church in the Modern World," No. 22).

For us, freedom is the ability to do what God the Son did—no enter into each other's experience and to share it in order to affirm our common life. Freedom is not the right to remain locked up in one's own world. That's the distortion.

Anyway, those who think they must provide their own happiness all by themselves cannot succeed, no matter how many possessions they acquire in this quest. But what is the alternative? It is this paradox described by Jesus: losing one's life in order to gain it.

Vatican II put it this way: "Men and women can fully discover their true selves only in a sincere giving of themselves."

This calls for the traditional virtue of sacrifice.

If we offer some part of ourselves for another person's sake, we practice what I call the virtue of sacrifice. Perhaps what we sacrifice is some of our time, talent or money. Or perhaps what we offer is our personal presence or affection to others.

If our view of freedom is distorted, we'll see such sacrifices as losses for us; we won't see what we gain.

Paradoxically, however, true freedom is the willingness to let go of oneself, not the power to hold on to oneself.

In a culture smothered by privatism and a distorted view of freedom, it can be hard to do what is right and avoid what is wrong. In a faith guided by a correct view of the individual and freedom, it becomes much easier.

My dentist was right. He's also a good dentist.

(Father Robert Kinast is the director of the Center for Theological Reflection in Madeira Beach, Fla.)

The fog enveloping right and wrong

(CNS illustration)

Avoid the detours to bogus glory

by Br. Cyprian L. Rowe, FMS

Adam found paradise incomplete—a place, I take it, where all was designed to be right for human beings.

Somehow Adam must have believed that satisfaction lay somewhere else, beyond the bounds of God's beneficence and beyond the human nature that God had given him.

What possibly could have been better than paradise? We are forced to seek the answer to the loss of paradise inside Adam and Eve. It must have been something in the foreparents that led them to give up paradise for a fiction.

We human beings are very good at self-hatred. How else can we explain the fact that most human beings look outside themselves for peace? How else can we explain that humans make heroes and heroines of men and women—and then rejoice in tearing them down or blaming them for being fragile?

In all its wonder, human nature demands attention. We need to pay attention to how our feelings, our mind and our spirit work together. But even then, without grace, we can still go wrong. We need to work together if we are to know what is right and what is wrong.

Feelings are good. Godliness doesn't thrive in a world without joy, sadness, compassion and rage at injustice.

Imagine a world that humans could understand only as weights and measures: a world that moved us neither to joy nor to sorrow. Such a world is meant for androids—one of those inventions in science fiction that look human but are not made by the hand of the Lord.

But understanding—the use of the mind—also is necessary for knowing what is

right and what is wrong. Human beings must attempt to know and to understand their world and their options.

When the mind and the heart work together, human beings are better able to decode their world and respond to it in ways that make them bigger, happier and more alive. By working together, the mind and the heart open people up to greater possibilities for happiness.

The mind and the heart are able to work together in ways that help individuals build lives that mean something to themselves and their communities.

But finally there is grace. Neither the mind nor the heart, whether they work together or alone, will keep the human eye lifted to the Creator in unblinking fidelity. That, instead, is the product of grace. Prayer is thus in order for knowing right from wrong.

In fact, even when the mind fails us, the Spirit of God in us will know where good lies—where the greatness of the individual and of the community lies.

Grace makes everything more noble. It has a way of blending hearts and minds that want to go their separate ways or that attempt to take the low road to a bogus glory.

It is grace that really enables us to attend to our human dignity. It is grace that enables us to reach beyond the limits of self-advantage.

Adam had paradise, then lost it. Christ won it back. But only those whose minds and hearts work together in the precincts of grace will inherit it.

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

DISCUSSION POINT

Children learn by good examples

This Week's Question

How have you taught children to make good moral choices?

"Mostly by example. Children might not listen, but they can still observe." (Helen Gibbons Warwick, R.I.)

"Dialogue, discussion and prayer. . . . We get the family involved in volunteer work as much as possible. It's so important to start early. . . . We try to strike the fine line between not judging others and yet recognizing right and wrong moral choices." (Margie Walker, Lincoln, Neb.)

"The first thing you have to do is model it in your life. You need to let them know when they are showing good moral behavior. . . . And when they are not, you need to point that out too. But I really believe in the value of positive reinforcement." (Cindy Connolly, Lincoln, Neb.)

"I have taught them to . . . stop and think about it, pray and think about the consequences. Will their decision be a decision they can morally live with?" (Josephine Davis, Rock Hill, S.C.)

"Children learn based on what they see as well as

what they hear. If they see their parents trying to make good moral choices, they will see that as a good thing. It gives what they say credibility. It gives them the ability to say hard things and have their children understand." (Colum Crilly, Roswell, Ga.)

"By being open with my children about my own faults and failings. In this way I hope my children can see that it is OK and even a sign of strength to admit their mistakes so they can learn from them. . . . I will never forget the time I was struggling with a deep moral issue and my father shared with me how he had failed in that area and the pain it caused. Humbly sharing his own story was worth a thousand lectures and warnings." (Richard Cain, Wheeling, W.Va.)

Send Us Your Voice

An upcoming edition asks: What action for justice worked well in your parish?

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



Kids' Views

Kids pray to God for help making decisions

How can kids make good decisions?

Sixth-grade students at Our Lady of the Greenwood School in Greenwood offer this advice.

To make a good decision, listen to God. Think about what he would have done. Listen to your instincts. Trust your heart.

Kelly Eckstein

In order to make a good decision you have to follow your heart. Ask, "Is this going to affect my life? Is this what God wants me to do? Do I want to do this?"

Marie Mascari

We can listen to our conscience (and) learn from our conscience. Think, "Is this safe? Is this harmful? Am I doing this just to have friends? Why am I doing this?"

Sarah Curley

Think about how the decision will affect your life. Ask yourself if you would do or say this to a saint, Jesus or God. If your decision would hurt someone, you would hurt God.

Denise Wisseng

Kids can listen to their conscience. It will tell them what is right or wrong.

Sarah Syberg

The best way to make good decisions is if you think before you do it. Another way is to do research on the subject.

Chris Straeter

Kids can make good decisions by listening to their conscience, obeying rules their parents give, and thinking about how the wrong decision may affect their life.

Joe Lane

Kids can make good decisions by listening to their conscience, thinking about their decision, and trusting others the way you want to be treated.

Robbie Shirley

I can make a good decision by obeying my parents and teachers. This won't be very easy since I get tempted a lot. I will also pray as much as I can.

John Cictura

I can make good decisions by asking (the) advice of others. Also I could pray to God that I will choose what is right.

Joe Eichhold

To make a good decision, you should think before you do things. I know you have probably heard this from your parents, but sometimes you don't listen. You need to get in the habit of thinking before you do things.

Nick Schmaltz

Kids can make the right decisions by comparing their decisions to God's laws and what their parents have taught them (and) what they have learned in school.

Kristen Rode

Kids can make good decisions by following their conscience. Think of the advantages and disadvantages of your action. You should learn from your mistakes.

Freddy Jackson

Kids my age can make good decisions by asking advice from other people, like teachers or parents.

Scott Fitzpatrick

Kids can pray to God, Jesus or the Holy Spirit and ask (for) help (to) make the right decision.

Kelly Roush

I think I could make a good decision by thinking of the consequences (of) what may happen. If you make the right decision, it would help you when you get older (and) have kids of your own. It may help you get the job you want.

James Finn

Kids can make the right decisions (by acting) how you think is the nicest way to act towards someone. Always think about something before you say it, so you are sure you won't hurt anyone's feelings.

Elizabeth Boldery

I can make good decisions by thinking before I do something (and) by asking my parents. If I make good decisions all my life I won't get in trouble.

Charlie Kraft

I can make good decisions by learning from my mistakes (and) what my parents have taught me. I can pray to God that he helps me make the right decisions.

Chris Lee

In trying to make a good decision, remember to be yourself. Think about it on your own. Compare it to God's laws.

Amber Pierle

When I make a decision I look at how it will affect my life. Because I am Catholic, I need to try to follow the laws and commandments as best as I can. We are the one (who) will have to live with it.

Jessica Shepherd

Kids can make good decisions by asking advice from friends, parents and relatives. See if you would want someone to watch you do this.

Melissa Lawless

We can make good decisions by listening to our conscience, our parents (and) God.

Ian Kevin

Be yourself. If everyone is trying to be someone else, there would be no normal people.

Michael Madaj

Kids can make good decisions by following God's laws, learning from their mistakes, and seeing if it would hurt someone's feelings.

Ryan Schney

Kids can make good decisions by helping others in need; being trustworthy, friendly, obedient and reverent; honoring elders; being happy with what you have; respecting nature; believing in God, Jesus and the Holy Spirit; and following your conscience.

Robert Black

Kids can make good decisions by asking: "Can I get in big trouble? Am I breaking a commandment? Is this something I really want to do?"

Alison Doyle

Kids can make good decisions by listening to their conscience. Usually your conscience is right.

Kirsten Surface

I think the most important decision a kid can make is the decision to follow the law of God. Many people believe if you follow the law of God and pray to him often, then you will enjoy life more.

Luke Sayre

Be a good person and do what your conscience tells you to do, so you are doing the right things.

Kyle Geiger

You can make good decisions by treating others how you want to be treated.

Amy Ruhana

We can make good decisions by seeing how they would affect us and others.

Ryan Proust

To make a good decision, think ahead to what would happen if you made this decision. Ask your parents for advice (and) pray to God. Ask him if this decision will be following his word and to give you the courage to make the right one. God holds all the answers. God will help you with a decision if you pray to him.

Andrew Brandmaier

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FEAST OF CORPUS CHRISTI

The Sunday Readings

Sunday, June 5, 1994

Exodus 24:3-8 — Hebrews 9:11-15 — Mark 14:12-19

by Fr. Owen F. Campion

The Book of Exodus supplies this important feast with its first scriptural reading. Exodus is the second book in sequence in the Bible as it presently is presented, and as such it is one of the first five books of the Bible. These first five books formed a collection very pivotal in the understanding of religion among the contemporaries of Jesus, and for that matter, pivotal to an understanding of Judaism.

With roots reaching to an inspiration by Moses, and to a high veneration of Moses, these books, collectively called the Pentateuch, to borrow the Greek word for "five," tell the story of the escape from Egyptian slavery by God's people, under the leadership of Moses. This process of escape was much more than a happy coincidence for the enslaved. It was instead a rescue, a redemption, by none other than God the almighty.

As this escape proceeded, as the former slaves fled from Egypt across the Sinai peninsula and ultimately to the Promised Land, God guided them through Moses, and God revealed through Moses not only the majesty of God's love for them and presence for them but the laws by which they were to bring God's order and dignity into their own lives and communities.

This weekend's reading, from Exodus, tells of an event along the way to freedom. Moses builds an altar. In effect, Moses builds a system of recognizing God as supreme over all. The entire people support this concept. This is evidenced by the symbolism of the 12 pillars supporting the altar. Each represents a tribe of Israel. Altogether the supports represent the nation.

The recognition of God is confirmed in obedience to God's law, and then by the act of offering God a salute in the form of a sacrifice. Smearing the altar with the blood of the sacrificed animal was a gesture to permeate all with the intent of acknowledging God, of drawing all into this one great ritual of praise and dedication.

Second among the readings for this feast is a selection from the Epistle to the Hebrews. As with the other writings, this epistle says little of its own origins. Such details were unimportant to the ancient holy writers, instead they wished to reveal God and God's will. But this epistle, whatever its origins is strong, with references to ancient Jewish practice and thought.

In this reading, for instance, there is the recognition of Jesus as the high priest,

but not as merely the high priest of the old order. Rather, to the fullest, Jesus the high priest of Christianity is the mediator between God and earth, the bridge between God and creation.

St. Mark's Gospel is the Gospel reading for this feast. It is the story of the Last Supper. Often overlooked in the story of the Institution is the powerful message of the Lord's choice of bread and of wine. In that era of limited agriculture, poor transportation, and no refrigeration, bread was a much more vital commodity than it is now, albeit the fact that bread still appears on most tables most of the time. It strongly represented nourishment itself, and nourishment was needed for a time when the only other option was water. Wine had a life of its own in a sense. It seemed to be able to heal. Wine often was poured over wounds, witness the story of the Good Samaritan. We know today that its alcohol content made it a good antiseptic.

The Eucharist became bread of a greatly enhanced kind, the Body of Christ, as Jesus said it was. The healing, tasty wine became the Lord's blood, as Jesus said it was.

Reflection

In the Eucharist, God gives us the sacred body and blood of Jesus. The ancient symbols of bread and wine underscored the meaning of the Lord's body and blood. So did the idea of consuming these elements. In an age unaware of osmosis, food and drink were presumed literally to become part of a person. In the Eucharist, the Lord becomes part of us, nourishing us, healing us, sustaining us in His own life—eternal life since Jesus is the Risen, the Son of God.

This Jesus of the Eucharist perfectly unites us with God. Jesus is the high priest and the victim of sacrifice.

We daily unite with God by obeying God's law. The Eucharist seals us in this union and it enables this union.

One interesting figure in Mark's story, almost always overlooked, is the unnamed friend who arranged the place of the Last Supper, the man carrying the water. This quick mention reveals that he was a most humble man, without servants and frankly without a wife or at least his wife was not as a servant. God seeks those who are humble, for God loves those who in their humility truly see themselves and truly turn to God.

In the Eucharist they find themselves in community with all, in need of and in the grasp of Jesus, God himself.



Daily Readings

Monday, June 6
Norbert, bishop
1 Kings 17:1-6
Psalm 121:1-8
Matthew 5:1-12

Tuesday, June 7
Seasonal weekday
1 Kings 17:7-16
Psalm 42:5, 7-8
Matthew 5:13-16

Wednesday, June 8
Seasonal weekday
1 Kings 18:20-39
Psalm 16:1-2, 4-5, 8, 11
Matthew 5:17-19

Thursday, June 9
Ephrem, deacon and doctor
1 Kings 18:41-46
Psalm 65:10-13
Matthew 5:20-26

Friday, June 10
Sacred Heart
Hosea 11:1, 3-4, 8-9
(Response) Isaiah 12:2-6
Ephesians 3:8-12, 14-19
John 19:31-37

Saturday, June 11
Barnabas, apostle
Acts 11:21-26; 13:1-3
Psalm 98:1-6
Matthew 10:7-13

SAINT OF THE WEEK

Norbert founded a religious order

by John F. Fink

The life of St. Norbert, whose feast is Monday, June 6, reminds us in some respects of St. Paul and in others of St. Francis of Assisi.

He lived during a difficult time for the church, from 1080 to 1134. During his lifetime there were six antipopes and the legitimate popes were often in exile.

Norbert was a German and was related to the emperor of the Holy Roman Empire. He grew up at the court of Emperor Henry V and joined in all the recreations of the day.

One day Norbert was riding his horse near a Westphalian village when the horse was frightened by a thunderstorm. It threw its rider. When Norbert came to, his first words were those of St. Paul: "Lord, what would you have me do?" An inner voice replied, "Turn from evil and do good. Seek after peace and pursue it."

Norbert had a complete conversion. He started to devote his life to prayer, fasting and meditation. He went to the abbey of Siegburg, near Cologne, where the Archbishop of Cologne ordained him, first to the diaconate and then to the priesthood.

Norbert then sold his estates and gave all that he possessed to the poor, except for a mule (which soon died), a missal, some vestments, a chalice and a pen. Then he set off barefoot to Languedoc, where Pope Gregory II was staying in exile, and offered his service to him. The pope granted him permission to preach wherever he wanted.

Norbert started to attract followers. He chose a lonely valley called Premontre where, with 13 disciples, he founded the Canons Regular of Premontre, known as the Premonstratensians, in 1120. The new order grew to eight abbeys by 1125, when Norbert received formal approbation for his constitutions from Pope Honorius II, successor of Gregory II.

In 1126 Norbert was chosen to be the Bishop of Magdeburg. It has been written

that, when he entered the city, he was barefoot and so meanly clad that the porter at his episcopal residence denied him admission.

As bishop he continued to practice the austerities of a monk and his residence resembled a cloister. He was strict with his priests, many of whom had grown careless about their obligation of celibacy. He replaced many of them with some of his own Premonstratensian canons. He became so disliked that he narrowly escaped several attempts to assassinate him.

Norbert was known particularly for his devotion to the Blessed Sacrament. Much of his work was in combating rampant heresies concerning the Eucharist.

When Pope Honorius II died in 1130, a full-blown schism divided the church. One section of cardinals elected Innocent II while another chose Anacletus II. Anacletus was the favorite in Rome, and Innocent escaped to France. Norbert was a champion of Innocent in Germany, as St. Bernard was in France. Norbert attended a council in Rheims which supported Innocent. Norbert was able to secure the backing of the emperor for Innocent.

With the help of armed forces from France, Germany, England and Spain, Innocent entered Rome in March of 1133, accompanied by St. Norbert and St. Bernard. The list of popes today considers Innocent to be the legitimate pope and Anacletus an antipope.

In recognition of his services, Norbert was invested with the pallium of an archbishop. The emperor then made him his chancellor. But Norbert's health was failing, and he died at Magdeburg on June 6, 1134. He was canonized by Pope Gregory XIII in 1582.

Today there are 1,343 Premonstratensians worldwide. In the United States there are abbeys in DePere, Wis., Paoli, Pa., and Orange, Calif.

MY JOURNEY TO GOD

Another Sunrise, Another Sunset

The glow we occasionally feel inside, during those special moments when we sense God working within us, need never go away.

Just remember that God is present in every flower we see, in every raindrop we feel.

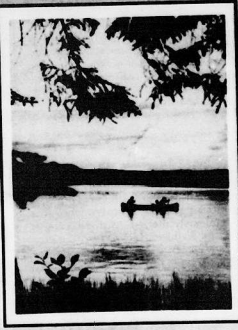
He is present in our joy, and in our tears.

The only time he is out of sight, for even a moment, is when he goes to sculpt another sunrise or paint another sunset.

But even then he is as close as our hearts.

by Jon R. Myers

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



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Entertainment

VIEWING WITH ARNOLD

'When a Man Loves a Woman' examines pain

by James W. Arnold

The good news about "When a Man Loves a Woman" is that you don't have to listen to Percy Sledge sing the title song for longer than 30 seconds.

There really is no bad news, except perhaps that this is not the romantic comedy the title suggests, and that we've tended to identify with Meg Ryan since "When Harry Met Sally." Instead, it aims to be a really down-and-dirty movie about alcoholism, the first involving a major female star (as I recall) since Lee Remick and Jack Lemmon struggled with demon rum in the memorable "Days of Wine and Roses" (1962).

A thirtysix husband and wife are also involved in this one, but this time only she has a drinking problem. (It's not unusual in reality, but most media images of alcoholism involve fathers and husbands.)

After Garcia's Mike Green is a San Francisco-based airline pilot. His wife, Alice (Ryan), is a school teacher. In another important switch from traditional alcoholic movies, they have children who become deeply involved.

Jess (Tina Majorino) is a vulnerable 8-year-old from Alice's previous marriage, while Casey (Mae Whitman) is years younger. The movie's point is that the booze threatens not only a sexy marriage between two glamorous and intelligent people, but also the security of the little girls.

Alice gets off to a bad early start when she comes home loaded from their anniversary date gets angry when a neighbor's car security system goes wacky, and begins to

pell the car with eggs and roll around in the goo. This seems like fun to Mike, who also throws some eggs.

But a few days later, she fails to come home to relieve a babysitter (Lauren Tom is offbeat and memorable) so he can go pilot a jet.

Clearly, something is wrong. The first attempted solution is a break from family and work pressures. His parents come to stay with the kids—Ellen Burstyn has just one scene in the film, but establishes herself both as an irritating grandma and an overly solicitous mother-in-law.

The couple takes a romantic weekend in Mexico. But Alice falls out of a rowboat and almost drowns. She promises to cut back on the drinking, but the situation escalates.

The crisis arrives when Mike is out of town. Alice comes home drunk, forces the babysitter to leave, and hits the poignant Jess as she asks Mommy once too often if she's sick.

Moments later, Alice collapses in the shower, crashes through the glass door, and is saved only because Jess is cool enough to call Dad's emergency number long distance.

The normal pattern in such movies is to shift now to recognition of the problem and then to the horrors of detox, the grudging progress of group therapy, and the struggle, both in treatment and later at home, to stay sober.

The film handles all this awfully, but briefly, focusing on the agonizing personal moments: e.g., Mom's farewell to her children, the pressures on Mike at home as he gets the sinner so angry she stalks off and leaves him.

There is also the family's visit to the treatment center. Alice begins to rebuild her relationship with her daughters, especially the stricken Jess. And Mike begins to realize Alice's close bonds and support from her



THE FLINTSTONES—Rosie O'Donnell, Rick Moranis, John Goodman, and Elizabeth Perkins star as Betty and Barney Rubble and Fred and Wilma Flintstone in "The Flintstones." The U.S. Catholic Conference says the film's visuals "offer fun-filled delights" and classifies the film A-I for general patronage. The movie was based on the popular cartoon series. (CNS photo from Universal)

fewer recovering victims of chemical dependency.

But the real distinction of this script, co-written by Ron Bass ("Joy Luck Club") and Al Franken, is that it stresses the hardships that come later, after Alice comes home and tries to resume her life.

It's not that she falls off the wagon, though the audience feels that tension, but that neither of the partners knows how to cope with their new relationship. She can't face the role of wounded invalid. He doesn't know how to channel his need to help and be the source of her strength.

It's complex psychologically, but convincing, and certainly flatters the intelligence of the audience. It's hugely challenging for the actors, who have several high-tension confrontations, revealing that both Ryan and Garcia are ready for prime-time as dramatic actors.

Unfortunately, these arguments are more extended and verbal than the medium (and audience) should be expected to allow. Alice has a handful of heart-wrenching confession scenes, and even Mike has two.

In one scene, he finally overcomes his pride and tells fellow members of Al Anon (for relatives of alcoholics) of his mistakes. In the other, he mends their fractured relationship in a final scene at an AA meeting

that recalls (unhappily) the corny conclusions of old musicals.

Director Luis Mandoki ("Born Yesterday") makes up for it somewhat with superb handling of the children, who like the adults are clearly coached to unemploy. They also have comedy moments, simply by behaving as normal kids, likely to delight parents in the audience. Garcia, especially, is a knock-out in his throat-lump scenes with Majorino and Whitman.

"When a Man" may jerk tears, but it deals maturely with a subject that touches, in some form, countless American families. Regrettably, its intensity and language make it suitable only for mature viewers.

USCC classification: A-III, adults.

Recent USCC
Film Classifications

Beverly Hills Cop III	O
The Flintstones	A-III
Little Buddha	A-II
The Sting	A-IV

1—general patronage; A—A—adults and adolescents; A-II—adults; A-III—adults, with restrictions; O—community officials.

'Not on the Frontline' honors women in Vietnam War

by Henry Herx and Gerri Pare
Catholic News Service

Giving recognition to the part played by the 10,000 women who served in Vietnam is

"Not on the Frontline," to be rerun on Monday, June 6, from 10 p.m. to 10:30 p.m. on PBS. (Check local listings to verify the program date and time.)

Most of these women were military nurses, three of whom recall the emotional

strain of caring for critically wounded combat casualties—Vietnamese children as well as GIs.

Women also went to Vietnam to help boost troop morale. Recalling their experiences are a Red Cross worker who organized recreational activities and a member of a female band that performed for the troops.

The program ends with a visit to the Vietnam memorial in the nation's capital. It is inscribed with the names of the more than 58,000 who died in the war, eight of whom were women.

In November 1993, a national monument to the women who went to Vietnam was unveiled in order that their service there not be forgotten.

This program, appropriately narrated by Marg Helgenberger, who acted in the Vietnam-based "China Beach" series, pays suitable tribute to what such women accomplished in a war whose aftermath still needs healing.

TV Programs of Note

Sunday, June 5, 9-11 p.m. (CBS) "The Man with Three Wives." This program is a rebroadcast of a fact-based drama about a prominent Stanford University physician, starring Beau Bridges, who was simultaneously married to three women, played by Kathleen Lloyd, Joanna Kerns and Pam Dawber.

Monday, June 6, 9-9:30 p.m. (CBS) "Murphy Brown." In this repeat of a sitcom episode, Murphy (Candace Bergen) interviews a legendary 1960s author (Martin Sheen) and finds her ad has changed.

Monday, June 6, 9-10:30 p.m. (PBS) "From D-Day to the Rhine with Bill

Moyers." This special chronicles the return of a group of World War II veterans to the battlefields of Europe where they fought 50 years ago.

Tuesday, June 7, 9-10 p.m. (PBS) "Go Back to Mexico!" A "Frontline" documentary focuses on the flood of illegal immigrants arriving in California, where the sagging economy has caused a public outcry.

Tuesday, June 7, 9-11 p.m. (CBS) "Men Don't Tell." In this repeat of the premiere episode of the series, Dr. Sloan (Dick Van Dyke) investigates a hit-and-run death that leads him to a priest's confession.

Friday, June 10, 8-9 p.m. (CBS) "Diagnosis: Murder." In this repeat of the premiere episode of the series, Dr. Sloan (Dick Van Dyke) investigates a hit-and-run death that leads him to a priest's confession.

Friday, June 10, 9-10 p.m. (CBS) "Burke's Law." In this rebroadcast of a series episode, the Burkes (Gene Barry and Peter Barton) investigate the murder of a private eye at a convention. Familiar private eyes from earlier TV series make guest appearances in this show.

Saturday, June 11, 9-10 p.m. (CBS) "Harts of the West." In this series episode, Dave (Beau Bridges) saddles up to lead an old-fashioned cattle drive when a crooked trucker triples his transportation rate to take the town's herd to market, wiping out the town's people's profits on the sale of beef.

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

Cable channels set advisories

by Catholic News Service

WASHINGTON—The two biggest pay-cable networks have developed a uniform set of viewer advisories for violence, nudity, language and content. Showtime Networks Inc., owned by Viacom, and Home Box Office, owned by Time Warner, announced the new policy on April 28. The new advisory system begins on June 1.

Showtime Networks operates Showtime. The Movie Channel and Flx. HBO operates both HBO and Cinemax. The advisories will be provided on-air before all programming and will be given to TV listings editors at newspapers and magazines.

- ▶AC, for adult content.
- ▶AL, for adult language.
- ▶GL, for graphic language.
- ▶MV, for mild violence.
- ▶V, for violence.
- ▶BN, for brief nudity.
- ▶N, for nudity, meaning any full nudity or nudity shown extensively throughout the program.
- ▶SC, for strong sexual content.
- ▶RP, for rape.
- ▶Program content, particularly vio-

lence, has been a growing issue with the public and Congress," said Lynn M. Hazen, Showtime's director of program information and guides, in a statement.

The four commercial broadcast networks and several basic cable channels last year began announcing viewer advisories, primarily for violent content, before such programming.

In a related matter, the president of the Recording Industry Association of America told a House panel on May 5 that it rejected more detailed advisories for rap albums, saying the present "Parental Advisory: Explicit Lyrics" was sufficient.

Hilary Rosen told the House Energy and Commerce subcommittee on consumer protection that, "While a voluntary ratings system may be appropriate for motion pictures, its application to sound recordings would be both inappropriate and impractical."

Rosen added that virtually all of the rap albums that have come under criticism for their content had been given the parental advisory label.

The advisory was the recording industry's voluntary measure to counter Tipper Gore's mid-1980s move against explicit lyrics in rock songs.

QUESTION CORNER

Regular penance strengthens faith life

by Fr. John Dietzen

Q A priest was hearing confessions before Easter. Granted, he already had spent many hours in the confessional and was probably exhausted.

I had just exited the confessional when he stepped out and said, "Any of you who don't have serious sins to confess can go home."

Naturally, everyone got up and left. I'm sure no one would stay after that. I'm in my 70s, and since that happened I've had a hard time with confession.

I don't want to take up the priest's time, and am not even sure this sacrament is for anyone who can't come up with a really big sin. I'll appreciate any help you can give me. (Florida)



A Your priest certainly found an effective way to shorten his line of penitents. It's hard to imagine anyone doing that, but you heard it.

Many church documents affirm the value and significance of receiving the sacrament of penance when no serious sins are present. I will mention two.

FAMILY TALK

Elderly should continue to maintain active lives

by Dr. James and Mary Kenny

Dear Mary: My wife and I are both in our early 60s and in good health. We are beginning to think about retirement.

I do not look forward to a life of doing nothing. I even dream about public service such as joining the Peace Corps since I believe that they take older persons.

However, I hesitate to think about such plans because we may develop health problems or decline mentally or physically.

What is your opinion of such a goal at our age? (Ohio)

Answer: Research on aging is extensive these days, and most of the news is good.

Betty Friedan, author of "The Fountain of Age," found that in our culture most attitudes toward aging are negative. Aging has come to mean deterioration, second childhood, senility. Aging is seen as a terrible event, and staying young becomes a goal.

New research debunks virtually all the earlier myths about aging.

Deterioration of mental and physical capacities shows wide variance and seems to depend on the environment, the supports in society, and the life choices made rather than on biology.

Normal aging does not include a steady and relentless deterioration of body and mind. Studies which found such deterioration were done on institutionalized persons already ailing.

When healthy aged persons were studied longitudinally—at the ages of 60, 70 and 80—they were found to maintain their strength and abilities quite well.

Stereotypes picture the aged as disengaging from society. This is no more true for the elderly than for younger people.

The healthy elderly maintain and enjoy social activities. Staying connected to others has a direct effect on mortality. In other words, we continue ties to other people or we die!

Using our brains and making choices are crucial to longevity and vital aging. The elderly who want to maintain their independence are on the right track by keeping busy and making plans.

Friedan suggests that we can aspire to vital aging. She urges us neither to deny aging by trying to remain young nor to accept the stereotype of age as deterioration.

Instead, she notes, we can look for the many and varied opportunities for growth and development in this new stage of our lives.

Of course you might suffer physical setbacks. But you need not expect to suffer a steady and inevitable decline for the remainder of your years.

Research shows, according to Friedan, that decline actually takes place, not steadily over many years, but only in the last months before death.

Research indicates that persons in their early 60s can realistically expect to live another 20 years.

The best key to a vital old age is to do what you already are doing.

- Pursue meaningful activities.
 - Make your own choices.
 - Maintain ties to other people.
 - Be positive about aging.
 - Above all, live fully and pursue your dreams.
- Questions on family living and child care to be answered in print are invited. Address questions to the Kennys in care of 219 W. Harrison, Reissdale, Ind. 47978.)

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The introduction to the Rite of Penance, the official ritual of the Roman Catholic Church for this sacrament since after Vatican Council II, stresses its particular healing power.

"Those who through daily weakness fall into venial sin draw strength from a repeated celebration of penance to gain the full freedom of the children of God," it says.

Frequent and careful celebration of this sacrament "is not a mere ritual repetition or psychological exercise, but a serious striving to perfect the grace of baptism so that, as we bear in our bodies the death of Jesus Christ, his life may be seen in us ever more deeply."

The sacrament of penance, in other words, carries many spiritual benefits—the growth of purity of heart, a living spirit of humility before God, increased openness to the healing mercy of God, and a more intimate sharing in the life of the risen Lord.

Pope John Paul II, in his 1983 exhortation on reconciliation and the sacrament of penance, repeats that Christians come to this source of grace for other reasons than regaining life and grace lost by mortal sin.

Among these, he explained, are a need to check one's spiritual progress, sometimes a need for more accurate discernment of vocation, a need to move through some spiritual apathy or crisis, and often a need for broader spiritual direction which is easily linked to this sacrament.

Our Holy Father also describes some special benefits from receiving this sacrament in the context of a communal penance service (Rite B) offered these days in many parishes at certain times of the year.

Even those whose lives contain not even a hint of mortal sin can profit from two special features of this type of ceremony, he says. First, listening to the word of God together with others of faith has a remarkable effect not available when it is read individually.

And second, our attention is called more effectively to the social character of sin and of reconciliation, that it is more than simply a private matter between ourselves and God (Exhortation on reconciliation and penance, n. 32).

All the above reflects one insight the church has gained more clearly in recent times. A major effect of the sacrament of penance is that it strengthens our minds and hearts and wills in those virtues that make our lives more Christian, and helps us deal with those roots of sin such as selfishness, greed, pride and other vices which are the source of our actual sins.

As a pastor, I must agree that the immediate pre-Easter crush at the confessional does not often provide opportunity for the kind of reception of penance that demonstrates these advantages. But they are good to keep in mind as we develop our spiritual lives.

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

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

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Please take this opportunity to make a difference in the life of one poor child. **Become a sponsor today!**

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The Active List

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

June 3

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

June 3-5

St. Mary of the Woods Summer Programs will feature "Providence Spirituality: Hope and Healing for the Earth," beginning at 7:30 p.m. on Friday; ending with brunch on Sunday. Cost is \$75. For more information, call SMWC Office of Continuing Education at 812-535-5148.

Fatima Retreat House, 5353 E. 56th St., will hold a Men's Serenity Retreat for men with alcoholism. Cost is \$10. For more information, call Fatima at 317-545-7681.

St. Bernadette Parish will host its annual summer festival on the parish grounds, 4826 Fletcher Ave. For more information, call 317-356-5867.

June 4

St. Paul Parish, Sellersburg, (Clark County) will hold a picnic from 4 p.m.-12 a.m. No admission cost. Booths, games, raffles, food, bingo, beer garden. For more information, call Barbara Smith at 317-246-3522.

"The Church Teaches Forum" will present Cardinal Joseph Ratzinger, Jesuit Fathers John Hardin and Kenneth Baker and Father Edmund F. McCaffrey at the Galt House in Louisville, Ky., at 9 a.m. Admission is \$10 per person. Sponsored by Eternal Life Catholics United for the Faith and The Cardinal Ministry Foundation. For more information, call 502-548-9438.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

St. Nicholas, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m. For more information, call the parish office.

June 4-5

Holy Angels Soul Festival will be held at the church, 740 W. 28th St., from 12-10 p.m. both days. No admission. For more information, call Pat Douglass at 317-926-3324.

June 5

St. Luke Parish, 7575 Holliday Drive East, will hold its parish picnic beginning at 12:30 p.m. with an outdoor Mass until 6 p.m. Dinner is \$3 per person. For more information, call Ida Lamberti at 317-251-3194 or Lillian Gresinski at 317-255-9934.

St. Mark Parish, 535 E. Edgewood Ave., will hold its Strawberry Festival from 10 a.m. to 2 p.m. The festival is sponsored by the youth ministry group. For more information, call JoLene Hill at 317-881-3876.

St. Agnes Academy will hold its all school reunion beginning at 10:30 a.m. with Mass at St. Peter and Paul Cathedral, 14th and Meridian St., followed by brunch at the Marriott Ballroom, N. Meridian St. and Fall Creek Blvd. For more information, call Ursula Schrenberg at 317-849-4603.

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. Everyone is welcome.

For more information, call the parish office.

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

The Father Bernard Strange rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

An informational seminar, "Estate Planning for the Future," will be held at Bishop Chatard High School's library, 5885 N. Crittenden Ave., from 3-5 p.m. Call 317-254-5436 for reservations.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with rosary at 2 p.m. Everyone is welcome. For more information, call Dorothy Moody at 317-356-5110.

June 6

A prayer vigil and rosary for life will be held at 7 p.m. at St. Patrick Church. All are invited to join in the song, scripture, reflection and rosary. The event is being held as part of an effort by a group of Terre Haute Catholics to raise awareness in the community to utilize the power of prayer. For more information, call Rick Mascari at 812-466-6807.

June 7

The prayer of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

St. Anthony, Clarksville, will hold scripture study classes from 1-3

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p.m. in the parish office building. For more information, call Loy Purcell at 812-262-9143.

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

June 8

The Archdiocesan Parish Secretary Support Group will hold its monthly luncheon meeting at the Knights of Columbus, at 13th and Delaware. For more information and reservations, call Jeri at 317-353-9404 or Bette at 317-357-8332.

June 9

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood, (Johnson County) will hold its

parish festival from 5-11 p.m. on Thursday; from 5 p.m. to 12 a.m. on Friday; from 3 p.m. to 12 a.m. on Saturday; and from 11:30 a.m. to 10 p.m. on Sunday. Amusement rides, food, crafts. No admission cost. For more information, call Sandy McGill at 317-888-2861.

St. Roch, 3605 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome. (continued on page 17)

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

Summer Festival

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

FAMILY DINNER

Fri., June 10 • Serving Time
5:00-7:30 PM

OLIVE GARDEN
SPAGHETTI DINNER

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

Sat., June 11 • Serving Time
4:30-7:30 PM

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THIRD PRIZE: Chicago Vacation for two. 1 night includes train fare & hotel plus \$50.00 cash.

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Cardinal Bernardin says consistent life ethic must guide health reform

Bishops 'will not support reform that fails to offer universal coverage or that insists on abortion'

by Julie Asher
Catholic News Service

WASHINGTON—The U.S. bishops will not choose between their key priorities for health care reform—providing universal coverage and excluding abortion coverage—in whatever plan that is eventually approved, said Cardinal Joseph L. Bernardin of Chicago May 26.

"We are advocates of these key principles and priorities, we will not choose between them," he said in a speech at the National Press Club in Washington. "We will work with the leaders of our land to pass health care reform, reform that reflects true commitment to human life and human dignity."

"We cannot and will not support reform that fails to offer universal coverage or that insists on abortion mandates," he added. The church will work hard "for real reform" and can be a valuable partner "for reform, he said.

The cardinal's speech was on the moral dimensions of health care reform, and how the consistent ethic of life should be applied to it. He also reiterated what the U.S. bishops have been saying in the debate on health care reform.

Over the last 10 years the cardinal has advocated a consistent ethic as a moral framework for addressing the spectrum of issues that flow from the moment of conception to natural death.

Those issues include abortion, euthanasia, assisted suicide, capital punishment, war and peace, and new technologies related to human reproduction.

He said the same approach must be applied to health care, and that "requires

us to stand up for both the unserved and the unborn, to insist on the inclusion of real universal coverage, to support efforts to restrain rising health costs, and to oppose the denial of needed care to the poor and vulnerable."

The "unserved" includes the undocumented and the uninsured, he added. A basic health care package—with preventive and primary care—for everyone "is an essential safeguard of human life and dignity," said Cardinal Bernardin.

The consistent life ethic also "requires us to lift the burden of mandated abortion coverage from needed health care reform."

"It is morally wrong to coerce millions of people into paying for the destruction of unborn children against their consciences and convictions," he said.

The Catholic Church as both employer and provider of health care is deeply concerned that it would be forced, under a federal plan that includes abortion coverage, to be involved in a procedure it abhors, Cardinal Bernardin said.

The church runs 600 hospitals and 300 long-term care facilities across the country and purchases health coverage for hundreds of thousands of employees. The Chicago Archdiocese alone has 20,000 employees.

"How ironic it would be if advocates of 'choice,' as they call themselves, require me and millions like me to obtain and pay for abortion coverage, which we abhor. It is a denial of 'choice,' a violation of conscience and a serious blow to the common good," Cardinal Bernardin said.

His inclusion would undermine Catholic and other church-run hospitals' ability to give essential care, he said.

"An insistence on abortion coverage

will turn millions of advocates of reform into adversaries on health care legislation," he said.

He said the majority of Americans do not want abortion included in the basic health care package and cited a recent poll of 1,285 Americans by the University of Cincinnati that showed abortion

ranked 22nd out of 24 benefits. Sixty-nine percent of the respondents said it should not be included in health care.

During the question-answer period that followed his address, Cardinal Bernardin was asked if the church's position against including abortion coverage wouldn't harm poor women the most.

"One of the things that upsets me is the impression is given that we're only interested in condemning abortion and not interested in a positive way with helping people address the causes that lead people to choose abortion," he said. "We have to do everything in our power to address these things that cause people to feel they need to have abortions."

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The Active List

(continual from page 16)

June 9-11

St. Anthony, 379 N. Warman Ave., Indianapolis will hold its festival. For more information, call the parish office.

June 10

St. Vincent, Carmel Hospital, will hold its Natural Family Planning classes beginning today. For more information, call 317-846-4704.

June 10-11

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis (Marion County) will hold its Festival '94 on Friday from 5 p.m. to 12 a.m. and Saturday from 3 p.m. to 12 a.m. Games, rides, food. For more information, call William A. Brown at 317-875-8755.

June 10-11

Holy Rosary Parish, 520 Stevens St., will hold its annual Italian Street Festival from 5-11 p.m. both nights. For more information, call 317-436-4478.

June 10-12

St. Louis School, Bensenville, (Ripley County) will hold a rummage sale from 9 a.m. to 6 p.m. on Friday; 9 a.m. to 4 p.m. on Saturday; and from 8:30 a.m. to 12:30 p.m. on Sunday. For more information, call Diane Huntman at 812-934-3204.

June 10-11

St. Jude Parish, 5353 McFarland Rd., Indianapolis, (Marion County) will hold its summer festival on Friday from 5 p.m. to 12 a.m., on Saturday from 2 p.m. to 12 a.m., and on Sunday from 2-8 p.m. Large rides, dinners, entertainment. For more information, call Bill Kidwell at 317-882-1798 or the parish office at 317-786-4371.

June 10-11

Little Flower Parish, 1401 N. Bosart Ave. in Indianapolis, (Marion County) will hold a summer festival from 5 p.m. to 12 a.m. on Friday; 3 p.m. to 12 a.m.

on Saturday; and from 12-11 p.m. on Sunday, rides, games, food, Monte Carlo and entertainment. For more information, call Kevin Watts at 317-353-1121.

June 11

The Young Widowed Group will gather for the Boggsdown Inn and Cabaret for dinner and a show. Dinner is at 6 p.m. Car pools will leave from St. Matthew at 5:15 p.m. For more information or to sign up call Vince at 317-898-3580.

June 11

A pro-life rosary will be prayed at 9:30 a.m. at the clinic for Women, Ritter Plaza, 21st and Ritter Ave., Indianapolis.

June 11

The class of 1944 of Assumption Catholic School will celebrate its 50th anniversary class reunion at 7 p.m. at Valle Vista Country Club, 755 E. Main St., Greenwood. For more information, call Joe Bridgewater at 317-862-3398.

June 11

The class of 1944 of St. Catherine of Siena will hold its 50th class reunion at 7:30 p.m. at Monsignor Downey K of C on Thompson Rd. For more information, call Bob Casey at 317-898-1051.

June 12

Sacred Heart Parish, 1530 Union St., will hold a holy hour with rosary at 2 p.m. Everyone is welcome. For more information, call Dorothy Moody at 317-356-5110.

June 12

The Father Bernard Strange rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

June 12

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

June 12

St. Paul, Sellersburg, will meet for

prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

June 12

Mary, Queen of Peace Parish, Danville will sponsor an All-You-Can-Eat-Breakfast Buffet in the lower level of the Church. Adults, \$4.50, kids 6-12, \$2.50, kids under 5 eat free. For more information, call Karen Beal.

June 12

St. John Parish, 126 W. Georgia St., will hold a revised Latin Mass at 11 a.m.

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Youth News Views

Athletes excel at CYO track and field meet

Some longtime Catholic Youth Organization track and field records were broken this year as hundreds of young athletes competed in the CYO City Track and Field Meet on May 27 at the Indiana University/Purdue University Track and Field Stadium in Indianapolis.

Results of events and the top three placings in each category are as follows:

Girls' Track Events

Girls' Class A 100-Meter Hurdles—Maura Bailey, Immaculate Heart of Mary, first; Beth Roederer, St. Matthew, second; and Courtney Chesebrough, Christ the King, third.

Girls' Class A 1600-Meter Run—Kate Bradshaw, Lafayette Central Catholic, first; Julie Hamm, Our Lady of Mount Carmel, second; and Emily Kiefer, Immaculate Heart of Mary, third.

Girls' Class A 400-Meter Dash—Jessica Eckert, Immaculate Heart of Mary, first; Angela Boskovich, Our Lady of Greenwood, second; and Mercy Wagner, Our Lady of Mount Carmel, third.

Girls' Class A 50-Meter Dash—Megan Griffin, St. Barnabas, first; Zakiya Lockhart, St. Andrew, second; and Courtney Hughes, St. Pius X, third.

Girls' Class A 200-Meter Dash—Sarah Ayers, Our Lady of Mount Carmel, first; Maura Bailey, Immaculate Heart of Mary, second; and Jennifer Kelly, Christ the King, third.

Girls' Class A 100-Meter Dash—Laura Ayers, Our Lady of Mount Carmel, first; Megan Griffin, St. Barnabas, second; and Zakiya Lockhart, St. Andrew, third.

Girls' Class A 800-Meter Run—Jill Leffler, St. Pius X, first; Julie Hamm, Our Lady of Mount Carmel, second; and Angela Boskovich, Our Lady of Greenwood, third.

Girls' Class A 200-Meter Shuttle Relay—St. Barnabas, first; St. Simon, second; and St. Pius X, third.

Girls' Class A 400-Meter Relay—Immaculate Heart of Mary, first; St. Pius X, second; and Our Lady of Greenwood, third.

Girls' Class B 400-Meter Run—Laura Leffler, St. Pius X, first; Kelly Brennan, St. Malachy, second; and Loretta Farmer, St. Simon, third.

Girls' Class B 50-Meter Dash—Lauren Hansberry, St. Simon, first; Katie Wicheg, St. Pius X, second; and Liz Leemhuis, St. Pius X, third.

Girls' Class B 200-Meter Dash—Beth Hazel, Immaculate Heart of Mary, first; Laura Leffler, St. Pius X, second; and Kelly Brennan, St. Malachy, third.

Girls' Class B 100-Meter Dash—Lauren Hansberry, St. Simon, first; Beth Hazel, Immaculate Heart of Mary, second; and Lisa Lauck, Our Lady of Greenwood, third.

Girls' Class B 800-Meter Run—Kate

Bradshaw, Lafayette Central Catholic, first; Emily Kiefer, Immaculate Heart of Mary, second; and Tanya Popper, St. Simon, third.

Girls' Class B 200-Meter Shuttle Relay—Our Lady of Lourdes, first; Lafayette Central Catholic, second; and Holy Angels, third.

Girls' Class B 400-Meter Relay—St. Simon, first; St. Pius X, second; and Immaculate Heart of Mary, third.

Girls' Class C 200-Meter Dash—Noelle Horvath, Immaculate Heart of Mary, first; Janell Knapik, St. Pius X, second; and Kelly O'Connor, Immaculate Heart of Mary, third.

Girls' Class C 50-Meter Dash—Annie Leemhuis, St. Pius X, first; Teresa Ayers, Our Lady of Mount Carmel, second; and Brittany Hizer, Immaculate Heart of Mary, third.

Girls' Class C 100-Meter Dash—Annie Leemhuis, St. Pius X, first; Brittany Hizer, Immaculate Heart of Mary, second; and Noelle Horvath, Immaculate Heart of Mary, third.

Girls' Class C 200-Meter Shuttle Relay—St. Andrew, first; Immaculate Heart of Mary, second; and St. Pius X, third.

Girls' Class C 400-Meter Relay—St. Pius X, first; Immaculate Heart of Mary, second; and Christ the King, third.

Boys' Track Events

Boys' Class A 100-Meter Hurdles—Scott Cook, St. Thomas Aquinas, first; Drew Schroeder, St. Pius X, second; and Thomas Followell, Our Lady of Lourdes, third.

Boys' Class A 1600-Meter Run—Erik Wagner, Lafayette Central Catholic, first; Derek Ranft, Immaculate Heart of Mary, second; and Tony Hollycraft, St. Simon, third.

Boys' Class A 400-Meter Run—Mark Clouse, Our Lady of Mount Carmel, first; Shane McGinley, St. Matthew, second; and Brian Wilson, St. Gabriel, third.

Boys' Class A 200-Meter Dash—Ryan McGinley, Our Lady of Greenwood, first; Daryl Whitfield, Our Lady of Lourdes, second; and Reggie Cross, St. Lawrence, third.

Boys' Class A 50-Meter Dash—Doug Roach, St. Gabriel, first; Steve Kavanagh, St. Pius X, second; and James Conn, St. Gabriel, third.

Boys' Class A 100-Meter Dash—Doug Roach, St. Gabriel, first; James Conn, St. Gabriel, second; and Mark Clouse, Our Lady of Mount Carmel, third.

Boys' Class A 800-Meter Run—Erik Wagner, Lafayette Central Catholic, first; Tony Hollycraft, St. Simon, second; and Joshua Holden, St. Lawrence, third.

Boys' Class A 400-Meter Relay—St. Gabriel, first; St. Luke, second; and Our Lady of Lourdes, third.

Boys' Class A Sprint Medley Relay—St. Simon, first; Immaculate Heart of Mary, second; and Our Lady of Lourdes, third.

Boys' Class B 400-Meter Run—Alex Dirnwiddie, Immaculate Heart of Mary, first; Greg Powell, Christ the King, second; and Chad Leidolf, St. Simon, third.

Boys' Class B 200-Meter Dash—Mark Rinehart, Immaculate Heart of Mary, first; Chad Brewer, St. Simon, second; and Chad Leidolf, St. Simon, third.

Boys' Class B 50-Meter Dash—Hank Collins, St. Andrew, first; Robbie Shirley, Our Lady of Greenwood, second; and Scott Pernick, St. Lawrence, third.

Boys' Class B 100-Meter Dash—Mark Rinehart, Immaculate Heart of Mary, first; Jerrod Brewer, St. Simon, second; and Brad Joyce, Nativity, third.

Boys' Class B 800-Meter Run—Grant Fischer, Lafayette Central Catholic, first; Scott Weaver, St. Luke, second; and Alex Dirnwiddie, Immaculate Heart of Mary, third.

Boys' Class B 400-Meter Shuttle Relay—St. Simon, first; St. Simon, second; and Our Lady of Greenwood, third.

Boys' Class B 400-Meter Relay—Nativity,



RECORD SETTER—Immaculate Heart of Mary seventh-grader Mark Rinehart of Indianapolis rests in the "shade" during the Catholic Youth Organization's City Track and Field Meet semifinals on May 22. During the CYO city finals on May 25, he was recognized for breaking a CYO high jump record set in 1980. Mark jumped 5 feet, 5 inches, to top a longtime record in this field event. (Photos by Mary Ann Wyand)

first; Christ the King, second; and Immaculate Heart of Mary, third.

Boys' Class C 400-Meter Run—Patrick Bush, St. Simon, first; Kevin Peterson, Our Lady of Mount Carmel, second; and Kyle McGrath, St. Pius X, third.

Boys' Class C 50-Meter Dash—Cameron Fox, St. Pius X, first; David Jessop, St. Simon, second; and Dennis Ryan, St. Pius X, third.

Boys' Class C 200-Meter Dash—Patrick Bush, St. Simon, first; Kevin Peterson, Our Lady of Mount Carmel, second; and Jay Brant, Immaculate Heart of Mary, third.

Boys' Class C 100-Meter Dash—Cameron Fox, St. Pius X, first; Jay Brant, Immaculate Heart of Mary, second; and David Vessop, St. Simon, third.

Boys' Class C 200-Meter Shuttle Relay—St. Pius X, first; Our Lady of Mount Carmel, second; and Holy Angels, third.



JUMPER—St. Andrew fourth-grader Creigh Bell of Indianapolis prepares to become airborne during the CYO city long jump competition on May 22.

Boys' Class C 400-Meter Relay—St. Pius X, first; St. Simon, second; and St. Luke, third.

Individual Class Championships

Girls' Class C—Immaculate Heart of Mary.

Girls' Class B—St. Pius X.

Girls' Class A—St. Pius X.

Boys' Class C—St. Pius X.

Boys' Class B—St. Simon.

Boys' Class A—St. Gabriel.

Team Championships

Girls' Team Results—St. Pius X, first; Immaculate Heart of Mary, second; St. Simon, third; and Nativity, fourth.

Boys' Team Results—St. Simon, first; St. Pius X, second; Immaculate Heart of Mary, third; and St. Gabriel, fourth.

Girls' Field Events

Girls' Class A Long Jump—Sara Ayres, Our Lady of Mount Carmel, first; Zakiya Lockhart, St. Andrew, second; and Ellen Miesle, St. Pius X, third.

Girls' Class A Shot Put—Christie Metz, Nativity, first; Mary Kivanuka, St. Simon, second; and Sandy Stark, St. Pius X, third.

Girls' Class A Kickball Throw—Christie Metz, Nativity, first; Mary

Kivanuka, St. Simon, second; and Jill Leffler, St. Pius X, third.

Girls' Class A High Jump—Mercy Wagner, Our Lady of Mount Carmel, first; Tracy Silvey, Immaculate Heart of Mary, second; and Rondé Ochs, Nativity, third.

Girls' Class B Long Jump—Angi Roemke, Our Lady of Lourdes, first; Sarah Harbor, Our Lady of Lourdes, second; and Caitlin Enright, Immaculate Heart of Mary, third.

Girls' Class B Kickball Throw—Katie Schneders, St. Luke, first; Molly Hasbrook, St. Luke, second; and Katrina Ware, Christ the King, third.

Girls' Class B High Jump—Emily Kiefer, Immaculate Heart of Mary, first; Angi Roemke, Our Lady of Lourdes, second; and Monica Snyder, St. Pius X, third.

Girls' Class B Long Jump—Katie Wicheg, St. Pius X, first; Lauren Hansberry, St. Simon, second; and Grace Soley, St. Lawrence, third.

Girls' Class C Softball Throw—Kelly Silvey, Immaculate Heart of Mary, first; Megan Crist, Our Lady of Greenwood, second; and Katie Miller, St. Luke, third.

Girls' Class C Long Jump—Brittany Hizer, Immaculate Heart of Mary, first; Noelle Horvath, Immaculate Heart of Mary, second; and Kelly O'Connor, Immaculate Heart of Mary, third.

Girls' Class C Kickball Throw—Devon Pearson, St. Jude, first; Jill Schaefer, St. Pius X, second; and Christine Hurstmann, St. Pius X, third.

Boys' Field Events

Boys' Class A Long Jump—James Conn, St. Gabriel, first; Derek Ranft, Immaculate Heart of Mary, second; and Doug Roach, St. Gabriel, third.

Boys' Class A Shot Put—Ryan Jacobs, St. Pius X, first; Peter Courtneyman, Immaculate Heart of Mary, second; and Abel Contreras, St. Thomas Aquinas, third.

Boys' Class A High Jump—Derek Ranft, Immaculate Heart of Mary, first; Steve Kavanagh, St. Pius X, second; and Nick Bave, Our Lady of Lourdes, third.

Boys' Class B Shot Put—Chris Price, Nativity, first; Bryan O'Connor, Christ the King, second; and Paul Bohner, Nativity, third.

Boys' Class B High Jump—Mark Rinehart, Immaculate Heart of Mary, first; Chad Brewer, St. Simon, second; and Steve Roseman, St. Simon, third.

Boys' Class B Long Jump—Rob Shirley, Our Lady of Greenwood, first; Hank Collins, St. Andrew, second; and Matt Hollowell, Nativity, third.

Boys' Class C Long Jump—Dennis Ryan, St. Pius X, first; Cameron Fox, St. Pius X, second; and Kevin Peterson, Our Lady of Mount Carmel, third.

Boys' Class C Baseball Throw—Chris Goebel, St. Pius X, first; Stephen Pavey, Nativity, second; and Kris Coddington, St. Gabriel, third.

Boys' Class C High Jump—Jay Brant, Immaculate Heart of Mary, first; Nigel Bidbee, St. Simon, second; and Tom Drew, St. Pius X, third.



SPRINTER—St. Luke sixth-grader Katie Miller of Indianapolis heads for the finish line during a 400-meter race at the CYO city track and field semifinals on May 22.

Young Adult Scene

Catholic college women's coach in new battle

By Lou Baldwin
Catholic News Service

IMMACULATA, Pa.—When Mary Scharrf played basketball during Immaculata College's national championship heyday in the 1970s, her specialty was the outside shot.

Today, Scharrf is looking to make the outside shot of her life, and the clock is ticking. Scharrf, head basketball coach at Immaculata for the past eight years, is battling a brain tumor, and there are at least as many fans rooting for her now as there were rooting for her team in the days when the little college could win the big championship.

CBS-TV paid a halftime tribute to Scharrf during the NCAA women's basketball championship game April 4.

Scharrf is in the prayers of the 220 Immaculate Heart of Mary sisters living in Camilla Hall, the order's retirement home, said Sister Ann Raymond, a Camilla Hall administrator.

"I've known Mary since she was a freshman in college, and (then-coach) Cathy Rush used to bring the team over for a pep rally before the season," she said in an interview with *The Catholic Standard and Times*, Philadelphia's archdiocesan newspaper.

The nuns would pray for the team, she added, and now "whenever Mary is having surgery, I'll make an announcement and pray for her."

When Scharrf returned to coach the Mighty Macs, she restored Rush's tradition of bringing the team to visit the retired nuns.

Scharrf's tumor is nothing new; it's been hanging over her since 1974, her first year on

the team and the last year of Immaculata's three straight national titles.

It began with seizures that no one suspected were tumor-related. So Scharrf, who attended Immaculata on an academic scholarship, went right on with her studies and play.

When she graduated in 1977 with 1,238 career points, Immaculata retired the jersey of its All-American co-captain.

It was the next year, when Scharrf was coaching part-time at Archbishop Prendergast High School in the Philadelphia suburb of Drexel Hill, that her seizures were diagnosed as caused by a tumor she may have had from birth.

At the time, it was judged not malignant and was controlled by medication. But the tumor flared up with a vengeance last year, and this time was diagnosed as cancerous.

In spite of chemotherapy, radiation treatment and the worry of having no health insurance—Scharrf's coaching position and other work was part time—she opted to continue with coaching.

In spite of a physically draining treatment schedule, she didn't miss a single game. The Mighty Macs finished 12-11—no championship form, but still "the best season ever" in the eyes of Immaculate Heart of Mary Sister Roseanne Bonfini, the college's president.

"I love the sport and have been associated with it since I was a little kid," said Scharrf, who underwent surgery for the third time in March.

"I definitely want to continue coaching. The school has said, 'Go ahead, and I'll continue as long as I can.' I love to coach, love being around kids and I keep my mind off things."

"She's a blessing for Immaculata," said Molly Lackman, a graduating senior guard.

In four years, Lackman saw Scharrf change from a coach who got out on the court and played during practice to one who has to stand on the sidelines, but "her coaching and thinking ability hasn't



WINNING SPIRIT—Mary Scharrf, women's basketball coach at Immaculata College, stands on the sidelines during a game in the 1993-94 season. Scharrf, coach for the past eight years at the Pennsylvania college, is battling a brain tumor. (CNS photo from Immaculata College)

changed at all. She's determined to win and to have fun," Lackman said.

"The team is her love; if she had to give it up, she'd crumble. She always gave her all, and we thought we owed her the same respect."

"I can't be down on myself," Scharrf said. "I'm still alive and there are people 10 times worse off than I am. There are so many people out there praying for me and wishing me well. That gives me strength."

Youth rightly concerned about hate ideologies, pope says

By Cindy Wooden
Catholic News Service

ROME—Young people are rightly concerned about neo-Nazism and other "harsh and dangerous" ideologies which seem to be gaining ground, Pope John Paul II said.

Such movements must be rejected, the pope told young adults in a Roman neighborhood where immigrants have been attacked and swastikas have been spray-painted on the sides of buildings.

As citizens and Christians, he said the best response is "do not fear. Open the doors to Christ. When? Always. I say. Especially to you who are young. I say: 'Do not fear.'"

The pope spoke with the young adult members of Rome's St. Vigilus parish during a Sunday morning pastoral visit.

The young people asked the pope how they should react to the current political instability in Italy.

Pope John Paul, enlarging the question, responded, "Europe has valid reasons to be concerned. Our century, initially so full of promise, was later revealed to be extremely harsh and dangerous with the Nazi ideology, fascism in Italy and then Marxist-Leninist communism in Eastern Europe. There is still reason to be afraid."

Earlier in his Mass homily, the pope said people who are active in parish life have an "inexhaustible" source of strength to draw from in meeting the challenges of life.

Christians "have available great supernatural resources to live in a way conforming to their personal good and according to divine expectations," he said.

Three Marian College students receive awards

Sharon Goebel, Andrew Kosegi and Pamela Breedlove, all Marian College students, received awards for outstanding achievement with youth at the "Mentoring in the City" celebratory program.

The awards were presented to student mentors and their proteges from Secina, Ritter, Roncalli, Holy Cross and St. Philip Neri schools. The mentors logged more than 2,400 hours of community service this past year.

The St. Mary of the Woods College Students in Free Enterprise team (SIFE) recently brought home a second place trophy from the regional competition in Chicago. IL. The nine member Woods team competed against 36 teams with a 20-minute multi-media presentation summarizing the projects SIFE completed during the 1993-94 academic year. At the previous year's competition, the team took home the "Rock of the Year" award. Since this is only the team's second triumph at national competition, Faculty Fellows Jennie Mitchell and Donna Dene Foy are pleased with this year's performance.

Educational projects included in the Woods award-winning presentation were: Enterprising Young People, a free enterprise essay contest and program currently in progress at Cornerstone Christian Academy in Brazil, Ind.; MESE Olympics, an event held in conjunction with Junior Achievement; and Buck LaRoo, a program which simulated doughnut businesses and a coloring book contest.

Team members include: Adrienne Bates, sophomore; Ruth Enriquez, freshman; Cindy Fortner, senior; Rhonda Herrington, sophomore; Tasha Hosler, sophomore; Myla Ring-Crowley, junior; Katie Sur, junior.

The outreach projects and businesses created by the students are designed to give them an opportunity to experience entrepreneurial responsibilities and then teach what they learn to others. For more information, call faculty fellows Jennie Mitchell at 812-535-5279 or Donna Dene Foy at 812-535-5141.

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

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English edition of catechism presented to Pope John Paul

Pope says local catechisms should have their own language, methods

by Cindy Wooden
Catholic News Service

ROME—Cardinal Bernard F. Law of Boston and three other English-speaking bishops met Pope John Paul II in Rome's Gemelli hospital for a formal presentation of the English edition of the "Catechism of the Catholic Church."

The amount of time taken to translate the catechism is a sign of the importance the church gives to its content and to the need for "translating an exact formulation of the Christian message and the church's teaching," the pope said in a May 27 written message.

Cardinal Law said the message was read to bishops from the United States, Canada, Great Britain, Australia, India and other countries during a meeting with Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith, Archbishop Daniel M. Buechlein of Indianapolis, chairman of the bishops' committee for the implementation of the catechism, was among those present at the meeting.

Cardinals Ratzinger and Law, along with three other bishops, then went to the hospital for their meeting with the pope and to present him with specially bound copies of the catechism. Joining the cardinals for the papal meeting were Bishop David E. Konstant of Leeds, England; Archbishop Henry S. D'Souza of Calcutta, India; and Archbishop Joseph E. D'Arcy of Hobart, Australia.

The pope left the hospital that evening after a four-week stay for treatment of a broken right bone.

Cardinal Law, speaking on behalf of the other bishops, thanked the pope for the catechism.

"Fresh in our memories is the account of the Holy Spirit's descent on the early church, enabling her to proclaim boldly in many tongues that Jesus Christ is Lord," the cardinal told the pope, referring to the May 22 celebration of Pentecost.

"This English translation of the 'Catechism of the Catholic Church' is a Pentecostal gift which will aid the bishops and all

the faithful of the English-speaking dioceses throughout the world to give an account of the hope that is within us," he said.

The original French version of the catechism was published in November 1992, with translations into most of the world's major languages following within a year.

Problems with the English-language translation centered on the use of "inclusive" or gender-neutral language to describe human beings and the degree to which English words, phrases and sentence structure should match the original French.

The final English version does not include the inclusive language used in the first draft submitted to the Vatican.

"Difficulties with translation or expression ought not to lessen appreciation of its great value for the life of the whole Christian community," Pope John Paul said in the message released May 27.

"The catechism is an instrument at the service of the unity and universality of God's people," he said. "Here we have a sure point of reference for all catechists, a means of formation for catechists and adults, a support for the new evangelization, a reference work for theological research and a help for personal and community prayer."

The pope told the bishops that local catechisms must be drawn up using the universal catechism for guidance.

"In this way national and diocesan catechisms, having their own catechetical and pastoral language and methods, will faithfully communicate what the universal church believes and teaches," he said.

"The times in which we live, especially in the vast areas of the world where English is spoken, are marked by great promise and at the same time by elements of concern," the pope said.

"As you carry out your apostolic to bear authoritative and courageous witness to the mission: faith, preserved and taught by the church down through the centuries, you will find in the catechism an excellent means to help you in responding fully to the thirst for the truth experienced by so many people today," he told the bishops.

The catechism also will help bishops meet "the need for clear moral teaching on questions vitally affecting individuals and society," he said.

Cardinal Law said the pope was "very engaged and able,

in his characteristic way in an informal setting, to be serious, but lighthearted."

The cardinal also said it would not be accurate to describe the approval of the final translation as "a decision not to use inclusive language" because the discussions centered on how literally the French should be followed.

Inclusive language became a problem "indirectly," he said, because of "the very liberal way the French uses *homme*," the equivalent of "man" both for a male person and for human beings generally.

Cardinal Law said the new catechism "has to be judged principally on its intended meaning," which is clear from its affirmation of "the fundamental equality of men and women."

"If, in a given phrase, one has a bit of discomfort because the word used is 'man' in a generic sense—yes, there is discomfort, but one must recognize that such usage is not totally uncommon, this is a text for all English-speaking countries and there will be a second edition," Cardinal Law said.

All editions of the catechism will have to conform to the Latin edition, which has not yet been published.

When the English is reviewed in light of the Latin text, Cardinal Law said, there will be "an opportunity to look more calmly at what is to be faithful" to the original while being sensitive to concerns about word choice.

SCANNING THE CATECHISM

Sacraments—central to Christian life

by Jerry Filleau
Catholic News Service
Third in a series of five articles

WASHINGTON—The whole liturgical life of the church revolves around the eucharistic sacrifice and the sacraments," says the new "Catechism of the Catholic Church."

"The liturgy is the memorial of the mystery of salvation," it says.

The catechism was first published in French in 1992. The English version, the last to appear in print among the major Western languages, will be released in the United States and Canada June 22.

Part 2 of the 800-page catechism is titled "The Celebration of the Christian Mystery." It is divided into two main sections.

The second is on the seven sacraments individually and on other liturgical celebrations.

The first section sets the stage, however, by discussing the doctrine of the church regarding all the sacraments, the nature of the liturgy and the idea of the "sacramental economy" — the term theologians use to describe the central place of the paschal mystery in the life of God's people, the church.

"It is this mystery of Christ that the church proclaims and celebrates in her liturgy so that the faithful may live from it and bear witness to it in the world," the catechism says.

Quoting from the Second Vatican Council, it says, "The liturgy is the summit toward which the activity of the church is directed; it is also the fount from which all her power flows."

While it is at the center of Christian life, the liturgy does not exhaust the church's activity, the catechism says. "It must be preceded by evangelization, faith and conversion. It can then produce its fruits in the lives of the faithful: new life in the Spirit, involvement in the mission of the church and service to her unity."

While Catholics often use "liturgy" almost as a synonym for "Mass," the church's liturgy includes the celebrations of all the sacraments and other acts of worship as well, such as the Liturgy of the Hours and funeral rites.

To treat the sacraments individually the catechism breaks them into three groups.

It begins with a chapter on the three sacraments of Christian initiation—baptism, confirmation and the Eucharist. The next chapter deals with the two sacraments of healing—penance, or reconciliation, and the anointing of the sick. A third chapter, titled "The Sacraments of the Service of Communion," covers holy orders and matrimony.

Common elements in the discussion of each sacrament include its place in the economy of salvation, how the sacrament is celebrated, who is the minister of the sacrament and who can receive it.

The article on penance and reconciliation also includes a brief discussion of indulgences. Viaticum is discussed under anointing of the sick. Under matrimony are included the topics of matrimonial consent, conjugal love and the family as the "domestic church."

After its treatment of all the sacraments individually, Part 2 concludes with short articles on sacramentals and Christian funerals.

The article on sacramentals focuses especially on blessings, noting that "every baptized person is called to be a blessing and to bless." It also discusses piety and popular devotions "such as the veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the rosary, medals, etc."

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Vatican says new Holocaust document not near completion

*Document is confused with another
being written by German bishops*

by Cindy Wooden
Catholic News Service

VATICAN CITY—While confirming its contempt for anti-Semitism, the Vatican said its planned document on the Holocaust and anti-Jewish sentiment is nowhere near completion.

The Vatican comments came after news reports implied that a draft of the proposed Vatican document had been seen by members of an International Catholic-Jewish Liaison Committee meeting in Jerusalem in late May.

The confusion apparently was caused by a brief mention during the meeting of a document being written by the German bishops' conference in consultation with Polish bishops.

In the proposed German document, which is expected to go through at least one more draft before completion, anti-Jewish sentiment and teaching in the Catholic Church's own past is seen as a contributing factor to the deep anti-Semitism in Germany and Poland, which paved the way for the Holocaust.

The planned Vatican document and the draft being

worked on by the German and Polish bishops are two distinct projects, said Vatican spokesman Joaquin Navarro-Valls.

The spokesman said he could not comment on the content of the Vatican document nor to what extent it will resemble the German-Polish document because work on the Vatican document is still in its early stages.

"The only document about the Holocaust or anti-Semitism referred to during the meeting of the International Catholic-Jewish Liaison Committee in Jerusalem was a project under preparation by the German bishops' conference in consultation with the Polish bishops," Navarro-Valls said May 26.

"This project was not discussed during the meeting, although news about it was presented at the meeting," he said.

"It is clear that this is a project under way which has not yet been approved by any ecclesial authority," he said. "Naturally, it in no way concerns a document being developed by the Holy See, but rather is a project of the German and Polish bishops."

Navarro-Valls said the Vatican's planned document, first announced by Pope John Paul II in 1987, was not mentioned at all during the Jerusalem meeting. He said he did not know how close it was to being completed.

"It will not be an easy document to write," he said, explaining why it is taking so much time to complete. "It will involve not just theological issues, but must include historical judgments."

Navarro-Valls said the church's repudiation of all forms of anti-Semitism was "clearly expressed" in its new

"Catechism of the Catholic Church" and in the pope's many strong statements.

Jewish groups have accused the Catholic Church of looking the other way during the Holocaust, in which the Nazis killed 6 million Jews in World War II.

Vatican historians have rejected Jewish accusations.

The pope, who witnessed anti-Semitism first hand during the Nazi occupation of his native Poland, is the first pontiff in history to visit a synagogue and concentration camps.

Last December he led the Vatican to a historic diplomatic recognition of Israel, a landmark after 2,000 years of hostility between Christians and Jews.

In New York, Rabbi James A. Rudin, interreligious affairs director of the American Jewish Committee, praised the draft document by the German and Polish bishops' conferences as "the culmination of nearly 30 years of intensive interreligious efforts."

Rabbi Rudin quoted from the German document that the bishops acknowledged "the exemplary behavior of some (Catholic) individuals and groups" but "as a whole church community . . . remained silent about the crimes committed against Jews and Judaism."

"By courageously facing up to the horrors of the Shoah, the document's authors have opened a new chapter in its relations with the Jewish people," Rabbi Rudin said.

"Coming just five months after the establishment of diplomatic relations between the Vatican and Israel, and only a month after the Vatican's Holocaust Commemoration Concert at which Pope John Paul II spoke eloquently about the evils of anti-Semitism and the Shoah," he said, "this document represents one more example of the remarkable progress that is being achieved between Catholic and Jews."

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BOOK REVIEWS

Text shows power of friendship

THE PHILOSOPHER AND THE PROVOCATEUR: THE CORRESPONDENCE OF JACQUES MARITAIN AND SAUL ALINSKY, edited, introduction and notes by Bernard Doering, University of Notre Dame Press (Notre Dame, Ind., 1994). 118 pp., \$25.95.

Reviewed by Frank Allen
Catholic News Service

"The Philosopher and the Provocateur," a compilation of letters written over 25 years between Jacques Maritain and Saul Alinsky, is remarkable testimony to the enduring power of friendship.

Maritain (1882-1973), often called a modern exponent of Thomas Aquinas, was by the 1930s a prominent Catholic philosophical thinker in France.

As totalitarian regimes took over Europe, his eloquent writings, which span 60 years, turned to public affairs and burned with the pure flame of a need for political and social justice and "the common good of the international community."

Alinsky (1909-1972), son of Orthodox Jewish Russian immigrants, was born on Maxwell Street in a Chicago ghetto. Graduating from the University of Chicago, he began to organize immigrants in the Chicago stockyards.

A tough, irreverent Jewish activist organizer, founder of the Back of the Yards council in 1936, a model of community organization, Alinsky went on to write handbooks of reform, "Reveille for Radicals" (1947) and "Rules for Radicals" (1971), and to become a front-line fighter against poverty during the 1960s.

Exiled from Europe during World War II, Maritain was

invited to speak at the French University in exile at Hunter College by its president, George N. Shuster. (Shuster was also editor of *Commonwealth* and a member of the board of Alinsky's Industrial Areas Foundation.)

The man from the monastery and the man from the synagogue met sometime later in the 1940s. Throughout this friendship of opposites, both fought to remain true to what they believed in.

"My hope in men is burning anew," Maritain tells Alinsky in 1945. "I believe that my present mission answers some definite purpose of God, but I don't know this purpose, and I advance in the full light of faith."

Alinsky expresses his dislike for once being introduced by a rabbi as a "Catholic Jew."

"My conception of God and good and my place is a very simple one," Alinsky writes. "It is a relationship uncluttered with symbols and ritual. . . I hate the confusion that comes of symbols and sectarianism."

Maritain in 1966 referred to Alinsky as one of the world's "authentic revolutionaries." Surprisingly, he said Alinsky was "one of my very closest friends" who is "an indomitable and dreaded organizer of People's Organizations" and anti-racist leader whose methods are as efficacious as they are unorthodox.

For his part, Alinsky, in a book dedication, called Maritain his "spiritual father."

The entire correspondence, marked by a toleration of differences and respect for the other through many personal crises—Maritain survived a heart attack in 1954—shows a willingness to rise above conflicts that would have separated less civic-minded men.

Maritain's wife, Raissa, died in 1960 after a long illness, and

he later withdrew to the Little Brothers and the Little Sisters of Jesus monastery in Toulouse.

"Near the end of his life Maritain took vows as a Little Brother and spent his last years as a religious in one of his congregations," comments editor Bernard Doering, professor of French literature at Notre Dame.

Alinsky's first wife, Helene, drowned in 1947 in a bizarre swimming accident, and a second marriage ended in divorce in 1969. He married a third time in 1971.

These letters reveal an intellectual collaboration through injustice, political upheaval and war. Both sides in route to important activities, discussing problems with publishers, year for time to fulfill commitment to their inner vision, one to the spirit, one to the world.

The bond between the contemplative man and the active man was trust that enabled them to find in disparity a lofty plane of communication. Without their example of putting service above personal gain, we might not enjoy benefits of ecumenism and multicultural diversity.

Their deep-seated friendship enriched the community—a symbol to overcome ethnic, racial and religious differences that too often become violent.

(Allen, a longtime English professor, is now a university administrator.)

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† Rest in Peace

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† **BROOKS, Josephine I. Wolfe**, 73, Little Flower, Indianapolis, May 16. Mother of Karen J. Brooks; sister of William Wolfe, James Wolfe, Mary Laban and Jane Geddis.

† **CAVETT, William E.**, 82, Our Lady of the Greenwood, Greenwood, May 2. Husband of Matilda; sister of Esther A. Wineman.

† **CRAIG, Linda L.**, 46, Nativity, Indianapolis, May 17. Wife of David H. Craig; mother of Jennifer L. and Brian D.; sister of Derek Sharville and Cynthia Henry; daughter of Gladys Sharville.

† **ELLIOTT, Margaret Louise**, 82, St. Joseph, Indianapolis, May 20. Mother of Charles, John, James, Mary and Joan Strong; sister of Paul and Robert; grand-mother of 16.

† **EVANS, Raymond F. Sr.**, 77, St. Joseph, Shelbyville, May 20. Husband of Helen; father of Vicki Bernard and Raymond F. Evans, Jr.; brother of John H. Charles W., James A. and Russell; grandfather of four.

† **GETTEFINGER, Edward**, 90, St. Michael, Bradford, May 17. Father of Dorothy Dobney and Helen Zinninger; grandfather of nine; great-grandfather of 16.

† **GLASS, Joseph C.**, 79, St. Augustine, Jeffersonville, May 18. Husband of Anna P.; father of Patrick G.; brother of Shirley Nugent; grandfather of two.

† **GONDER, Robert "Shorty"**, 75, St. Mary, New Albany, May 22. Father of Jan L. gonder and Kaye Holderman; grandfather of one.

† **GRIFFIN, Velva M.**, 70, St. Anthony of Padua, Clarksville, April 21. Wife of Russell D. Griffin; mother of Diana Reid, Sherry M. Davenport and Viola E. Griffin; Carland E. Griffin, brother of Donnie R. Griffin; brother of Harvey Taylor, Lelaed Taylor, Helen Kallenback and Viola E. Griffin; grand-mother of 11; great-grandmother of seven.

† **HILDENBRAND, Christina**, 91, St. Vincent, Bedford, May 24. Sister of Emma Korzen, Matilda Mueller and Mimi Pearson.

† **JACOBY, Mary J.**, 73, Christ the King, Indianapolis, May 21. Wife of Clifton H.; mother of Daniel, Joe and Mary Carson; sister of Elizabeth Smith; grand-

mother of ten; great-grandmother of one.

† **KINKLE, Joyce Belle**, 58, Holy Spirit, Indianapolis, May 16. Wife of James; mother of P. Derrick and Anthony; daughter of Laura Shoulters; sister of Billy Cardwell and Donald Cardwell; grand-mother of one; step-mother of four; step-grandmother of 12.

† **KRAESZIG, Thomas H.**, 69, St. Roch, Indianapolis, May 19. Husband of Mary Ellen; father of Elaine Yeaden, Carolyn Gozards, Anne McCallister, Kathy Perryman, Greg, Michael and Thomas; brother of Ruth Lawrie, Mary Swick and Martha Lamick; grandfather of 17.

† **McDONOUGH, Amy V.**, 84, St. Augustine, Jeffersonville, May 16. Wife of James A.; mother of James E., Charles E., Robert G., Thomas E. and Sally V. Rothrock; grand-mother of six; great-grandmother of four.

† **McGRATH, Mary C.**, 93, St. Mary, New Albany, May 20. Sister of Joseph W. McGrath, Elizabeth C. McGrath and Patricia J. McGrath.

† **QUINTANA, Diego C.**, 82, Our Lady of the Greenwood, Greenwood, May 12. Father of Jose Peanco, Rosa M. Quintana de Mares, Carmen, Henie, Arthur, Carlos, Alfredo and Armando; brother of Maria Quintana de Gonzalez; grandfather of eight; great-grandfather of two.

† **REDDO, Lester Sr.**, 76, St. Rita, Indianapolis, May 24. Husband of Callie A. Adams Redd; father of Lester O. Redd Jr. and Rita A. Scott; son of Louise L. Redd Tate; grandfather of eight; great-grandfather of 11.

† **SHIELDS, William F.**, Holy Spirit, Indianapolis, May 16. Husband of Rosella A. Berger Shields; father of Theresa Welage, Molly Shields, Martha Mark; grandfather of one.

† **STARKE, Harry W.**, 59, Holy Spirit, Indianapolis, May 17. Husband of Patricia Stark.

† **SULLIVAN, Joan D.**, 71, St. Pius X, Indianapolis, May 20. Wife of James; mother of James J., John, Mary Alice Farrell, John Pierce and Patti Nichols; sister of Mary Ryan; grand-mother of 14.

† **VALASTEK, Kalman "Sarge"**, 72, St. Joseph, Shelbyville, May 21. Father of Carmela Hammond and Kalman S. Valastek; brother of Mary Carmel Strickland; grandfather of four.

† **WALKOS, Joseph George**, 71, St. Bartholomew, Columbus, May 20. Husband of Patricia Elliott; father of Timothy Layman, Niles Dean Layman and Kelly Fleming; brother of John Walkos and Ann Brasic; grandfather of six.

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Pope calls his suffering part of leading church

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II, broke at the Vatican after a night in the hospital after he back his leg when he slipped and fell in his bathroom, said his

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suffering is an important part of leading the church into the next millennium.

"I must lead the church of Christ into the third millennium with prayer and various initiatives," he said May 29. "But I have seen that is not enough; it must be with suffering."

Pope John Paul said he was offering his suffering in a special way for the family, which is threatened by a variety of economic, political and social policies.

Five days before he was scheduled to meet President Bill Clinton, he said he must share his reflections on the family and his suffering with the powerful of the world.

The pope recited the midday Angelus prayer and spoke to pilgrims in St. Peter's Square on his second day back at the Vatican after four weeks in the hospital for treatment of a broken leg.

During his recovery from surgery to replace the top of his thigh bone with a prosthesis, the pope said he meditated on his suffering, both the first time he was in Rome's Gemelli Hospital—after the May 1981 assassination attempt—as well as after his recent accident.

"And I found alongside me once again the grand figure of Cardinal Stefan Wyszyński, primate of Poland, who at the beginning of my pontificate told me: 'If the Lord called you, you must lead the church into the third millennium.'"

The pope said he understood after the assassination attempt that prayers and projects would not be enough; that he would also have to make sacrifices and suffer for the church.

"But why now? Why this year? Why in this Year of the Family?" he said he asked.

"Because the family is threatened, the family is under attack. Therefore the pope must be attacked, the pope must suffer, so that every family sees, so that the world sees, that there is a Gospel, the Gospel of suffering with which one must prepare for the future," he said.

The pope's first major appointment after leaving the hospital was a scheduled June 2 meeting with Clinton. A central issue expected to be on the agenda was a proposed document for the U.N.-sponsored International Conference on Population and Development.

Pope John Paul has repeatedly criticized the document, which the Clinton administration supports, for its advocacy of legalized abortion, its encouragement of the widespread distribution of contraceptives and for its understanding of the family and sexuality in general.

The pope said May 29 that he has a duty to explain the threats facing the family "to the powerful of the world whom I must meet again and with whom I must speak."

"But what arguments do I have?" he asked. "I am left with this argument of suffering. And I would like to tell them so they would understand it."

At the end of May, the month dedicated to Mary, Pope John Paul I prayed that she would hear the pleas of the Christian community.

"May she bless, above all, young people and families and obtain for all, especially nations at war, the invaluable gift of agreement and peace," he prayed.

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John Paul II made Paul VI's dreams of dialogue a reality

Both popes showed respect and esteem for beliefs of other faiths

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope Paul VI's dream for a church in dialogue with other religions has become a reality under Pope John Paul II, said speakers marking the 30th anniversary of the Pontifical Council for Interreligious Dialogue.

The respect and esteem of both popes for the beliefs of other faith traditions are explained in their writings and have been demonstrated during their pastoral visits outside Italy, the speakers said.

Pope Paul, "in his first encyclical insisted on the fact that the church must necessarily be in dialogue, and in dialogue with all," said Cardinal Francis Arinze, president of the council.

Meetings with religious leaders during the pope's six pastoral trips, especially during his visits to Jerusalem and to India, showed that he meant what he said, the cardinal said.

Pope John Paul, "continuing and amplifying" Pope Paul's approach, told council members in 1992, "The truth is that interreligious contacts along with ecumenical dialogue have become obligatory ways to ensure that the many painful wounds which have taken place over the centuries do not occur again and that their remnants will soon be healed."

Meetings with religious leaders have been a staple of this pope's 61 pastoral trips and have marked much of his daily ministry as well, Cardinal Arinze said. To celebrate the council's 30th anniversary May 19, the cardinal and other officials presented a new book, "Interreligious Dialogue in the Pontifical Magisterium," a collection of 302 Vatican documents dealing with the theme.

The book includes seven texts from the Second Vatican Council, 17 encyclicals or other solemn documents from Pope Paul and Pope John Paul II as well as 89 speeches from Pope Paul, two from Pope John Paul I and 168 from Pope John Paul II.

Most Catholics were prepared for the changes the Second Vatican Council brought to the liturgy and to dialogue with other Christian churches, but not for the council's new approach to Muslims, Buddhists and other believers, said Cardinal Arinze.

The documents collected in the new book show how

seriously the popes take the church's commitment to interreligious dialogue and how normal it has become for popes to remind Catholics of that commitment, he said.

Archbishop Francesco Gioia, the official at the council who edited the new book, said the sources he chose from showed that "on average, more than once a month Catholics are called to reflect on interreligious dialogue."

The papal documents show that interreligious dialogue and the proclamation of salvation in Christ are essential parts of the church's mission, said Father Marcello Zago, superior of the Oblates of Mary Immaculate and a consultant to the council. "Their common source is divine love for all men and women and their ultimate goal is the salvation to which we are all called," he said.

The dream of Pope Paul for a church which "looks beyond its own sphere and sees other religions which cherish the sense and concept of God," Archbishop Gioia said, "became a reality with John Paul II at the World Day of Prayer for Peace in Assisi Oct. 27, 1986," when leaders of the world's religions gathered together with the pope.

Pope affirms the ban on women priests

(Continued from page 1)

In his latest letter, the pope recalled that as early as 1975 Pope Paul VI had reminded Anglicans that the church opposed women's ordination for several fundamental reasons: the example of Christ in choosing male apostles, the constant practice of both Catholic and Orthodox churches, and the magisterium's consistent teaching on the matter.

He noted that Pope Paul's teachings were authoritatively explained in the 1976 document, "Inter Insigniores," issued by the Congregation for the Doctrine of the Faith. That document added theological reasons against women's ordination and showed that Christ's way of acting was not due to sociological or cultural motives, he said.

The pope also reviewed his own teaching on the subject, particularly the point that Christ acted freely and that his 12 apostles received a special function in the church, one that could not be exercised by any other member.

The papal letter emphasized that the nonadmission of women to the priesthood "cannot mean that women are of lesser dignity, nor can it be construed as discrimination against them." This is shown by the fact that Mary, the mother of Christ, received neither the mission of the apostles or the ministerial priesthood, he said.

The presence and role of women in the church remain "absolutely necessary and irreplaceable," he said. The Vatican's own 1976 document said the role of women is of capital importance for the humanization of society and for the good of the church, he pointed out.

"The New Testament and the whole history of the church give ample evidence of the presence in the church of women, true disciples, witnesses to Christ in the family

and in society, as well as in total consecration to the service of God and of the Gospel," he said.

A statement issued by the Vatican press office attempted to put the pope's letter in perspective, saying it was a response to "widespread uncertainty" on women's ordination.

The papal letter is not a question of "a new dogmatic formulation, but of a doctrine taught by the ordinary papal magisterium in a definitive way; that is, proposed not as a prudential teaching, nor as a more probable opinion, nor as a mere matter of discipline, but as certainly true," it said. "Therefore, since it does not belong to matters freely open to dispute, it always requires the full and unconditional assent of the faithful," it said.

To teach the contrary is the equivalent of "leading consciences into error," the press office statement said. The statement said the papal letter, "far from constituting an obstacle" to ecumenical dialogue, can provide an opportunity for all Christians to deepen their understanding about the priestly ministry.

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