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Pope John Paul II is 75 years old



Pope John Paul II reaches his 75th birthday May 18.

At the age when most bishops retire, the pope has increased his workload and made plans to embark on major new projects

by John Thavis
Catholic News Service

VATICAN CITY—Age 75 brings retirement for most bishops, but for Pope John Paul II it has brought out a new pastoral urgency.

The pope, who celebrated his 75th birthday May 18, has been slowed physically over the last few years and looks every bit his age. But behind the stooped profile, Vatican observers have noticed a growing papal determination to settle some old issues and embark on major new projects.

"He's much less interested in the smaller administrative details. I don't think he's working any less, but he's concentrating on the things that are important to him," said one senior Vatican official.

Those include life-and-death issues such as abortion and euthanasia, an overall strengthening of the church's missionary outreach and an ambitious program of synods and ceremonies to mark the start of Christianity's third millennium.

Far from a slowdown, several Vatican curial departments are reporting an increase in workload as these and other projects take shape.

On a personal level, too, the pope at 75 seems more determined to speak his mind—and let the chips fall.

What some describe as a more "combative" papal style was evident in 1984, when the pontiff almost single-handedly whipped up opposition to a proposed U.N. document on population control. Several times, warn-

ing that the document could codify a "right to abortion," he let his anger show.

The pope's last two encyclicals, on moral truths and pro-life issues, have also demonstrated a greater willingness to challenge attitudes and behavior in contemporary society. Significantly, his latest document was addressed to "all people of good will"; the pope has deliberately sought to widen his audience over the last couple of years, and Vatican officials say he will continue to do so as the year 2000 approaches.

He is successfully exploring new media in an effort to get his messages across to the general public, with a best-selling book and rosary CD in the last year.

Part of the pope's new approach is his desire to close debate on certain controversial church issues. His 1994 letter expressing a definitive "no" to women priests was one example; another is his repeated insistence on priestly celibacy in the Latin-rite church.

The pope plans to devote more time and effort to ecumenism and interreligious relations over the next few years. A major encyclical on Christian unity is in the works, and he has outlined a string of meetings with various faiths and religions to usher in the third millennium.

As a world traveler, his white tondo pace has been slowed by broken bones in recent years. But even if he has to limp or shuffle, the pope has shown he is determined to keep up his pastoral pilgrimages. He is marking his 75th year with six separate trips to Asia, Poland and the Czech Republic, Belgium, Slovakia, the United States and four African countries.

Meeting examines why Catholics contribute less

Sociologist says his study contradicts earlier analyses of Catholic giving by Father Andrew Greeley

by William R. Bruns

Speaking in Indianapolis on May 11 and 12, Dean R. Hoge, professor of sociology at The Catholic University of America, Washington, D.C., said that his latest church study—on financial giving to churches—contradicts earlier analyses of Catholic giving patterns by priest-sociologist Father Andrew Greeley.

The latest study, "American Congregational Giving," confirms that Catholics give less to their church than other Christians give to theirs. However, analysis of the data indicates that the reason for the lower donations has nothing to do, as Father Greeley has contended, with alienation or dissatisfaction of Catholics with church teachings on controversial issues such as birth control, abortion, homosexuality, priestly celibacy, or the ordination of women.

Hoge's data show that "in questions asking about agreement or disagreement with denominational teachings, agreement is either unrelated to giving or it is positively associated. Never is it negatively associated."

The findings were included in the two-day meeting of 17 representatives of the Catholic church and the four Protestant denominations that were included in the study.

Data-gathering for the study began in early 1993, and the study surveyed nearly 11,000 persons in Catholic parishes and in congregations of the Assemblies of God, the Southern Baptist Convention, the Evangelical Lutheran Church in America, and the Presbyterian Church (U.S.A.).

In the study, Catholics rank lowest in the amount of money they donate to the church. The study shows that the annual contribution of a Catholic household averages \$386, while households of Assembly of God members

give their church an average of \$1,696 each year, the highest amount in the study. Assemblies' donations were followed by \$1,154 from Southern Baptists, \$1,085 from Presbyterians, and \$746 from Evangelical Lutherans.

Hoge reported that the majority of the money came from regular and special offerings, with fund-raisers accounting for "surprisingly little, even in Catholic parishes with a tradition of bingo and games of chance."

The study, however, does not indicate why Catholics give less to their church. Several hypotheses were tested in the study, but results were inconclusive.

Daniel Conway, head of the Secretariat for Planning, Communications and Development for the Archdiocese of Indianapolis and a nationally known speaker and writer on the topics of fund raising and Christian stewardship, said, "While the Hoge study doesn't tell us why Catholics give less money to the church than do other Christians, it does indicate that several things are true across the five denominations studied. For instance, we know that people give more if their family income is higher, if they are highly involved in their parish or congregation, and if they have a religious motivation for giving, such as a solid understanding of scripturally based tithing or stewardship."

"But these factors have not been a traditional part of our Catholic culture in the United States," Conway continued. "Prior to 1950, the Catholic church in the United States was pretty much of an immigrant church. As a whole, we didn't have a lot of disposable income to give to

the church. In addition, before Vatican Council II, the laity were not that heavily involved in the church; both policy decisions and the day-to-day operations of our parishes were pretty much handled by the clergy. And it has been only in the last five years or so that, as Catholics, we have connected our church involvement with bible-based stewardship of time, talent, and treasure."

"So, three factors that the Hoge study has identified as influencing higher giving among Christians—family income, degree of involvement, and

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SEEKING THE FACE OF THE LORD

Pray through the intercession of Mary

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

The other day as I looked at the purple rises outside my window I had a flashback to grade school days in May. At the beginning of May our teachers (Sisters of Providence) went to great lengths to decorate a "May altar" (shrine) of the Blessed Mother (Our Lady of Providence) in each of our classrooms. The blooming irises and "Bridal Wreath" (spirea, I believe) remind me about how embarrassed I was to carry them on the school bus. All of us were asked to take turns bringing flowers from home for the May altar and we boys weren't crazy about that. Each classroom had its own May crownning as did the entire school (with much greater solemnity, I recall).

I don't know if our Catholic schools continue to have May altars, but I do see crowned statues of the Blessed Mother in our churches this time of year. While this kind of thing was embarrassing to us boys, it made its own statement about the importance of Mary, the Mother of God, in our faith and piety. I'm afraid these days the Blessed Mother herself embarrasses our society because she stands for unabashed holiness and purity of heart and mind. She stands for respect for human dignity in a deep kind of way.

We also prayed the rosary during the month of May.



Pope Pius V established a universal regard for the rosary when he introduced the feast in honor of Our Lady of the Rosary to commemorate the anniversary of an important naval victory won by the Christian fleet at the Lepanto. The victory was counted important for the survival of the Christian church in the days of Pope Pius V and was attributed to the intercession of the Blessed Mother whose help was invoked by the praying of the rosary. The faith of the people led them to seek the intercession of the Mother God when the chips were down. Faith of people in the importance of prayer in times of need is as old as our Christian history. And a devotion which led people to believe deeply in the intercessory role of Mary is almost as ancient.

We are not much concerned about naval battles in these our days. The fact that there was a Christian naval fleet sounds strange to us. We have deep concerns about other ways in which Christian values are under siege. We worry about the "culture of violence and death," abortion, euthanasia, and other forms of violence such as anti-government terrorism. Dr. Kervorkian has been able to "assist" in yet another suicide in Michigan. The "right to die" movement is not surprising as we've watched the "right to choose" abortion movement escalate. Now it is the terrorism of organized vengeance by self-appointed anti-government militia. The movements assault the sacredness of life and of the human family. They attack the very fiber of our human society and are the fruit of purely secular and materialistic philosophies of life.

No, we aren't fighting naval wars. But our human

family is under assault in devastating ways in our day. Our Christian ideals are the only real hope for the future of humanity. Prayer through the intercession of Mary remains timely. God chose Mary to be holy, to be full of love, to be the bearer of his Word.

Mary's place in Christian history is so revered because of her nearness to Christ, the Son of God, whom she literally carried within her very body. Her intimate relationship to Jesus Christ and her vital role in our redemption along with the witness of her great faith and love, cause us to turn to her in time of need.

In our struggle to escape the great temptation of secular materialism and an individualism that forgets that we are a human family, it is good to pray to God through the intercession of Mary. Ours is not a prayer of superstition. We know very well that God as God does not need our prayer. We need to call to mind the holiness and the faith of Mary for our own lives. We need to remind ourselves that all of us, especially you sisters and brothers of the laity, are called to carry Christ to the world wherever we go.

Praying the Christian mysteries of the rosary can make us a little more Christian in our outlook, and thus the victory of prayer can continue in our Christian tradition. If prayer through the intercession of the Mother of God causes us to imitate her call to holiness and to faith, then the power of her intercession continues. Let us pray for the grace to be Christ-bearers for the sacredness of life from birth unto death for our confused human family.

EDITORIAL COMMENTARY

Cinema: communicator of culture and values

by John F. Fink
Editor, The Criterion

Pope John Paul II has proclaimed this Sunday as World Communications Day and selected as this year's theme "Cinema: Communicator of Culture and Values."

In many dioceses around the country, World Communications Day coincides with an annual collection to support the church's communications efforts. The Archdiocese of Indianapolis does not conduct this collection. Instead, the Catholic Communication Center is supported by contributions from the United Catholic Appeal.

A project of the archdiocese's Catholic Communication Center, one that has been popular for more than 30 years, is a recorded telephone service called DIAL-A-MOVIE, whereby people can call to find out the rating for movies. (For more about that, see an article on page 5.)

There was a time when all Catholics who attended Mass on a specific Sunday each year would stand up and pledge to support the Legion of Decency, the predecessor of the U.S. Catholic Conference's Office for Film and Broadcasting.

They promised not to go to movies that were rated as morally objectionable.

We don't do that anymore. But we still have an obligation in conscience not to encourage the proliferation of movies that tear down our Christian values. When we purchase a ticket at a theater, or rent a video, we are casting our votes for or against a particular type of film.

Unfortunately, it's becoming ever more difficult to find morally good shows. Of the 68 films currently showing in movie theaters, four have been classified as morally offensive and 40 are rated for adults (see listing on page 22). An additional 11 have been given the A-IV rating, which means they are for adults, but with reservations; they are not for casual viewing because they require some analysis and explanation in order to avoid false impressions and interpretations.

So of the 68 films, only 13 are considered OK for adolescents (five are rated A-I and eight are rated A-II). And who sees most of the movies?

The problem is compounded when you consider the number of movies now available on videotape.

Most Americans recognize that there are problems with today's movies. A *Newsweek* poll showed that 82 percent of those surveyed think today's films do not reflect their basic values. Even worse, there is plenty of evidence that the values depicted in the movies are fast becoming the values of mainstream America. That is probably most evident in our sexual mores where the idea is now prevalent that premarital sex is normal.

The Criterion lists the ratings of new movies every week on our entertainment page, and occasionally we publish the

ratings for the full list. We also publish reviews of some of the new movies. (Unfortunately, since we review only one movie a week, the reviews are sometimes late, and we can't review all the movies.) Our reviews are written by James Arnold, a professor at Marquette University who has been reviewing movies for *The Criterion*, other diocesan newspaper, and *St. Anthony Messenger* magazine for decades.

Arnold tries to make his readers sophisticated viewers, explaining why a film is good or bad—and not just from a moral viewpoint. The rating is always given so readers have that information, but Arnold tells us what else to look for.

There still are good movies out there. When they appear we should support them by going to see them. The more we do that, and avoid the bad movies, the more likely we'll have more good movies in the future.

Governor signs controversial welfare reform bill into law

by Coleen Williams

Governor Evan Bayh signed into law an ambitious welfare reform bill on May 10 which continues to draw some concerns from human service advocates.

Since the beginning of the session, representatives of human service and religious organizations, including the Indiana Catholic Conference (ICC), have expressed great concern about some of the welfare reform bill's possible effects on children and families in Indiana.

One of the controversial issues in Senate Bill 478, the reform bill authored by Sen. Howard "Luke" Kenley, R-Noblesville, is the "family cap" on the elimination of additional benefits for a child born ten months after a mother is on welfare.

"Throughout the discussion we strongly opposed any move towards a policy that would either directly or indirectly pressure women on welfare who become pregnant to choose abortion," said M. Desmond Ryan, executive director of the ICC.

Late in the session, Ryan suggested to Sen. Kenley and the other key legislators that instead of denying the additional \$59 a month in cash benefits, a voucher be issued that is redeemable only for essential services to care for the child such as diapers or infant formula. Sen. Kenley agreed to include a state option to issue vouchers for the child's essential needs worth half the amount that would otherwise be denied the family.

"Although the author continued to claim the family cap discourages poor women from having children while on welfare, his acceptance of the vouchers suggests an

openness to our belief that the family cap is harmful to children," said Ryan.

Another area of contention surrounded the two-year time limit on benefits. Judith M. Haller, a lobbyist for Legal Services Organization of Indiana and an ICC advisor, said the bill creates a potentially serious problem by subjecting 70,000 families currently on AFDC to the two-year time limit without enough job training available.

Haller noted, though, that all recipients who get into the work force will be able to maintain their benefits for two years or until they reach federal poverty level. Recipients are also eligible for a year of child care and health benefits once the time limit or income level is met. "This is the key to successful reform," she said.

The conference committee accepted a limited phase-in of the changes. About 45,000 families will be phased into the program on Jan. 1, 1996. The remaining families will begin the time limit a year later.

The welfare reform changes will require federal approval prior to being in Indiana.

A companion measure, House Bill 1006, was amended in the Senate to include stronger child support enforcement rules. The bill, which was signed into law, suspends driver's and professional licenses of any non-custodial parent who is a least \$2,000 or three-months delinquent in child support payments. Earlier language was limited to AFDC recipients who are delinquent in support payments.

"Most of us are hopeful that reform efforts will succeed in moving persons from welfare into jobs, but much will depend on a dynamic economy," said Ryan.



PROMULGATION—Archbishop Daniel M. Buechlein and education director Daniel Elsener discuss the new strategic plan for Catholic schools in the archdiocese with a group of newspaper and television reporters. The news conference was held on May 10 at St. Thomas Aquinas School in Indianapolis. (Photo by Margaret Nelson)

OFFICIAL APPOINTMENT

Effective July 1, 1995

REV. STEVEN CHAFTLEIN, will begin an appointment as pastor at St. Maurice, Decatur County, while retaining his new pastorate at St. Mary, Greensburg.

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

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Father Jenco explains importance of forgiveness

by Margaret Nelson

During an Indianapolis North Deamery adult education program at St. Andrew's Church on May 8, Father Lawrence Jenco, a hostage in Lebanon for 19 months, talked about the importance of forgiveness.

"Lessons from Captivity" was the topic as the Servite priest quietly told of the trials to his mind, body, and spirit while he was a hostage. And he told how he came to forgive his captors.

Father Jenco called turning hate into love the "greatest miracle." He gave an example of the release of 20,000 German war prisoners in Moscow after World War II. Russian women lined the streets, their sons, husbands, and fathers having died at the hands of the Germans.

The Russian soldiers had to hold the women back as the German generals marched in front of them, with their chins out. But then they saw the German soldiers. They were thin, unshaven, on crutches, with their heads down. Father Jenco said.

One old woman reached in her pocket and gave one of the German prisoners a piece of bread. Then all the women gave food to the soldiers.

In July 1984, Father Jenco was serving in Thailand. His ministry had been to help the "differentiated" and the elderly. His superiors asked him to take an assignment to replace Joseph Curtin as director of Catholic Relief Services in Beirut, Lebanon.

He remembered saying goodbye to a Cambodian boy of 8 on crutches who told him, "I only cry when it rains, so no one can see my tears."

But before Father Jenco took the post in Beirut, he visited there and saw the "marvelous ministry" of the CRS in Lebanon. He went home to Illinois to celebrate his 25th anniversary of ordina-

tion. "Things had drastically changed from July to October," he said.

He explained that, of the one billion people of Islam, 85 percent are Sunni and 14 percent Shi'a. The minority group lived in a shanty town.

On Jan. 7, 1985, the priest's father died of a heart attack. Father Jenco was not feeling well and did not go to work, but to a doctor for tests. He went home to wait for results.

The next day, men grabbed him, put him in the floor of their car, and later, in the trunk.

"In the darkness in the trunk of the car, I thought, 'I am going to die,'" Father Jenco said. He remembered the stages of grieving and thought, "I don't have the luxury now to go through all the stages."

Later he learned that they had kidnapped the wrong person, thinking he was Curtin. When they arrived at the building where he was to be kept, they stripped and put chains around the priest. They taped his body so that only his nostrils were open—and they became clogged when his nose would bleed. He was taken from place to place taped beneath a truck, in the area designed to hold the tires.

He realized that the captors did not want to be identified when he first looked into the eyes of his kidnapper and the man said, "You are dead."

Father Jenco's prayer as he inhaled and exhaled was, "Lord Jesus, son of David, have mercy on me, a sinner." Chained to a radiator, he repeated, "I am a person of special. I am not an animal. I am a person of worth and dignity. I am loved; I am redeemed; and I do have a destiny."

He told of celebrating the Eucharist, then hanging onto the eucharistic Christ. He said, "Jesus, don't forget me." He made a rosary from string. In better months, his captors gave him prayer beads, which he used—each giving God a name. "It is a beautiful prayer form," he said.



Father Lawrence Jenco

On the walls of his prison rooms, he used the oil of an orange to write: "Alla, dear Father. I love you much. Jesus is Lord." Other hostages later told him how the message encouraged them.

At one time he prayed, "Listen God, I am not job. I want to go home now."

So that he could not hear their conversation, Father Jenco was required to wear a headset with Arabic music. The American prisoners (who numbered up to five, at one time) were allowed to pray together. Once, he was permitted to hear Terry Anderson's confession.

The prisoners had hoped Terry Waite would secure their release by Christmas, 1995. So Midnight Mass was difficult, but they tried to sing Christmas carols. The guards brought them a cake that said, "Happy Birthday, Jesus" and gave them special food.

In a letter he was permitted to write to his family, he asked them to forgive his captors if he died at their hands.

Through the "tedious waiting, day in and day out, we were constantly nourished by God's word... and by each other," he said.

The guards' attitudes softened over the months. At Easter, his guard Sayeed asked to come to Mass. He brought flowers for the occasion saying, "Abana (Dear Father), Happy Easter!" "There has never been a bouquet of flowers like that," said Father Jenco.

During the Easter Mass, the prisoners sang "Allelu, Allelu. Everybody sing Allelu." The priest was amused to hear his guard singing it later in the corridor.

Sayed called the priest "Jenco" at first, then "Lawrence." The evening before his release, he asked, "Abana, do you forgive me?"

Father Jenco called it "a moment of grace, a transforming moment, a homecoming to our God, in whom we are both created," when two men who should be enemies ask each other for forgiveness.

"At the heart of love is forgiveness," said Father Jenco. "Forgiveness is linked to love and is the requirement for eternal love and grace. We need to forgive and seek forgiveness," he said.

"I wrote these passages in my journal. Writing them down was the easy part. The hard part is making them incarnate... I cannot even pray if I do not forgive."

He said, "Anger has its place. But we are burdened until we let God's forgiveness flow through us. You can't forget. All God asks you to do is heal the memories."

Father Jenco was released on July 26, 1986, dumped by the side of the road in Damascus. He remembers how beautiful the sky and earth looked when he lifted his blindfold. "Do we ever give praise to the gentle God and thank him for that wonderful gift of sight?"

Father Jenco's book, "Beirut to Forgiveness: A Pilgrimage of the Bound Hostage to Reconciliation," will be released next month.

991 to graduate from nine Catholic high schools

by Mary Ann Wyand

Traditionally, the quest for valedictorian and salutatorian honors is quite competitive at Catholic high schools in the Archdiocese of Indianapolis.

Of the 991 seniors scheduled to graduate from nine Catholic high schools in the archdiocese during commencement exercises in late May or early June, 11 outstanding scholars will present valedictory addresses.

This year, three Cathedral High School senior girls will share top honors during the school's 75th commencement ceremony at 1 p.m. on June 4 at the Circle Theater in downtown Indianapolis. Identical twins Mary and Sarah Martin will share valedictorian honors with Deirdre Brill. Salutatorian Joanna Newcomb will offer the opening prayer.

Michael Schaefer, chairman of Cathedral's board of directors, will present diplomas to the graduates. President John Peckles and Father Patrick Kelly, principal, will assist with the commencement ceremony.

Cathedral's 204 graduating seniors will attend an outdoor baccalaureate Mass at 10 a.m. on June 3 on the school grounds. Father Kelly will celebrate that liturgy.

The 116 members of Bishop Chatard High School's 31st graduating class will hear commencement speeches from co-valedictorians John Krug and Michael Mitello as well as a salutatory address from Bryan Hagelskamp.

Bishop Chatard's commencement service is scheduled at 7:30 p.m. on June 4 at the Murat Temple in downtown Indianapolis. Father Joseph Schaefer, vicar general, and Daniel J. Elsner, executive director of the archdiocesan Office of Catholic Education, will attend Chatard's commencement.

Father David Coons, Bishop Chatard's campus ministry director, will celebrate the baccalaureate Mass for graduates at 5:30 p.m. on June 2 at St. Luke Church in Indianapolis.

Archbishop Daniel M. Buechlein will join the 93 members of Secunia Memorial High School's 39th graduating class for commencement exercises at 8 p.m. on June 1 at the Secunia gymnasium.

Valedictorian Patricia Edwards and salutatorian Mary Ellen Callahan will present

speeches. Office of Catholic Education associate director Mickey Lentz also will attend the graduation ceremony.

Secunia's school chaplain, Father Karl Milz, will celebrate the baccalaureate liturgy at 3:30 p.m. on May 21 at Little Flower Church in Indianapolis.

Archbishop Buechlein also will attend Roncalli High School's 26th commencement and will confer diplomas to graduates during the 7 p.m. service on May 31 in the Roncalli Family Room.

Roncalli's valedictorian is Kara Quillico, and Jeremy Gries is the salutatorian. Elsner will attend that ceremony on June 1, a professional capacity and also for personal reasons because his son, Dan, will receive his diploma.

Father "Steve" Giannini, school chaplain, will celebrate the baccalaureate liturgy for Roncalli's 155 graduates at 6 p.m. on May 26 at St. Barnabas Church in Indianapolis.

Cardinal Ritter High School's longtime administrator, Father Schaefer, will join 97 graduates in his new capacity as vicar general to assist with the school's 28th commencement at 8 p.m. on June 2 at the Adams Mark Hotel near the Indianapolis International Airport.

Valedictorian Jamie Donnelly and salutatorian John Otto will attend the graduates. C. Joseph Peters, an associate director for the Office of Catholic Education, also will represent the archdiocese at Cardinal Ritter's commencement exercises.

Again this year, St. Michael Church is the site of Cardinal Ritter's baccalaureate Mass at 7:30 p.m. on May 31. Conventual Franciscan Father Troy Overton, school chaplain, will celebrate that liturgy. Brebeuf Preparatory School does not name a valedictorian or salutatorian, but the senior class selects a graduation speaker each year. That announcement was scheduled late this week.

The Jesuit college preparatory school's 30th commencement is scheduled at 8 p.m. on June 1 at the Circle Theater on Monument Circle in Indianapolis.

Jesuit Fathers Walter Deyre, president, and Albert Bischoff, rector, will assist with the ceremony as 148 seniors receive diplomas. Brebeuf's new president also will confer mission medals to students for their community service as "men and women for

others." Sister for Christian Charity Michelle Faltus, an associate director of the Office of Catholic Education, will represent the archdiocese.

Brebeuf's baccalaureate liturgy begins at 10 a.m. on May 21 in the school chapel.

Oldenburg Academy, an all-girls' school operated by the Sisters of St. Francis, is the oldest high school in the archdiocese. The boarding and day school opened in 1851 in what is now the Batesville Deamery.

Forty-four academy graduates will receive their diplomas at 4 p.m. on June 3 during commencement exercises in the Immaculate Conception Chapel, which is the motherhouse church for the Franciscan sisters at Oldenburg.

Father Schaefer will celebrate the graduation liturgy at Oldenburg, and Sister Michelle Faltus will represent the archdiocese on behalf of the Office of Catholic Education.

Oldenburg Academy officials will announce the 1995 valedictorian and salutatorian during an all-school Mass on May 19.

Archbishop Buechlein will celebrate the

baccalaureate Mass for 24 Shawe Memorial High School graduates at Prince of Peace Church in Madison at 7 p.m. on May 30. Father John Meyer, pastor, will assist with the liturgy.

Shawe's 40th commencement service is scheduled at 2 p.m. on June 4 in the school's Mary Gymnasium. Rex Camp, an associate director of the Office of Catholic Education, will represent the archdiocese at the ceremony.

Archbishop Buechlein will join 110 graduates of Our Lady of Providence High School at Clarksville for the school's 41st commencement at 7 p.m. on May 25 in the Larkin Center.

Valedictorian William Hoyland and salutatorian Elizabeth Ballard will present commencement addresses during the ceremony. G. Joseph Peters will represent the archdiocesan Office of Catholic Education at the Providence commencement.

Father Mike Hildebrand, school chaplain, will celebrate the baccalaureate Mass for Providence graduates at 11 a.m. on May 21, also in the school's Larkin Center.

Nun at St. Meinrad resigns in sympathy with Dr. Carmel McEnroy

by John F. Fink

Sister of St. Louis Bridget Clare McEver has resigned from the faculty of St. Meinrad School of Theology in sympathy with Mercy Sister Carmel McEnroy. Dr. McEnroy was dismissed from the faculty for publicly dissenting from the church's doctrine forbidding the ordination of women.

Sister Bridget Clare said in her letter of resignation that she considered Dr. McEnroy's dismissal an injustice that she could not support by remaining at St. Meinrad.

Dr. McEnroy's dismissal was ordered by Benedictine Archbishop Timothy Sweeney after she signed an open letter to Pope John Paul II, which was published as a two-page advertisement in the *National Catholic Reporter*. The letter criticized a statement by the pope that called for an end to public debate over the ordination of women. The arch-

bishop explained that "public dissent by faculty members of a seminary is not acceptable because seminary faculty are active participants in the preparation of future priests."

Since the dismissal, *National Catholic Reporter* has editorialized that the action by St. Meinrad will create a more divided church. It also blamed the dismissal on a visit to the seminary by a U.S. bishops' seminary investigation team which, it said, demanded the firing. Sister Bridget Clare also said that the move was a direct response to the bishops' recommendation at the end of its visitation.

St. Meinrad, however, has maintained that the visit by the bishops' committee and the dismissal of Dr. McEnroy are two unrelated events, that the seminary had been considering disciplinary action against the professor before the visitation by the committee.

FROM THE EDITOR

by John F. Fink

As explained last week, the Church of the Dormition in Jerusalem, atop Mount Zion, is where tradition says Mary lived after her son's resurrection and where she died. In the crypt of the church is a statue of the sleeping mother of God. Above the statue is a cupola, in the middle of which is a painting of Christ. Around the picture are paintings of six prominent women of the Old Testament: Eve, Miriam, Jael, Judith, Ruth and Esther. Last week I told the stories of Eve, Miriam and Jael. This week I will write about Judith, Ruth and Esther.

All three of them have entire books of the Bible named after them, so they were much more prominent than, say, Jael or Miriam.

THE BOOK OF JUDITH is a story relating how, in a grave crisis, God delivered the Jewish people through the instrumentality of a woman. It is a pious reflection on the meaning of the yearly Passover observance, drawing its inspiration from the Exodus narrative: as God delivered his people by the hand of Moses, so he could deliver them by the hand of a pious widow, Judith (the Hebrew name means "Jewess").

The story takes place during the time that the Assyrian king Nebuchadnezzar was warring against the Israelite. His general, Holofernes, marches toward Jerusalem, but the Jewish people resist at Bethulia. Holofernes lays siege to Bethulia for 34 days and the town is ready to surrender.

Then Judith enters the scene. Having fasted and prayed, she dresses in her finest garments, adorns herself with jewelry, makes herself "very beautiful," and proceeds to the Assyrian camp with her maid. She is captured and taken to



Holofernes, who is taken by her beauty. Judith wins Holofernes' confidence by talking against the Assyrians.

For four days Judith lives among the Assyrians and establishes a regular routine that includes leaving the camp to bathe. Then she proceeds to join Holofernes at a party, encouraging him to drink wine until he becomes drunk. After he passes out, Judith takes his sword, strikes him twice in the neck and cuts off his head. Then she and her maid put the head in a food pouch and leave the camp. When the Assyrians discover what happened they panic and the Jews are able to slaughter them.

RUTH was the great-grandmother of King David and thus an ancestor of Jesus. She was a Moabite woman. Moab was east of the Dead Sea, now part of Jordan. The fact that she was not Hebrew is important because the church teaches that it foreshadowed the universality of the messianic salvation achieved by Jesus.

Ruth is probably most famous for her statement to her mother-in-law Naomi, "Wherever you go I will go, wherever you lodge I will lodge, your people shall be my people, and your God my God." Here's the background for that:

Once during the period when Israel was being ruled by judges, there is a famine, and a man from Bethlehem moves with his wife Naomi and two sons to Moab. The two sons marry Moabite women, Orpah and Ruth. The man and his two sons all die, so Naomi, Orpah and Ruth are left alone. Naomi, learning that the famine is over in Bethlehem, decides to return there. Orpah decides to remain in Moab but Ruth chooses to follow Naomi.

In Bethlehem Ruth gleans fields for food for her and Naomi. Ruth encourages her to attract the attention of Boaz, a prominent kinsman. (One way she does this is by climbing into bed with him, a very effective method.) He is impressed by Ruth's loyalty to Naomi. When Naomi instructs her nearest male relative that he has the right, under the law, to claim the property but that, if he does so,

he would also have to marry Ruth to perpetuate the family of the three deceased men.

When the nearest relative declines to do so, Boaz claims the property and, in front of witnesses, declares that he also will take Ruth as his wife. He does so and the couple has a child named Obed. So the story has a happy ending.

THE STORY OF ESTHER is supposed to have taken place during the period that Persia ruled the Middle East. It was the time of King Xerxes (485-464 B.C.), called Ahasuerus in the story. The book is not historical.

Esther is a Jewish girl who has lost both of her parents. Mordecai, her cousin, is serving as her foster father. Esther is "beautifully formed and lovely to behold" (Est 2:7) and is chosen to join the royal harem. On Mordecai's instructions, she does not reveal her nationality or family. Eventually, King Ahasuerus "loved Esther more than all other women" — so he placed the royal diadem on her head and made her queen" (Est 2:17).

Meanwhile, the king raises a man named Haman to the highest rank. Haman demands that everybody bow down to him, but Mordecai refuses to do so. This enrages Haman, who thinks that Mordecai is a Jew. He then convinces the king to let him, Haman, sign a decree that all the Jews in the Persian Empire are to be killed on a single day, the 13th day of the month of Adar. Furthermore, Haman prepares a gibbet on which to hang Mordecai.

After days of preparation and prayer, Esther eventually goes to King Ahasuerus and reveals that she is a Jew and pleads for her people. She asks the king and Haman to join her at a banquet. There she reveals Haman as the enemy of her people. The king has Haman hanged on the gibbet. Haman had prepared for Mordecai. The decree against the Jews is revoked. Mordecai is rewarded by replacing Haman and, together with Esther, works for the welfare of their people. In revenge the Jews kill 75,000 of their enemies.

The Jews preserve the memory of all this with the annual observance of the feast of Purim.

A VIEW FROM THE CENTER

United Catholic Appeal responds to three forms of poverty

by Dan Conway

Last weekend, I was invited to St. Mary's Parish in North Vernon to speak on behalf of the United Catholic Appeal. Driving through southeastern Indiana on a beautiful Sunday morning, I was once again struck by the geographic diversity of our archdiocese. We are 39 counties of central and southern Indiana, encompassing urban areas, small towns, suburban neighborhoods and rural communities. We are different races and ethnic backgrounds, and we are wealthy, extremely poor, and everything in between.

St. Mary's is a friendly parish. That's not unusual in our archdiocese, but it's especially true of places like North Vernon which still see the parish as the



center of community life. As I prepared for my brief remarks on the United Catholic Appeal, I wondered whether people at St. Mary's really know how important their gifts to the larger church really are. In a small town parish like this, it would be fairly easy to concentrate on the needs and concerns of family, neighbors and members of your own community. Center city schools in Indianapolis, a soup kitchen or homeless shelter in Terre Haute, and a home for unwed mothers in New Albany could easily remain "out of sight, out of mind" in a place like North Vernon.

But it was obvious from my brief visit that the people of St. Mary's are not parochial. They understand that our Catholic faith calls us to reach out to others—as far away as Oklahoma, Eastern Europe, or even Indianapolis. And they give generously to help our archdiocese respond to the growing needs of people in all regions of central and southern Indiana.

As I was trying to say in simple and direct

words the United Catholic Appeal is needed and how the funds are used, I remembered something that Archbishop Buechlein says often (paraphrasing Mother Teresa). There are three kinds of poverty: spiritual poverty, moral poverty and physical poverty. The United Catholic Appeal is intended to respond to all three forms of poverty in our archdiocese.

We are spiritually poor when God is missing from our lives, or when we fill our lives with superficial or empty things. The church responds to spiritual poverty through the comfort and healing power of the sacraments—and by proclaiming the good news of our salvation in Christ.

Moral poverty happens when we bind ourselves to the truth and when we choose to live in ways that are hurtful to ourselves and others. As Pope Paul II says so beautifully in his encyclical, "The Splendor of Truth," the religious and moral teachings of our faith are meant to liberate us from the bondage of selfishness and sin. Through parish religious education programs and Catholic schools,

we seek to form the minds and hearts of adults, youth and children in all regions of our archdiocese to help them become truly free.

And, of course, physical poverty is always with us. Whether we see it in our own families, in our neighborhoods, or in the wider community, the harsh realities of hunger, homelessness, and loss of personal dignity always demand a response. Throughout history, our church has reached out to the physically poor through the corporal works of mercy and through the comfort and encouragement of caring people. Through Catholic Charities agencies in all regions of our archdiocese, our church seeks to respond to Jesus did to the many needs of the physically poor.

The good folks at St. Mary's in North Vernon are working hard to respond to spiritual poverty, moral poverty and physical poverty in their community. And through their gifts to the United Catholic Appeal, they are also fighting these three faces of poverty in all regions of our archdiocese.

THE BOTTOM LINE

'Delayed vocations' to priesthood have become common

by Antoinette Bosco

Father Tim O'Brien, an assistant at St. Francis Xavier Parish in New Milford, Conn., was looking forward to celebrating the first anniversary of his ordination this spring. But while he has been a priest for only a year, Father O'Brien, 44, can look back at an established career as a lawyer.

He worked for years as assistant vice president and trust officer at the Second National Bank in Saginaw, Mich. He loved that job, he says, and "could have stayed there—except for one thing. God kept nagging me."

In 1989, at age 38, he could no longer say no to the call he had been hearing in various subtle ways for nearly 20 years. So he took the first steps that led him to the Pope John XXIII National Seminary in Weston, Mass., founded in 1964 to prepare "mature men" for the priest-



hood. There this experienced lawyer joined some 40 other professional men. They included a teacher, lawyer, pharmacist, salesman, engineer, banker and social worker.

"We were strangers on a retreat in October, all opinionated as the dickens. But very quickly we bonded as a class and learned that the seminary had a lot to teach us," said Father O'Brien.

These men often are referred to as "delayed vocations." Some observers view this phenomenon of the older man—some widowed, some parents—entering the priesthood as an answer to the vocations crisis facing most seminaries today.

Father O'Brien views it in less cosmic, more personal terms, saying that the priesthood is "a really privileged position the Lord has called me to."

Certainly, the older man brings "a different perspective and an extra dimension" to parish work, said Father O'Brien. It's "clearly the fact that you have a very real, immediate experience of what people are struggling with day by day. You know what it's like to get up at 7, go out to a job, get home tired," he said.

An older man in the seminary also grasps

how easy it is for people to fall into the trap of secular and worldly values, he said.

But men who entered young "would have been priests for 17 or 18 years before I entered. Their witness to years of faithfulness is not to be taken lightly," he commented. "I also know I'm lacking in the wisdom of experiences they've had."

There appears to be a shift in the profile of men entering established seminaries. Statistics show that one-third of them are older, over 30, said Father O'Brien.

Father Robert Tucker, vocations director for the Archdiocese of Hartford, told me why he steered Father O'Brien to the seminary.

"He could have been smashingly successful. His willingness to give up a very good career came from a sincere belief that there's more to life. That's what came across," he explained. He also told of hearing "of Father Tim from two friends, cancer victims in the hospital his parish covers. They spoke of his warmth, humanness and especially his willingness to spend time with them."

And what does Father O'Brien say? "It's a beautiful job, this work I do with people—sharing their faith journey, their struggles, their joys, being present with people. . . . I'm overwhelmed by the privilege."

He added that his own struggle to be a true disciple of the Lord, to "live the call, and earn respect."

From what I observed, he is doing just that.

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VIEWPOINTS

Must we learn to live with the violence that plagues society?

After the Oklahoma City bombing, do we just need to learn to live with more violence? "We cannot live with increasing levels of violence and still keep political stability," says Jesuit Father John P. Langan, Rose Kennedy Professor of Christian Ethics at Georgetown University. But, unrestrained, vindictive counterviolence also won't work, he indicates. Sulpician Father Gerald Brown replies that we must learn to live with fanatical violence. How? By refusing to tolerate the violence but also dialoguing with extremists. Father Brown, president of the Conference of Major Superiors of Men, has spoken recently on a new ministry to counteract violence.

What choice do we have?

by Fr. Gerald L. Brown, SS

Should we learn to live with fanatical violence? Do we have a choice?

The question is how we learn to live with fanatical violence. We do this by not tolerating its overt violation of others' human dignity, by using government action in appropriate ways to prevent it, and by swiftly and surely punishing it.

Learning to live with it means countering forms of speech that would heighten violence—challenging such speech, holding it accountable.

But it also means opening channels of communication with groups and individuals who engage in such violence, and seeking to heal relationships.

Learning to live with fanatical violence means creating a culture of respect for human dignity. It means advocating cultural support for the forces of death that seek to resolve every difficult situation through extremes of counterviolence.

Pluralism and diversity are driving forces in modern society. Efforts to mold a homogeneous society where no one ever threatens our sense of order have led to much of this century's worst violence.

However, we cannot tolerate fanatical



violence. We need laws clearly defining when the line is crossed from speech to acts. We must assure that law enforcement has the resources to prevent such violence and bring its perpetrators to justice.

We also must counter, as assertively as possible, the inflaming use of violent rhetoric that characterizes much public debate. When people misuse speech, we must hold them accountable by countering with lively, forthright public debate.

The immediate calls for the death penalty after the Oklahoma bombing may have given political leaders a sense of control and power over events. But after the executions—after all efforts to drive fanatical violence out by whatever means we choose—what will have happened to us? Would there be less violence among and within us, or more?

The dialogue needs to go further than public debate. Stereotyping and summarily dismissing those with extreme views can only increase their sense of isolation and powerlessness. Extreme experiences of displacement and marginalization often lie behind the extreme views. Some people react to the displacement by scapegoating, stereotyping, blaming. We must denounce these tendencies and respond to the charges with correct information.

We could choose to control and repress people without showing them ordinary human recognition. But that won't work.

Constructive dialogue is the only way. If the dialogue doesn't work, we've lost nothing. But we may well have sifted out who can be dialogue partners and what deeper issues people are bringing in the public realm.

The only hope for humanizing the situation is to move through the difficult layers of misunderstanding and deep pain

of films, including a number of religious organizations and family-oriented magazines. Now the only major independent rating group that has continued on is that of the Department of Communication of the U.S. Catholic Conference.

The New York-based Catholic Film Office takes a much broader view of moral content than does the film industry, which pretty much uses nudity, violence and profanity to distinguish G from PG, PG from PG-13, PG-13 from R, etc. The Catholic organization also asks questions about the moral and aesthetic nature of the films it reviews, and for which audience the film is acceptable—the entire family, teen-ager viewers, adults, but with reservations about some subject matter, or if the film is objectionable for all.

DIAL-A-MOVIE no longer denounces a good movie because it deals with controversy or issues of human reality and concern. Today's users of the service may have hated it when they were younger and couldn't go to a movie because DIAL-A-MOVIE said it wasn't suitable for their age group, but they are now using it for their own children or grandchildren.

So if you're in doubt about a movie being suitable for the ratings, call any call (317) 634-3800 for the ratings. Call any time of day or night. As with all the work of the Catholic Communications Center, the service is made possible by support from the annual United Catholic Appeal.

In keeping with the Holy Father's message on World Communications Day 1995, Catholics are urged to support films which enhance positive Christian values.

(Schliss is director of media relations in the Catholic Communications Center at the Archdiocese of Indianapolis.)

that frequently lie at the root of what we call fanatical movements. Those who refuse to engage in the process will at least have been compelled to show their hands.

Pope John Paul II's new encyclical "The Gospel of Life" can be applied to fanatical violence when it says that God "is always merciful even when he punishes. . . . Not even a murderer loses his personal dignity, and God himself pledges to guarantee this. And it is, exactly here that the paradoxical mystery of the merciful justice of God is shown."

We can make this paradoxical mystery socially operative by increasing dialogue within society, even with those harboring extreme views.

We cannot let social extremists set our social agenda with their way of communicating and acting. But we must seek the ways of dialogue and peace. Otherwise no one will have to live with fanatical violence because it will have consumed us all.

The task: resist. The question: how?

by Fr. John Langan, SJ

Violence has to be opposed and resisted, not tolerated or "lived with." But our opposition must not take the form of unrestrained or vindictive counterviolence.

This is true even though violence seems to be an omnipresent reality to learn to live with.

Violence on the streets and in the home, on prime time and in prisons, in Waco and Oklahoma City, Bosnia, Rwanda and Guatemala, on the right and left, against the unborn and abortionists, in the Bible and in Shakespeare, in books and minds: In a word, violence everywhere, or so the headlines seem to say.

We recognize and lament the victims of violence from John F. Kennedy to Nicole Brown Simpson to Selenia, from the living skeletons of Somalia and Sudan to the entombed corpses of Oklahoma City's Murrah Federal Building.

Despite its negative effects on the family, business and political, religion and social cohesion, personal survival and psychic health, violence persists as a defining aspect of the human condition. It is connected with high and low aspects of our nature, heroic devotion and patriotism as well as cruelty, greed and sexual exploitation.

While others have denounced the increasing prevalence of violence, Chris-

tian pacifists have urged us to renounce violence altogether. They have pointed to how non-violence shows Christ's charity and initiates a better world.

The mainstream Christian tradition, however, has held it is legitimate for society to respond to violence with measured counterviolence in the forms of war and police activity conducted by the state, and self-defense by individuals on an emergency basis. Society may rightly defend its citizens and core values against unjust aggressors' attacks, whether from within or without.

Society should look compassionately at the wounds of victims and respond effectively to their cries.

Perfect security against violence, however, is not attainable in a modern, open society where technical knowledge is widely shared, and travel and communication are easy. Criminals and terrorists may strike virtually anywhere.

Demands for perfect security will endanger some core values that society rightly cherishes, such as freedom of expression and assembly, privacy and minority rights. In a democratic society it is crucial to build a democratic consensus about preventing and controlling violence; we cannot live with increasing levels of violence and still keep political stability and our strong civil liberties tradition.

We can usefully distinguish between violence arising from convictions, which includes political and religious terrorism, and violence arising from passions.

When dealing with violence arising from convictions, direct force is often counterproductive; adherents of the violent movement regard fallen comrades as martyrs and denounce government force used against them.

Those resorting to violence because of convictions must be deprived of weapons suited for organizational rather than personal use. They must also be deprived, as public legitimacy through denunciations by respected molders of opinion and firm moral stands by neighbors and friends.

Those resorting to violence because of passions and personal desire can claim any larger justification for what they do. Their violence—whether part of the drug trade or an event in a domestic tragedy—must be prevented as much as possible through education, therapy and social assistance. It must also be restrained through vigorous police work and deployment of appropriate security systems.

Our opposition to violence must recognize there are values which must not be trampled in the name of personal or national security.

We ought always to remember that Jesus was himself the victim of violence and that we should empathize with our vulnerability and anger, as well as our yearning for justice.

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COMMUNICATIONS DIAL-A-MOVIE offers film ratings

by Charles Schliss

For more than three decades, the Catholic Communications Center for the Archdiocese of Indianapolis has provided ratings for current motion pictures on the 24-hour-a-day, seven-days-a-week recorded telephone service called DIAL-A-MOVIE.

Since November 1963, people who want help in deciding which movies to attend or to allow their children to attend have been able to call 634-3800 in Indianapolis for ratings based on the film evaluations of the Office for Film and Broadcasting of the U.S. Catholic Conference.

When the service was initiated it received more than 140,000 calls the first year. Times have changed. Last year, 8,500 calls were placed by people in the Indianapolis area. This service continues to be a great value in today's society. The film rating service has been used by two generations of Hoosiers to give them another measure of a movie's suitability besides that supplied by the film industry's rating system.

Until the Motion Picture Association adopted its own code in 1968, there were many guides to determine the "suitability"



LIGHT ONE CANDLE Is compassion a liberal monopoly?

by Fr. John Catoir
Director, The Christophers

My cousin, Mary Caslin Ross, serves as the director of the Goldwater Institute's Federal Mandates Project in Arizona, and she contends that compassion is not a liberal monopoly.

Mary is a devout Catholic and one of the most compassionate people I know. She worked for 11 years as a grant maker for the Bodman and Achelis Foundations, helping to disperse over \$34 million in grants to address the effects of poverty and homelessness. In the process she came to realize that too often the private philanthropies were only correcting a poor public policy aimed at assisting the poor but sometimes only making matters worse.

"After 30 years of federally mandated welfare and health relief," she says, "we know that welfare recipients are worse off today and have little reason to hope, to secure employment, or to change their lives. There is a difference between good intentions and good incentives."

Conservatives like Mary feel the government's job is to empower people by providing the tools and creating the right incentives to help them care for themselves. "Liberals care for people, conservatives care

about them." She cites Bob Woodson, the black founder of the National Center for Neighborhood Enterprises, who says, "caring for people simply perpetuates the liberal plantation system."

All this sounds interesting, but how will it play out when Congress votes to return block grants to the states? We have already begun to see the downside of this policy in New York State where Gov. George E. Pataki proposed deep cuts in the welfare budget while at the same time planning huge tax reductions. New York's Cardinal John O'Connor and Bishop Howard Hubbard of Albany met with Pataki on the same day to discuss the devastating impact that the welfare cuts will have on the poor. The governor came away saying he would not change his mind.

This kind of cold-turkey destruction of the welfare safety net will surely hurt women, children, the sick and the handicapped. Cardinal O'Connor called it immoral. Surely we can find a better way to frame our public policy, and surely we can put in place a better incentive system to break the never-ending cycle of welfare dependency.

The Republican Congress cannot ignore the cries of the poor, and liberals know we can no longer afford to go on as we have in the past. Somehow we have to forge a compromise.

(For a free copy of the Christ and send your name and address to The Christophers, 12 E. 42th St., New York, NY 10017.)

CORNUCOPIA

Curse of the Black Thumb

by Cynthia Dewes

It's the same thing every year: the resurgence of our cursed Black Thumb. It's that ominous time after the seed catalogs arrive but before the planting begins, the time when the sun shines higher in the sky each day and anything seems possible.

I say this with some regret and sadness, but never resignation, since God provides us every year with a fresh chance to go forth and sow, water and reap. It's just that when you have the Black Thumb that hope usually turns out more like bury, flood and rip.

The ritual event begins harmlessly enough with a packet of nasturtium seeds here and a sweet start of basil there. We order a few green beans, perhaps, and some seed tapes of zinnias. I mean, anyone can do beans and zinnias, right? Especially with seed tapes, which were invented for window box gardeners, children, slow learners and Black Thumb people.

One thing leads to another, enthusiasm grows, and first thing you know we're strolling along in the largest garden store in the area, pushing our green carts down the aisles as if we know what we're doing. It doesn't take long to notice that the merchandise here goes way beyond beans and zinnias.

Nonchalantly we examine the fertilizers, all bearing cryptic labels like "12-12-12" or "X-457D." We read the small print and are astonished to learn that there are actual differences in fertilizer which may cause plants to thrive or croak. Naturally

this kind of responsibility strikes fear in the heart of any true Black Thumb.

Moving on, we come to humongous bins of grass seeds, great quantities of potting soil, bales of peat moss and wood chips, and even astroturf for those troublesome problem areas. There are tortured displays of tiny bonsai trees, exotic orchids, and other horticultural weirdities designed to challenge the jaded gardener who's had it with the usual stuff.

Entire sections of the store are devoted to the cultivation of roses, which apparently need more equipment, psychological analysis and attention than any other plant on God's green earth. Not to mention prayers.

Birds are very big here. Available for sale are innumerable varieties of birdseed, birdhouses ranging in architectural style from English Tudor to rustic, and bird feeders guaranteed adaptable to all birds but unbreachable by squirrels or other varmints. To the Black Thumb, why anyone who's acquainted with Alfred Hitchcock's movies would want to attract birds in the first place remains another mystery.

A damp earth smell grabs us, and we find ourselves in the greenhouse area. If you think the "Birds" were scary, try a few thousand plants in varying sizes, all quivering with sinister energy as they lurk in their wet, loamy lair. Black Thumbs understand this menace.

But persevere, coolly trying to read names which might as well be fertilizers: relief when we come across a "begonia" or a bit of "impatiens," and a plain old "geranium" is enough to restore our fading confidence.

No matter that the bugs got the

vegetables last summer, that the flowers wilted in the morning light or went leggy in hostile soil. The Black Thumbs are full of Christian hope.

check-it-out . . .

St. Francis Hospital and Health Centers, 438 S. Emerson Ave in Greenwood, will present bereavement support group meetings on Wednesday, May 24 and 31, June 7, 14, 21 and 28 in two sessions: afternoon 3-4:30 p.m. and evening 6:30-8 p.m. Registration is required. To register call 317-865-2092.

The Indianapolis Symphony Orchestra will perform "The Dream of Gerontius" at the Circle Theater on May 19-20 at 8 p.m. for the final classical series concert of the 1994-95 season. The program, entitled "The Progress of a Soul," will consist of the powerful oratorio based on Cardinal Newman's poem about a man and the journey of his soul from death through his final redemption and judgment before the Lord. For more information, call ISO at 317-262-1100, ext. 226.

St. Agnes Class of 1955 will hold its 40th reunion the weekend of June 2. The reunion committee is missing some classmates. If you have any information about these classmates, call Ellen Cooper Riddle at 317-253-5357 or Mary Kay McShay Holland at 317-841-3895.

The class of 1945 of St. Mary Academy will hold its 50th anniversary on June 11 at Stokeley Mansion on the Marian College campus. The reunion committee is still searching for classmates. Those who have not been contacted are asked to call 317-329-0063 or 317-745-2200.

St. Agnes Academy All School Reunion will be held June 4. The reunion will begin by celebrating 10:30 a.m. Mass at St. Peter and Paul Cathedral, 1347 N. Meridian St. Brunch will be served following at the Marriott Ballroom, Fall Creek Blvd. and N. Meridian St. Cost for brunch is \$15. Call Ursula Schierenberg at 317-849-4603.

Marian College will hold its summer Elderhostel experience June 4-10. The program is part of the international network of over 1,000 colleges, universities and other educational institutions in the United States, Canada and several foreign countries that offer special low-cost, short-term residential academic programs for older adults. The Elderhostel experience is for elder citizens on the move—not just in terms of travel, but in the sense of reaching out to new experiences. It provides challenging and interesting experiences in informal and friendly atmospheres. Three non-credit courses have been developed especially for Elderhostel and will be taught, if selected Marian College faculty:

- "Asia's New World Order: The Three Chinas," by Franciscan Sister Sue Bradshaw, Ph.D. A look at Communist China, Taiwan and Hong Kong as each considers its future relationships. Consideration will also be given to interactions of this giant China with other Pacific Rim nations;

- "Unraveling Some of the Mysteries of the Human Mind," by Drew Appleby, Ph.D.

the higher-order mental processes of memory, language, problem-solving, intelligence and creativity will be explored from a psychological perspective.

- "The United Nations: Past, Present and Future," by Franciscan Sister Rachel West, Ph.D. The UN celebrates its 50th birthday in 1995; this course will examine its past and present, and reflect on its future in the post Cold War era.

The courses do not presuppose any previous knowledge of the subjects; there are no exams, no grades, no required homework. Elderhostel welcomes persons 60 years or older; the fee for one week is \$300. This covers room, meals, course instructions and extra activities. For more information, call Della Pacheco at 317-929-0223.

Applications for the 1995 sessions of Camp Riley for Youth with Physical Disabilities are available. Registration deadline is May 31. Camp Riley, held at Bradford Woods each summer, is open for youth with physical disabilities who want activities that are enjoyable as well as challenging for their independence. Call 317-634-4474 for an application.

Joe Huber's Restaurant and Farm in Starlight, Ind., will be the site of "Cameo in the Country," a benefit for St. Elizabeth's Southern Indiana on May 21 from 12-5 p.m. The fundraiser will feature both live and silent auctions, supervised games for children, an inflated castle for the kids to bounce in, "Amazing Small Performing Dogs," and an Elvis impersonator (or will the King himself show up?). Admission is free. Huber's farm-fresh buffet will be available to adults for \$10 and to children for \$5. Proceeds will help St. Elizabeth's Southern Indiana provide adoption services, prenatal and parenting classes, medical care, job and education assistance to young pregnant women and their families. For more information, call Cathy Koetter at 812-945-1776.

The 25th Anniversary of Broad Ripple Art Fair will be celebrated May 20-21 from 10 a.m.-5 p.m. The 1995 fair will feature more than 200 artists selling original handmade works of art. The fair will be held at the Indianapolis Art Center and Optimist Park at 66th and 67th streets between College Ave and Ferguson in Indianapolis. Cost is \$7 each day of the fair; kids under 12, \$1. A River Jam Concert will be held on May 19 from 6:30-10 p.m. For more information about the art fair, call Melissa Cooper at the Art Center at 317-475-7225.

Father Paul Marx, an international leader in pro-life/pro-family concerns, will speak at Masses at St. Peter Parish, Franklin Co. and Holy Guardian Angels Parish, Cedar Grove on May 20-21. Father Marx will be at St. Peter Church on May 20 at 5:30 p.m. and on May 21 at 8 a.m. He will be at Holy Guardian Angels Church on May 20 at 7:30 p.m. and on May 21 at 9:30 a.m. For more information about Father Marx's appearance, call Father Elmer Burwinkel at 812-623-3670.

All former students, teachers, staff, and friends of Bishop Chatard High School are invited to help honor longtime teacher and coach Tom Steverson on his retirement with a testimonial dinner on May 21 at Primo's Banquet Hall, 3143 E. Thompson Rd. Doors open at 4:30 p.m. and dinner will be served at 5 p.m. Cost is \$15. Reservations are required. Call Bishop Chatard High School at 317-251-1451.



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SUCCESSFUL SHOW—St. Augustine Guild members sponsored a "Fashions with Flair" luncheon fashion show and boutique on May 3 to benefit the Little Sisters of the Poor home for the elderly poor. Residents Ruth Koerner (from left) and Grace Von Phul talk with guild treasurer Mary Hyde (seated), guild president Doris Dimond, Little Sister of the Poor Loretta Healy, and guild members Sara Jordan and Suzy Schild, all of Indianapolis, about the event.

St. Meinrad monks prepare to elect new abbot

The Benedictine community will elect a new leader to succeed Archabbot Timothy Sweeney

By Peter Agostinelli

The Benedictine monastic community of St. Meinrad Archabbey will gather together next month to usher in a rare change.

At a June 2 abbatial election, the monks of St. Meinrad will elect a new leader for only the eighth time in more than 140 years. The election comes with the resignation of Benedictine Archabbot Timothy Sweeney, effective June 1.

St. Meinrad officials say the transition will be smooth, given the advance notice by Archabbot Timothy. The archabbot tendered his resignation in 1993.

Abbots at St. Meinrad are elected for indefinite terms and resign at their discretion. The community elected Archabbot Timothy in 1978.

Archabbot Timothy's two-year notice is considered unusual. But it has provided the monastic community the chance to focus on a discernment process—a study of the leadership role and the qualities required of their abbot, to determine who might best fulfill its responsibilities.

Benedictine Father Sebastian Leonard is chairing a committee appointed by Archabbot Timothy that has organized this discernment and election process. The committee includes Benedictine Father Eugene Hensell, president and rector of St. Meinrad College and School of Theology, and Benedictine Brother Raphael Smith.

The discernment process has included efforts such as a

lecture series covering topics relating to the role and office of abbot and the future of monasticism. Other efforts included the addition of prayers for discernment to the monastic choir and the refectory (dining quarters).

St. Meinrad belongs to the Swiss-American Congregation of Benedictines and follows the election procedures in its constitution as well as canon law.

Election rules specify that the abbot must be a priest, at least 35 years old, and must be solemnly professed for five years or more.

Also, all monks perpetually professed to St. Meinrad Archabbey—monks who have made final, permanent vows—make up the electorate. Monks on assignment away from the archabbey are expected to return for the election.

Benedictine Abbot Patrick Regan of St. Joseph Abbey in St. Benedict, La., is the abbot president of the Swiss-American Congregation. He will oversee the election.

The election day will hold a number of interesting moments. The monks will celebrate a "Mass of the Holy Spirit" at 8 a.m. on election day at the Archabbey Church. The formal election in the Chapter House follows at 9 a.m. None of these events are open to the public. In fact, the abbot-president is the only observer.

All the monks gathered in chapter for the election will cast their votes by secret ballot and in silence. Ballots are

printed with eligible monks' names. Votes are cast by marking the chosen name.

The abbot-president announces that there has been an election once a monk receives the necessary number of votes. The abbot-president then asks that monk if he accepts the election. The monk has the right to refuse, which would force the election process to begin again. If he accepts, he becomes the new abbot and assumes immediate authority over the monastic community.

A ringing of the archabbey church bells announces the new election. Monks who are not chapter members assemble in the church. The monastic community, including the new abbot, then processes into the church for a private ceremony in which the monks pledge their obedience to the new abbot.

The Catholic church will officially bless the new abbot later in June.

Archabbot Timothy will return to the regular life of a monk after his abbatial term expires. The newly-elected archabbot will assign him to his new position.

St. Meinrad's next archabbot will take over after a period of significant growth at the archabbey. Among the many developments during Archabbot Timothy's leadership, the community built a new monastery and library and renovated the old monastery. The size of the monastic community remained steady. And the college, school of theology and Abbey Press expanded their missions.



Archabbot Timothy Sweeney at St. Meinrad



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Indianapolis Foundation makes grants to several Catholic organizations

The Indianapolis Foundation has awarded \$57,667 to the Little Sisters of the Poor for the replacement and installation of 80 air conditioning units at St. Augustine Home on the northside of Indianapolis.

This was one of the grants made by the foundation at its April board of trustees meeting. A total of \$693,696 was granted to 39 nonprofit organizations.

A grant of \$3,300 was awarded to St. Rita Child Development Center in Indianapolis for a summer youth program which includes visits to museums in Indianapolis as part of its educational activities.

An award of \$10,000 was made to Catholic Social Services for furniture for its counseling offices.

The foundation also granted \$60,000, payable over three years, to the Genesaret Free Clinic to fund an administrative director position for the clinic that serves the medical needs of the homeless and indigent.

SPOTLIGHT ON INDIANAPOLIS EAST DEARERY

St. Simon Parish fosters family environment

by Mary Ann Wyand

"Warmth and hospitality" aptly describe St. Simon the Apostle Parish in Indianapolis.

The friendly and diverse faith community is known for its family environment, focus on life-long learning in religious education programming, and popular summer festival which draws more than 10,000 people to the parish campus each June.

People look forward to the gala festival. Father Larry Crawford, St. Simon's pastor, explained, because the huge parish event exceeds the size of some county fairs. This year's festival features games, rides, food and other attractions during the weekend of June 16-18. It is a successful fund raiser and community builder because St. Simon parishioners excel at welcoming visitors.

"It's a parish where there is life in the Spirit and love for others," Father Crawford said. "The work of the church happens here. The Holy Spirit is at work here. I enjoy the diversity of the parish. All kinds of people

feel welcome here. People choose to become a part of this faith community because they feel a sense of belonging."

Established in 1961 on Roy Road on the far eastside of Indianapolis, St. Simon Parish grew quickly during its early years as Catholic residents of Warren Township were drawn to the new faith community's welcoming environment.

The late Father Earl Feltman, the founding pastor, encouraged the parishioners to work together for the good of the community and urged them to support the clergy with their time and talents. His early focus on lay involvement prioritized the importance of the laity in parish life and is a philosophy which continues to guide and nurture St. Simon Church and School today.

St. Simon Parish would not be run by a few members, Father Feltman said at the time.

A parish history quotes Father Feltman as saying, "In keeping with the original idea of the Apostles and the early church, everyone would contribute their talents and occupations toward the operation of the parish and thus leave the priests free for the spiritual and educational needs of the people."

This faith community was one of the first diocesan parishes to participate in Christ Renews His Parish, Father Crawford said, and that program has had a profound effect on the parish. St. Simon also was an early parish leader in stewardship efforts.

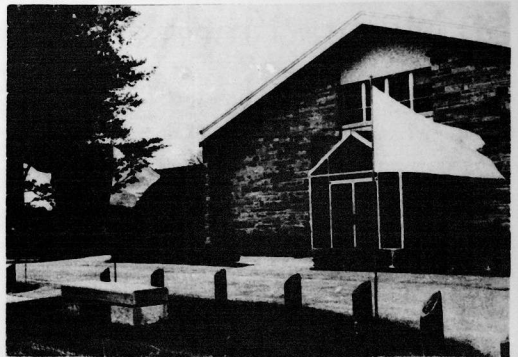
In 1983, Father Harold Krueven, a former St. Simon pastor, described the parish as the Catholic Community of St. Simon the Apostle rather than as St. Simon the Apostle Church. This title was an indication of St. Simon's continuing focus on community building and lay leadership.

Now in his fourth year as St. Simon's pastor, Father Crawford said his assignment was the fulfillment of a longtime dream.

"I had dreamed of being pastor of St. Simon Parish for years," he said. "My original assignment, after I was ordained, was as an associate pastor at nearby Holy Spirit Parish. At the time, Father Feltman was the pastor here and a good friend of mine, Mike Carr, was one of the associates. I used to visit once in a while, and I always thought St. Simon was a really neat parish."

Father Nicholas Dant, who has served the parish as an associate pastor since August of 1993, said St. Simon Parish benefits from strong lay leadership and a longtime commitment to a variety of ministries.

"The senior citizens are very active here," Father Dant said. In addition to the enthusiastic Goldenagers, who organize an



FAMILY FOCUS—St. Simon Parish fosters a family focus in church and school activities. Father Larry Crawford, pastor of the Indianapolis parish, said parishioners and students all know and love Simone, a West Highland White Terrier. (Photos by Mary Ann Wyand)

annual garage sale and volunteer for both school and parish activities, St. Simon thrives with lots of support from school parents and parishioners of all ages.

Joan Wilson, coordinator of religious education, said Father Crawford's commitment to creative sacramental preparation and Father Dant's support of adult religious education programming strengthen parish life.

"We offer the Rite of Christian Initiation of Adults and also RCIA II, a program for newly baptized adults which provides more information about the Catholic Church and liturgies," Wilson said. "Father Dant recently presented an eight-part program called 'Eucharist' which focuses on the liturgy of the Mass. Anyone could participate in the program, but we focused on those who were newly baptized in the last two or three years who felt the need for growth in their faith."

Sacramental preparation programs involve home-based curriculum and include a variety of participatory activities, she said. "We present what we call 'Super Saturdays,' sacramental preparation programs with parental involvement which help the children learn about celebration of the sacra-



ments, especially reconciliation. We want the children to understand that reconciliation is a time to celebrate their faith. Parents do the majority of the teaching in the sacramental preparation programs, which emphasizes the reality that parents are partners in faith formation and have the responsibility for raising their children Catholic."

Franciscan Sister Yvonne Conrad, the parish secretary, said she loves her work because "everyone is so friendly and the staff is very supportive." She also enjoys "the many opportunities to share the Christ within me with others. I love the people of the parish. They are easy to talk with, approachable, warm and friendly, like one big family. If people want to experience community, they should come to St. Simon Parish."

St. Simon Parish

Year founded: 1961

Address: 8400 Roy Road, Indianapolis, Ind. 46219

Telephone: 317-898-1707

Pastor: Father Larry Crawford

Associate pastor: Father Nicholas Dant

Parish coordinator of religious education: Joan Wilson

Parish secretary: Franciscan Sister Yvonne Conrad

Music director: Mary Kubala

Parish Council chairperson: Bob Korsos

Board of Total Catholic Education president: Patty Keen

Number of households: 1,032

Church capacity: 400

Convent: 8300 Roy Road

School: 8400 Roy Road, K-8 plus preschool day care ministry

Telephone: 317-898-1666

Principal: Rob Rash

School secretary: Beverly Hansberry

Number of students: 256

Masses: Saturday anticipation—5:30 p.m.; Sunday—7:30 a.m., 9 a.m., 10:30 a.m., noon; weekdays—8 a.m.; holy days anticipation—7 p.m.; holy days—6:30 a.m., 8 a.m., 7 p.m.

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St. Simon parishioners work hard to help others

by Mary Ann Wyandt

"When I think of St. Simon Parish, I think of hard-working folks who are very family oriented and are very warm people," St. Simon School principal Rob Rash explained. "I always describe the faith community as 'the good people of St. Simon,' and mention the warm and caring family environment."

St. Simon School's faculty, staff and Board of Total Catholic Education members recently completed the first phase of the state's performance-based accreditation process, Rash said, and will work together to implement those goals and objectives during the next year.

That evaluation process was affirming, he said, because the parish and school have many gifts to celebrate in addition to addressing the ongoing challenges of parish life.

"St. Simon is really an extended family," Rash said. "We have senior citizens who are members of the Goldenaires who are very active in school and parish activities. We're like a family in that sense because we are intergenerational. We provide a day care ministry for preschoolers and also extended care before and after school."

The classroom climate is different from many schools, he said, because the faculty and staff strive to make the school a welcoming and comfortable home for students. To modify the institutional atmosphere of classrooms, many rooms are decorated with lamps, furniture and pillows reminiscent of the home environment.

The school also houses the special education program for the Indianapolis East Deanery, Rash said, which is another example of the strong parish support for the school's educational ministries. Special education students have learning "differences," rather than learning "disabilities," he said, and are integrated into the "regular" classrooms with some instruction time set aside for individual academic needs.

"St. Simon School is a stabilizing influence on all the children," the principal said. "I think St. Simon does a good job making all the children feel special. It's a warm and loving place to learn and grow. The level of dedication shown by the teachers is another example of the family focus here, because they go that extra mile to plan special activities and field trips which encompass the needs of the whole child."

Church and community service are emphasized throughout the school year. Students volunteer at the Holy Family Shelter in Indianapolis and visit parish shut-ins. The children also are tending a garden with the goal of supplying vegetables to a St. Vincent de Paul Society food pantry.

"I especially like being able to talk about Christ with the children," Rash said. "When people talk about the Catholic identity, it is more than the crucifix on the classroom wall. It also is about how we conduct our lives. I tell the kids, 'In doubt, think about what Christ would do in this situation.' That extra dimension in Catholic schools enables us to help the whole child."

St. Simon School secretary Beverly Hansberry, who is a member of the parish and a school parent, said she loves ministering to the children because "we can always give them a little bit of God's love."

Parish religious education programming also reflects that nurturing attitude and is an ongoing priority for Joan Wilson, St. Simon's coordinator of religious education.

"We use the lectionary-based catechesis, which is exciting," Wilson said. "We also plan activity centers, with multimedia projects to involve the children in the Gospel story for the day. We have a wonderful storyteller, Geri Waggle, and a music man, Aaron Hyre, among our volunteer catechists. Our religious education programs are really fun for the children."

Parish Council president Bob Korson said St. Simon plans a yearly mission to strengthen spiritual renewal and adult education among parishioners.

Patty Keen, president of the Board of Total Catholic Education, said parishioners and school parents are "willing to work hard and pull together and encourage each other and do whatever we need to do to make St. Simon even better."

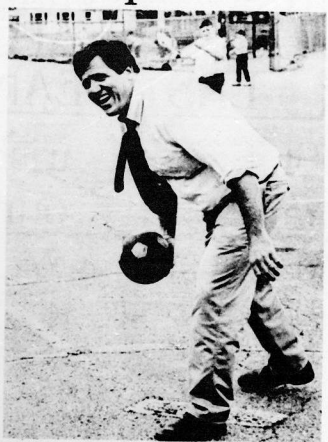
Providing additional financial assistance for needy students is an important parish goal, Keen said, as is helping parishioners learn how to become good stewards.

St. Simon School does not have a gym, but the parish does have a dedicated Booster Club to organize a variety of Catholic Youth Organization sports opportunities for parish children.

Parish Council member Mike Braun, who formerly served the parish as Booster Club president, said St. Simon has "a good infrastructure of people who support us and put in a lot of volunteer time to make CYO sports happen here."

St. Simon sponsors CYO teams in kickball, football, wrestling, girls' and boys' basketball, volleyball, baseball and track each year, all without a gymnasium.

"We don't use any church funds for CYO sports," Braun said. "We raise all our own funds for equipment and gym rental fees. There's a good diversity of people in the parish, which creates its own set of challenges and opportunities. We struggle sometimes with the challenges, but also celebrate the opportunities and look for them."



DOUBLE DUTY—St. Simon principal Rob Rash of Indianapolis makes time each busy school day to assist the teachers with playground duty. Rash enjoys pitching during kickball games with the students. (Photos by Mary Ann Wyandt)

St. Simon music director Mary Kubala, also a member of the parish, said she feels "at home here" because "there are so many great people" and "I enjoy being able to help people through my music ministry."

Fourteen members of the children's choir sing and cantor at the 9 a.m. Mass on alternate Sundays, yet another indication of the parish warmth and hospitality for Catholics of all ages.



SECRETARY AND FRIEND—St. Simon School secretary Beverly Hansberry displays a portrait by first-grader Natalie Fegan which bears a striking resemblance. Hansberry and her family are members of the Indianapolis East Deanery parish. She also has two children enrolled at the school. A variety of pictures from students decorate her office.



MASS PREPARATIONS—St. Simon School eighth-graders Katie Gilliatte and Nicole Yuengel of Indianapolis attach heart-shaped helium-filled balloons to a church pew in preparation for a special Mary's Day Mass for eighth-grade students and their mothers and other students at the school. Each year the eighth-graders enjoy this Mass and luncheon with their mothers.

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SURVEY OF INDIANA CATHOLICS

Are converts better Catholics?

There is an old saying that "converts make the best Catholics." That saying suggests that people who switch to Catholicism from some other faith are more religious than people who are raised Catholic. It implies that people who choose to be Catholic are more committed than people who are Catholic simply because they were born into the church.

A recent study of Indiana Catholics compared converts and "cradle Catholics" to see if there is any truth to the saying.

First, they found that 86 percent of

Indiana Catholics were born into the church; only 14 percent converted from some other faith. Compared to cradle Catholics, converts are more likely to be women (71 percent vs. 63 percent), at least 55 years old (46 percent vs. 36 percent), and African American (12 percent vs. 2 percent). Converts are no different in terms of years of education or family income.

Second, they found that converts were no different from cradle Catholics on most measures of religious belief and

practice. The researchers could find no appreciable differences on measures of pre-Vatican II religious practices, overall religious practices, post-Vatican II beliefs, beliefs about sexual morality, benefits from being Catholic, and evaluations of the pope. For example, 48 percent of converts and 46 percent of cradle Catholics score medium to high on the index of overall practice. Forty-four percent of cradle Catholics and 42 percent of converts score high on the measure of traditional sexual morality.

Third, on three other measures, cradle Catholics are more religious than converts. People who were born into the church are more likely to think of themselves as religious (72 percent vs. 61 percent). Cradle Catholics are also more likely to maintain core beliefs related to the Trinity, heaven and the real presence of Christ in the Eucharist. They also are more likely to adhere to beliefs about the Catholic Church being the "one true church" and the need to obey church teachings even when one doesn't understand them.

Finally, converts are slightly more religious on three measures. Nineteen percent of converts, compared to 12 percent of cradle Catholics, score high on an index of post-Vatican II religious practices, which includes items on reading the Bible and attending prayer groups. Converts are somewhat more likely to rate their parishes as "excellent" in meeting their spiritual needs (36 percent vs. 26 percent).

They also are slightly more inclined to report having highly personal experiences of the holy. For example, 60 percent of converts, compared to 54 percent of cradle Catholics, say God has answered their prayers. Seventy-one percent of converts say that God has helped them in time of crisis, compared to 65 percent of Catholics who were born into the church. Eighteen percent of converts say that God has healed them physically, compared to 11 percent of cradle Catholics.

James D. Davidson, director of the Catholic Pluralism Project, says these results "raise serious doubts about the old saying that converts make better Catholics. On most dimensions of faith, there isn't much difference between converts and cradle Catholics. In a few areas, cradle Catholics are more religious, and in a few others, converts are more committed."

Meeting examines why Catholics don't contribute as much as others

(continued from page 1)

a religious motivation for giving—have only recently become a part of our Catholic culture. I believe that is why we find Catholics ranked at the bottom of the list of church givers," he said.

The study also looked at the size of the parish or congregation did not greatly influence the level of giving. Contributions were only slightly higher in larger Protestant congregations, but, while Catholic parishes were generally much larger than the Protestant congregations studied—some even qualifying as "mega-churches"—Hoge said that Catholic giving was lower than the generally smaller Protestant congregations. The size of a Catholic parish does not seem to influence giving. (The average size of the Catholic parish in the study was 2,700 people.)

Most of the funds given to the churches were used for local (parish/congregation) programs or local schools. Missions within and outside the denominations received less of the money.

Data from the study also show that:

- giving increases as family income and level of education increases. However, highly educated Catholics tend to give at the same level as the less educated.
- giving is only slightly influenced by churches' having a more democratic governance structure.
- it is generally true that people give more to their churches if they believe that those handling the funds are accountable.
- the existence of a church endowment does not lower giving. In fact, there is no

association between endowments and the level of giving.

• persons give more to churches that are more doctrinally conservative.

• persons who make pledges to the church on an annual basis give more than those who do not pledge or who pledge on a monthly or even weekly basis.

• there is only a slight preference for having laity in charge of finances.

• scandals involving church personnel have no effect on giving at the local parish or congregational level.

The "American Congregational Giving Study" is being funded by Lilly Endowment Inc. In addition to Hoge and Conway, the church leaders participating in last week's meeting were: Randall Barton and Sherri Doty, Assemblies of God Foundation; Francis X. Doyle, United States Catholic Conference, and Vito Napolitano, president of the National Catholic Stewardship Conference; Brian P. Kluth, president, and Wesley K. Willmer, board chair, of the Christian Stewardship Association; Ronald Chandler, president, and James Powell, of the Southern Baptist Convention Stewardship Commission; Vivian Johnson and David McCreath, Presbyterian Church (U.S.A.); Mark Moller-Gunderson and Betty Lee Nyhus, Evangelical Lutheran Church in America; Elizabeth Muir, United Church of Canada; Sylvia and John Ronsvalle, of empty tomb, inc., a church research firm; and Phil Williams, Ecumenical Center for Stewardship Studies. Fred L. Hofheinz, Lilly Endowment program director for religion, represented the endowment.

Pro-life priest, Father Paul Marx, to discuss 'A Culture of Death'

by Peter Agostinelli

A prominent pro-life priest will speak at two parishes in the Batesville and Connersville deaneries this weekend.

Benedictine Father Paul Marx will speak this Saturday and Sunday, May 20 and 21, to congregations at St. Peter Parish in Franklin County and Holy Guardian Angels Parish in Cedar Grove. Father Marx is the founder and chairman of Human Life International, a pro-life organization based in Gaithersburg, Md. Father Marx's talks will be delivered during the regular Saturday evening and Sunday morning liturgies at St. Peter and Holy Guardian Angels. All interested people are welcome to attend.

The Mass times (eastern standard time) are as follows:

• Saturday, May 20—5:30 p.m. at St. Peter; 7:30 p.m. at Holy Guardian Angels.

• Sunday, May 21—8 a.m. at St. Peter; 9:30 a.m. at Holy Guardian Angels.

A reception is scheduled for 11:30 a.m. Sunday in the school building, St. Peter.

Father Elmer Burwinkel, pastor of St.

Peter and Holy Guardian Angels parishes, said Father Marx's talks will focus on the theme, "A Culture of Death." Father Burwinkel said the theme is pulled directly from the recent encyclical issued by Pope John Paul II, titled "Evangelium Vitae" ("The Gospel of Life").

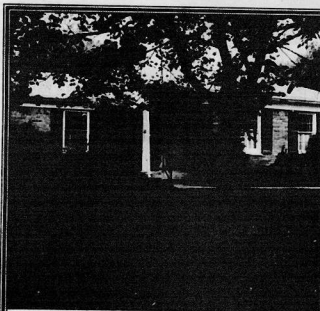
The encyclical, released in March, focuses on an urgent call to reverse world trends toward social acceptance and legalization of abortion and euthanasia.

Human Life International describes itself in its promotional literature as "a non-profit organization that educates and serves people of all faiths around the globe in pro-life, pro-family action."

Founded in 1980 by Father Marx, the organization "serves families and saves countless babies from abortion through 29 offices on five continents," according to the literature.

The organization held its 14th World Conference on Love, Life and the Family in April in Montreal, Canada.

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Faith Alive!

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Anger limits growth and depletes energy

by Br. Cyprian L. Rowe, FMS

Anger is the emotion a person feels when someone or something should promise bread but instead offers a stone. Anger is a web of feelings.

It is rage and disappointment, fear and loathing. Anger is the overwhelming feeling of not getting what you deserve, of being discounted and "dissed," as teen-agers describe it.

This is the emotion that runs to the defense of personal worth. Then all of the person's other emotions rush in to help fight the war against whatever gave rise to the anger.

Many people feel good about anger because they think it is a way to assert their personhood.

Anyone who watches TV sports is a witness to displays of anger. They see professional athletes slamming gloves and hats to the ground in the midst of a disputed call at a baseball game, or throwing balls into the stands during a basketball game, or even fighting with other players in the heat of the moment in a hockey rink, basketball court or football field.

This sort of modeling by players is emulated by youth who believe that allowing one's anger to pose as a threat is the "cool" way to gain respect and the only way to keep it.

Unfortunately, out-of-control anger becomes a major style of dealing with the world and it breeds destruction.

- Anger is poisonous. It poisons the soul, overwhelming ultimately all other human emotions, even the ability to love.

- Anger steals our inner resources and energies, which should be directed toward other human activities.

- Anger affects relationships in negative ways and can blind its carrier to what might foster his or her growth.

It is said by some that Judas was a revolutionary whose hope was that Jesus would come and throw the Roman conquerors out, and thus restore Israel to glory. But Jesus spoke of love and forgiveness, even to the extent of telling the people to carry another person's burdens two miles when only one is demanded.

Judas became enraged. The anger overwhelmed the love. And thus, betrayal.

Ultimately no human issue can be resolved completely until anger is resolved.

Actually, if national violence is ever to abate, personal anger must be attended to. And this presents a special challenge to those like myself who work in the fields of clinical and spiritual therapies.

It is a challenge that forces us often to admit that too many of those we see are

preoccupied by—if not drowning in—their own anger.

But they don't realize it. They are mistreated by their spouses or adult children, but they only talk about the physical hurt, not about their rage at being abused. Children talk about their hurt and shame when their parents or playmates mistreat them. However, they must deal with their anger.

To some extent, whenever the world "out there" frustrates us, we are tempted to respond. Usually the response is one of anger.

Perhaps Judas had high hopes. He must have been a creature of great promise. Jesus chose him.

Maybe he was a lover of the people and of their freedom. Maybe he was a true believer until he began to realize that this "man" who spoke about peace and love and turning the other cheek was not going to be the leader of a military revolt.

So Judas was disappointed, and he was angry.

Maybe it was then that Judas began to steal. Maybe, in his mind, it was only a matter of justice to hurt Jesus in ways that were, he thought, hidden.

These were ways Judas dealt with his anger. These were the ways that made him a stranger within what had been his circle of intimate friends.

Unlike Peter, whose angry expostulations could give way to sorrow and forgiveness, the anger of Judas corrupted all the human relations that could have saved him.

His anger was a form of emotional suicide even before the winds swung his lifeless body at the end of the rope.

Like Judas, many people go through life swinging at the end of a rope of self-betrayal. They permit themselves to betray themselves by dangling at the end of a soul-filled rope of rage, anger that is unaddressed because they don't admit to themselves that it is frightening to them to become whole and peaceful persons.

No human issue can be resolved until anger is admitted. No issue can be resolved until the anger is attended to. However, once anger is attended to, full life begins again.

The best way to achieve this release from anger is to breathe deeply, think of the Spirit of the Lord, and recall some story of forgiveness like the one of the risen Jesus asking Peter if he loved him.

Love, and don't focus on humbling your offender. These steps are ways to answer to Jesus that anger and fear have been cast out and that we love him.

(*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 in Baltimore.*)



DESTRUCTIVE—Out-of-control anger is poisonous because it steals a person's inner resources and energies, affects relationships in negative ways, and can blind a person to what might foster his or her own growth. To move forward in life, anger must be dealt with in healthy ways. (CNS illustration above by Caole Lowry and CNS photo below by Carolyn McKeone)

Anger can be rechanneled in positive and beneficial ways

by Fr. Herbert Weber

Upon returning from several Central American countries a few years ago, I felt angry at what I had observed, especially in terms of poverty, needless deaths, and the general misunderstanding of their problems by people in the United States.

I questioned many policies held by my country's government. But rather than simply remain angry, I decided to direct my energies in a positive way toward education programs and letter writing. I gave numerous workshops about what I had seen in Nicaragua and El Salvador, and I contacted local congressional representatives to voice my concerns.

I met other people who had also been in Central America and shared my view. Working together, we organized relief programs for some of those communities. As a result, the momentum generated by

anger became a force for supporting positive action.

When I hear people talk about their anger, I think back to my experience as a child playing with my older brother, Larry, at the playground.

I recall us, at a quite young age, playing on a teeter-totter. It was great fun, but Larry weighed more so his side of the board always went down and mine always went up into the air. It didn't seem fair. I couldn't find any way to maintain control of the action. I was at the mercy of Larry's weight and gravity!

For many people, anger is like a weight that sets their course of action.

Unfortunately, anger can take over and control our actions. Equally unfortunate is becoming the object of someone else's anger. But anger doesn't have to be that controlling or destructive. Its force can be rechanneled in positive ways.

(*Father Herb Weber is the pastor of St. Peter Parish in Mansfield, Ohio.*)

DISCUSSION POINT

To dissolve anger, focus on love

This Week's Question

What is the best way to dissolve or transform anger?

"I try to visualize a red light in my head or a hand held up (signaling), 'Stop—stop and think, and look for options,' then I try to redirect my thoughts. Angry words just lead to a chain reaction of negative actions. I have to pray all the time to be less judgmental, to love, and not let anger get the best of me." (*Al Bergman, Paradise Valley, Ariz.*)

"My sister went into a rage one day. She wanted to break my door down. I did not respond in any way to her anger. I let her yell all she wanted. Then I repeatedly told her I love her. Each time I said 'I love you' I literally watched the anger dissolve. Love really is more powerful than hate." (*Laura Kazlas, Bringham, Ind.*)

"Communicate it fairly by speaking directly to the person or by writing it down in a letter, even if the letter is not sent." (*Jean Lecker, Rockford, Ill.*)

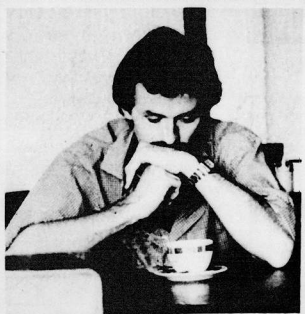
"The most important piece of the puzzle is prayer for the person you're angry with, that God is with (that person), and prayer for yourself, that God is with you to help you come to the solution." (*Father Ron Hutchinson, Muskegon, Mich.*)

"I don't think (anger) should be suppressed. But when it turns into wanting to hurt, I try not to do that. Whatever it is, I try to talk about it but not to hurt the other. If it is not resolved, physical activity is the next best thing." (*Alceira Kopp, Oklahoma City, Okla.*)

Lend Us Your Voice

An upcoming edition asks: What can a parish actually do to promote social justice?

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



By Jill Gibson

Layout & Design by Susan McElroy

Filled with Fire!

"Hey! I'm back. Open the door."
There was the sound of footsteps coming toward the door. Then he heard a whisper from the other side, "Who is it?"

"It's me -- John. I got the food. Open up."

He could hear other voices whispering. "Don't open it! It could be a trick!"

"Come on, guys!" John said impatiently. "Open the door before someone sees me and wonders why this door is locked."

John's brother, James, took the wooden bar off the door. "Get in here fast."

The hungry apostles gathered around their youngest member. John handed them pieces of bread and dried fish. They began to eat quickly. Between bites, they all asked questions. "What's going on in the city?"

"Did you hear any news, John?"

"Are the Jews still trying to find us?"

"What about the Romans?"

John answered, "The women told me that soldiers come around sometimes to ask questions. Peter, how long are we going to hide in this room?"

"As long as it takes," said Simon Peter. "After Jesus rose, before he was taken up to heaven, he told us to wait. He promised to send a Spirit to tell us what to do."

"It isn't safe for us outside this room," James said.



Be sure to color the tongues of fire over the apostles' heads!

For you to color!

"Safe! Is that all you think about? You were all so worried about being safe that you hid while Jesus hung on that awful cross!" John said angrily.

The other apostles turned away. They were embarrassed about the way they had acted after Jesus was arrested. John had been the only apostle to stay with Jesus until his death.

But Jesus had forgiven the apostles! They had all seen him several times since then.

Jesus had proven to them that he was really alive. He had even eaten with them to show that he was no ghost!

But then he had gone away. Before their very eyes, he had risen straight up into the clouds! They had watched him until they couldn't

see him anymore. Since then, they had stayed together, waiting...waiting...waiting for the one he said he'd send.

There was another soft knock on the door. They heard the voice of Jesus' mother calling softly to them. Peter opened the door. John looked much happier now that she was there. Mary had not come because she was afraid, but because she loved the apostles. She wanted to join with them in prayer.

As they started to pray, they heard suddenly the sound of a great wind. They were all surprised. There had been no sign of a storm coming. They saw what looked like tongues made of fire in the air over their heads! Then they were filled with a feeling they had never known, even when Jesus had been with them. Now they understood everything Jesus had said so many times, in so many ways. It all made sense!

The apostles threw open the door they had been guarding so carefully. They walked out of that room filled with the fire of the Holy Spirit! They began preaching about Jesus. They shouted about his teachings so that many people would hear.

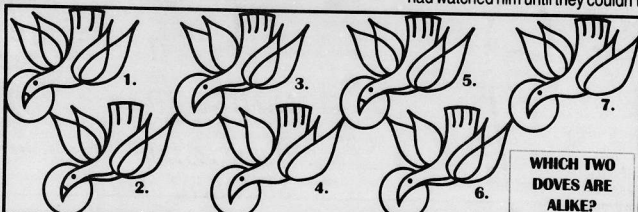
There were a lot of people visiting the city for a special celebration. They spoke many different languages. But they could all understand what the apostles were saying! That was another miracle. The Holy Spirit had changed the apostles from scared people into brave leaders.

WHAT JESUS TAUGHT:

Jesus told the apostles that it was his mission to die on the cross to re-open the gates of heaven. It had also been his mission to teach them what they needed to know to lead his Church. But he said that he had to go back to heaven to send the Holy Spirit to them. It was the Holy Spirit who was to make Jesus' teachings "sink in" to the minds of the apostles.

Jesus is the one who chose the apostles and taught them. But it was the Holy Spirit, who is also God, who touched their hearts and souls. He made them smart and good and brave. On Pentecost Sunday, we honor the Holy Spirit.

Another name for the Holy Spirit: PARAKEETE, DOVE 3 AND 6
ANSWER KEY:



WHICH TWO DOVES ARE ALIKE?

FILL IN THE MISSING LETTERS TO LEARN ANOTHER NAME FOR THE HOLY SPIRIT

They were upstairs	_____	eter and the other apostles hid after Jesus left them.
through the	_____	raid, so they hid in an
The door was	_____	oom. The
	_____	postles had been waiting there since Jesus ascended
	_____	louds.
	_____	ocked and barred.
Suddenly,	_____	very time someone knocked, they worried.
Then	_____	ongues of fire appeared over their heads.
	_____	everyone could understand what the apostles began to teach!

QUESTION CORNER

Church allows baptism by immersion or infusion

by Fr. John Dietzen

Q In discussing renovation plans for our church, the priest is determined to put in a baptismal font large enough for adult immersion. Referring to the difference between immersion and the usual pouring of water, he said: "A strong sacrament makes for a strong Christian. A weak sacrament makes for a weak Christian."

Are you going to tell me that the hundreds of souls who have been baptized here by pouring water were weak Christians? Many parishioners were upset by that statement. (loud)

A The basic truth I believe your priest was driving at is accurate, but his conclusion about the quality of an individual's faith went considerably beyond what he could possibly know.

The new "Catechism of the Catholic Church" reminds us of an important truth about the sacraments.

All sacramental celebrations are "woven from signs and symbols. In keeping with the divine pedagogy of salvation (that is, God's way of teaching us about his work of saving the human race), their meaning is rooted in the work of creation and in human culture" (No. 1145; parenthesis added).

From the beginning, the church has taken that idea seriously. The genuineness and recognizability of material elements used in the sacraments (oil, water, bread, wine, words and so on) are essential if they are to be what they

should be, real "signs" of what Jesus Christ accomplishes in us through these rituals.

During the first 800 or 900 years of Christianity, for example, bread used in the Eucharist was the same, or nearly the same, as people ate at other meals. The symbolism of Christ "feeding" us spiritually in this sacrament was obvious.

Similarly, Christians were familiar with a number of images about the meaning of baptism. Through it we "put on a new self," like a new garment (Colossians 3:10). We are "enlightened" and taste "the good word of God" (Hebrews 6:45).

The most central image, however, was the one indicated by Jesus in the Gospel of John (3:5): We are "born of water and Spirit." That's the way Paul saw baptism. We were "buried with him (Jesus) through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life" (Romans 6:4).

Immersion of people being baptized (standing in water, which is then poured over the head of the baptized) was seen as a fuller expression of this burial and rising to new birth. It continued in the church until about the 14th century. Early Christian art and literature reveal that, in those decades, baptism by pouring water over the head ("infusion") was also acceptable.

Over the centuries, attempts to define what was "absolutely essential" in the sacraments caused loss of many of these stronger symbols. Eucharistic "bread" became small white wafers, for example. One first communicant, asked whether he believed the bread became the body of Christ, replied, "I believe it is the body of Christ, but I don't believe it was bread!"

The church today is attempting to revive awareness and use of genuine, meaningful signs in sacramental liturgies. Eucharistic bread, for instance, should look like "actual food" (General Instruction of the Roman Missal No. 283).

The same with baptism. Immersion is "more suitable as a symbol of participation in the death and resurrection of Christ" (Christian Initiation, General Introduction, 1969, No. 22). People I know who have witnessed this form of baptism have been deeply moved by its powerful symbolism of the meaning of baptism, and of our initiation into the family of Christ believers.

Both immersion and infusion are lawful for the Catholic celebration of baptism. Baptism by pouring only, while it does not carry the same weight of sign and symbolism as immersion, is not what one could call a "weak" sacrament.

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FAMILY TALK

Children deserve a smoke-free school gym

by Dr. James and Mary Kenny

Dear Mary: A group of parents have requested that any building belonging to our parish and associated with our children be smoke-free.

This request was presented to our principal, parish priest, and parish council. Immediately we were informed that the practice of indoor smoking in our children's gym/cafeteria one night each week during bingo "isn't even an issue."

What is the Catholic Church's teaching on the moral aspects of this issue?

Smokers cannot prevent their smoke from pervading a room, and our children cannot stop breathing. Every nonsmoker subjected to cigarette smoke becomes an involuntary smoker and subject to all the deadly effects of that habit.

There is a new law that prohibits smoking in any building that provides children's services. This may not apply to our school since it is private.

All we are asking is that any building associated with children be smoke-free. Is this unrealistic? (Indiana)

Answer: Yours is not the only church to face this problem. Churches run schools, preschool programs, host Scout troops, and offer religious education.

Most church buildings serve children. At the same time churches run bingo, bazaars, lunches, dinners, meetings, all of which cater primarily to adults.

When we are informed, we are responsible for using the knowledge and information we have. A few decades back, definitive studies on the hazards of smoking were not available. Today the evidence is incontrovertible. Smoking endangers health. Secondhand smoke endangers the health of those around smokers.

The Fifth Commandment charges us not to kill. It also charges us to take care of our bodies and the bodies of those entrusted to us such as children or elderly relatives.

When we put together our present knowledge about the dangers of smoking and the charge not to injure our bodies, I personally can only conclude that smoking is morally wrong.

Clearly the habit-forming aspect of smoking must be considered. Physicians tell us that quitting smoking is more difficult than quitting heroin.

It is not for us to judge smokers. But clearly it is our responsibility to protect the health of our children.

Most people today, smokers included, recognize and respect the fact that smoking in public buildings is a thing of the past.

What can you do? You may have the law on your side, but using the adversarial methods of the law can only cause further discord.

Talk to other parents. Gather those who are concerned into a group. Choose the most tactful people to talk further with the principal, the pastor, whoever has some authority. Explain that, given the serious health effects of smoking, this is a matter of great importance.

Suggest solutions. Perhaps smoking could be stopped at bingo and all church gatherings. Plan smoking breaks during bingo or church meetings. Install receptacles outside the church buildings where smokers can gather, smoke and deposit cigarette butts.

If you get a cold reception, remain kind and tactful, but keep trying. All the momentum is with you. If your church is not smoke-free now, it soon will be.

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

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Entertainment

VIEWING WITH ARNOLD

'Rob Roy' is rewarding historical action film

by James W. Arnold

Adventure films with good endings, not to mention substance to chew on, are rare creatures. 'Rob Roy' is definitely one of them, riding on wonderful characterizations, glorious images of Scotland's lakes and mountains, and a memorable score of poignant 18th-century Scottish music.

This is the kind of historical action movie you may remember seeing as a kid, and then playing around the house and neighborhood for weeks with sticks or broom handles as "swords." Kids of the 1990s may also feast on "Rob Roy," but today some human ugliness is less well disguised.

Thus, a rape is a major factor in the story. It is shown in all its humiliating brutality, with emphasis on the psychological rather than physical details. While adults will deal with it, parents will have to decide how their young ones will perceive and react to it. (The film is rated for adult viewing.)

"Rob Roy" is intriguing for many reasons. One is that it pairs off, as hero and villain, men who could easily be seen as representatives of basic moral approaches to life.

The hero, Robert Roy MacGregor (tall, built, but sensitive Liam Neeson), based on an actual Robin Hood figure in the Scots highlands in the early 1700s, is the traditional hero of hope and honor in Judeo-Christian culture. He is a democratic leader, consulting and listening to all. He is kind and compassionate, and is a good father. He doesn't enjoy a senseless fight.



Crucially in the plot, he refuses to give false testimony, a small lie that will solve all his apparent problems. He has to be a Catholic (although religion is not explicit in the film), a highlander and Jacobite supporter of the exiled Stuarts.

The bad guy, Archie Cunningham, played by actor Tim Roth in what amounts to a riveting career performance, is an itinerant English swordsman without a certain father or loyalty. He lives off rich patrons, whom he despises. He enjoys doing their dirty work.

Archie represents humanity without faith or anchor, living on his skills from one "deal" to another. A cynic, he mocks all meaning and value, including love.

Archie has no redeeming virtues. He symbolizes the deepest darkness, all the holocausts and terror. He is the one you don't want to meet when what is needed is mercy. The movie also has an array of secondary villains, all of whom share some viable humanity.

In most action movies, you get nothing but boo-hiss stereotypes. This film is different.

Here, John Hurt is sleazy and decadent, but entirely rational, like any 20th-century pragmatist, as Archie's powerful patron who runs the local castle. Brian Cox is the rotten hired man, the guy who keeps (and cooks) the books, and enjoys gloating over wickedness he himself is too cowardly to commit.

As you would expect, with Jessica Lange playing the female lead role, "Rob Roy" also has a formidable heroine. But her Mary MacGregor is no late 20th-century woman glibly fighting the past. She does no riding or functions entirely as wife and egg-saver, mother and equal partner in a marriage, but with huge spirit. In this rural culture of three centuries ago, this is the center of life.



'ROB ROY'—Actress Jessica Lange and actor Liam Neeson star as wife and husband in "Rob Roy," an epic romance set in 18th-century Scotland. The U.S. Catholic Conference classifies the historical drama A-III for adults. The Motion Picture Association of America rates the film R for restricted viewing. (CNS photo from United Artists Pictures)

No modern Catholic can miss the importance of attitudes toward sexuality and abortion in this film. (All this praise rightfully belongs to Alan Sharp's original screenplay.) For the MacGregors, sex is fun and passion is the expression of their love as well as a gift of life. For Archie, it's a passing impulse imposed on a stranger.

Since Mary is "violated" by this man, impersonally and almost casually, the evil of the act is not just clear: it's shattering. The reaction to pregnancy is, for our times, astonishing. This is "not beyond bearing," she tells Robert. "I could not kill it, husband." He replies softly: "It's not the child that needs killing."

Ah, the words of an action hero, now motivated if ever a man is. If "Rob Roy" is brutal at times, it's faithful to the period, as Peter Watkins' great documentary, "Culloden," about the Brits vs. the Scots in the 1740s, made clear.

The joy of the movie, directed with elan by young (37) native Scotsman Michael Caton-Jones, is the invention with which the predictable scenes are executed. Robert is captured, humiliated and beaten, but he waits for his time.

All this buildup leads to a magnifi-

cantly staged final duel, in what looks like a huge empty banquet hall, with arched ceilings, stone floor and torchlights lining the wall. The graceful Roth, small but deadly, dominates the choreography. The battered, bloodied hero seems to be losing, and the real question is how he'll ever manage to win. It's the underdog story we've told ourselves for a thousand years.

(Outstanding adventure epic, but the sensibility is adult; sex situations, violence; recommended for mature audiences.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Crimson Tide	A-III
Friday	A-IV
A Little Princess	A-I
My Family—Mi Familia	A-III
Nina Takes a Lover	A-IV
The Perez Family	A-IV

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

'On the Bridge' examines filmmaker's cancer journey

by Gerri Pare
Catholic News Service

Filmmaker Frank Perry records his own battle against prostate cancer in the remarkably upbeat documentary "On the Bridge," airing Friday, May 26, from 9 p.m. until 10:30 p.m. on PBS. (Check local listings to verify the program date and time.)

Perry, director of such films as "Diary of a Mad Housewife," "David and Lisa," and "Mommie Dearest," was diagnosed in mid-1990 with inoperable cancer.

For 18 months, Perry takes a cameraman and sound man along as he undergoes testing and radiation treatments, investigates alternative healing approaches, and shares his feelings about the process. The result is a surprisingly engaging and forthright journey into Perry's physical, spiritual and emotional realms.

An opening scene records Perry's attendance at Dr. Bernie Siegel's seminar, where the doctor stresses living life to the fullest as opposed to focusing on the avoidance of death. Perry is intrigued by one attendee's odd statement that cancer "gave her the edge," but comes to understand that idea, in fact, ultimately concluding—while perched to ski downhill at Aspen in the closing scene—that his last year and a half with cancer has been the happiest time of his life.

The program does not gloss over his physical setbacks, however. Viewers will share his emotional roller coaster as he weathers conflicting diagnoses and is given great news one day only to receive a grim report the next.

Perry manages to remain chipper throughout, even when given a life expectancy of about a year, which by now he has far exceeded—although the disease has made significant inroads.

In addition to seeing Perry conferring with his oncologist on treatments, the film explores the mind-body connection that may play a part in the healing process.

At times the documentary bogs down when Perry, usually seen monotonously in facial close-ups, goes on at length about his prognosis, and one longs to know instead a little more about the man's personal side and not just the details of his illness. One is left wondering if he has close family or supportive friends, or if he is simply a loner.

Perhaps of greatest interest is how this man, who describes himself as not being religious, has come to affirm the

philosophy of Father Teilhard de Chardin and strongly believe in the sacredness of everyday life.

The film has a spiritual core and may offer insights to viewers who are willing to check out what initially appears to be a distressing subject.

TV Programs of Note

Sunday, May 21, 8:30-11 p.m. (CBS) "Barbra: The Concert." From her 1994 concert tour, the special features 30 of vocalist Barbra Streisand's classic songs backed by a 64-piece orchestra conducted by Marvin Hamlisch. The program is an expanded version of the two-hour special first aired on HBO.

Monday, May 22, 8-9 p.m. (ABC) "The Laverne & Shirley Reunion." A popular sitcom set in the 1950s is fondly recalled by its stars in this nostalgic and funny broadcast. Feeding on America's nostalgia for a simpler, safer past, the program highlights clips of funny moments shared by Milwaukee brewery co-workers and roommates, sassy Laverne (Penny Marshall) and dreamer Shirley (Cindy Williams). The actresses also appear as themselves to share memories of churning out the weekly show which premiered atop the ratings in January 1976. Marshall has since gone on to direct movies. Series creator Gary Marshall, her brother, reveals that the two women were initially writers and that he suggested they play Laverne and Shirley on a "Happy Days" episode. Soon they were starring in their own sitcom, and physical comedy was their specialty.

Wednesday, May 24, 8-9 p.m. (NBC) "Houdini's Greatest Tricks by Today's Greatest Magicians." The illusions of the great magician Harry Houdini are brought to life again by leading magicians from around the world.

Wednesday, May 24, 9-11 p.m. (CBS) "The Face on the Milk Carton." The life of a happy and well-adjusted 16-year-old girl changes in an instant when she recognizes her face on a milk carton with a description of the missing child. Auburn-haired Janie, an only child, (Kellie Martin) accepts her mom's (Jill Clayburgh) and dad's (Edward Herrmann) excuses when they say they forgot to take baby pictures of her and have misplaced her birth certificate. But she can't ignore scary suspicions as she investigates the family who publicized their missing daughter through a national program to reunite parents and children.

Wednesday, May 24, 10-11 p.m. (PBS) "When Billy Took His Head... and Other Tales of Wonder." This documentary

tells the story of award-winning journalist Billy Golus, who awakened from a coma brain damaged and hemiplegic, but went on to chronicle the experiences of America's disabled. The program also looks at how people demonstrate misguided attitudes toward people with disabilities.

Thursday, May 25, 4-5 p.m. (ABC) "Long Road Home." In this "AfterSchool Special," a teen-ager (Micah Doyle) learns the importance of family when he reluctantly takes a road trip from Los Angeles to Denver with his new stepmother (Kristen Cloke), and is eventually able to open his heart to his estranged father (James Garner).

Thursday, May 25, 8-9 p.m. (HBO cable) "Sonny Liston: The Mysterious Life and Death of a Champion." This documentary recalls the hard-drabble life of the world heavyweight boxing champion of 1962, who was one of 25 children in an Arkansas sharecropper's family. Liston lost the crown to Cassius Clay, who later became known as Muhammad Ali. In 1971, Liston was found dead of questionable causes.

Friday, May 26, 10-11 p.m. (NBC) "Tycoon." In this documentary, NBC News anchor Tom Brokaw interviews and profiles Bill Gates, who at age 39 is America's richest entrepreneur. Gates is the co-founder, chairman, and chief executive officer of Microsoft Corporation.

Friday, May 26, 10:30-11 p.m. (PBS) "The Johnsons: An AIDS Story of Love." This documentary examines the lives of Michael and Sherie Johnson, a bright, young middle-class couple with promising careers who didn't fit the high-risk profile of AIDS patients but because of a relationship Michael had before meeting Sherie, both are infected with the AIDS virus. The program looks at how they are adapting their lives to cope with the situation, the impact of their terminal illness on their families and friends, and their efforts to educate others that AIDS can affect anyone.

Saturday, May 27, 10-11 p.m. (NBC) "The American Film Institute Salute to Steven Spielberg." This special honors Oscar-winning director Steven Spielberg, who receives a Life Achievement Award. The gala is hosted by actor Tom Hanks, with appearances by film and TV entertainers: Whoopi Goldberg, Richard Dreyfuss, Teri Garr, Sam Neill, Ben Kingsley, Henry Thomas, Jim Carrey and Laura Dern.

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

SIXTH SUNDAY OF EASTER

The Sunday Readings

Sunday, May 21, 1995

Acts of the Apostles 15:1-2, 22-29 — Revelation 21:10-14, 22-23 — John 14:23-29

by Fr. Owen F. Campion

The Acts of the Apostles furnishes this weekend of Easter with its first reading, an important revelation of life as it was in the Church at its beginnings. Paul and Barnabas were two great Christian pioneers, two of the great-est of the early missionaries. Paul insisted that he was an apostle, called by Jesus to this distinction just as the others were called. Barnabas was so well-regarded that he was, and is, saluted in the Catholic liturgy as an apostle.



At first, the followers of Jesus saw themselves as Jews especially faithful to Jewish religious traditions. The Lord had said that he came not to abolish the Jewish faith but to perfect it. They thought this meant a removal of improper and strictly human influences from the Jewish religion.

The original Christians in Jerusalem, including the Apostles themselves, were active in Jewish worship and religious practice. Then came the extensive missionizing, in which Paul and Barnabas were so prominent. Apparently Paul and Barnabas usually identified themselves with local Jewish communities when they entered cities far afield in the Roman Empire. In these communities they won friends for Christ. They also converted pagans to Christianity, persons who had no connection with the Jews.

This presented a dilemma. Should converts to Christianity from paganism be required to follow Jewish religious customs?

Paul and Barnabas did not settle this matter on their own. It was a major question, since Jewish customs were seen as proceed-

ing from God. They returned to Jerusalem and submitted the dilemma to the entire community. This reading notes the link that bound Christians to each other and to the community which we call the church, and of the belief that the Holy Spirit reposed in the decision of the church's authority.

The Book of Revelation, the source of the second reading, highlights the Christian community. This community stands on 12 stones, each bearing the name of an Apostle. It has 12 gates, three toward each direction of the compass. It is Jerusalem. This means that the church rests upon the faith and teaching of the Apostles. It is open to all, and its gates face every place in the world. It is the home of God, as Jerusalem was seen as the city of God. St. John's Gospel provides this weekend with its third reading, a magnificent passage in which the Lord identifies with God and the Holy Spirit. Through Jesus, God's love comes to people. Because of Jesus, the faithful can approach God.

Reflection

Rarely today do people think that nationality excludes them from Catholicity, but people can believe that Catholics do not welcome those of some ethnic backgrounds. Sadly, this is true at times. However, such absence of welcome is anything but Catholic.

The church is for all, young or Gentile, wherever situated in the world. The church is the dwelling place of all who love the Lord and wish to be near God. The church is the new Jerusalem. It stands upon the teachings of the Apostles. This apostolic faith is not confined to the past. The Holy Spirit lives in the church, guiding and sanctifying still.

Soon we will celebrate the Lord's Ascension. The Ascension was not a moment of the Lord's exit from human life. In the church, the Lord lives, still the Redeemer, still the Lord of Life.

Christ calls us to evangelize others

by Pope John Paul II

Remarks at audience May 10

In our catechesis on the church's missionary activity, we have affirmed the continuing validity and urgency of the church's proclamation of the Gospel to those who do not yet know Christ.

Although God can, in mysterious ways, lead to the faith those who through no fault of their own have not heard the Gospel, the church nonetheless has a sacred duty to proclaim the Gospel and to draw all men and women to Christ (cf. "Ad Gentes," 7).

Jesus spoke of the need for faith and baptism, and he established the church as the community of salvation. Thus the preaching

of the Gospel is an essential part of the Father's saving plan of uniting all humanity in the one body of Christ.

Evangelization also responds to the deepest human aspirations, namely, to know God, to live together in peace, and to discover the truth about ourselves and about our eternal destiny. Because Christ's message is the source of truth for everyone, regardless of race or culture, the Gospel needs to be proclaimed to every nation and people.

Today as ever, missionary activity remains the outstanding means for the church to fulfill her mandate to preach Christ the redeemer and to communicate his saving power, in expectation and preparation of the fullness of God's kingdom.

MY JOURNEY TO GOD

Meditation on Two Candles

The words begin to flow even before I light the second candle. Before me, two candles now burn—one a tall taper, the other short from much use.

Ah, the candles. One is statuesque, and one is squat, yet each is burning brightly, shining of the eternal light flowing out of them.

Like the candles, we all are imbued—despite our physical appearance—with the white Holy Light.

Unlike the candles, which continue to burn brightly, we may choose to let the light shine, or dim, or we may squelch it for a time, or for too long a time.

"My joy is easy, my burden light." How easily and effortlessly do the candles radiate their brilliance without fear of wind, or rain, or others. They burn and glow and shine without thought, knowing that what will happen... will happen... and that if they are to burn again... they will. For they are so concerned when the Creator holds dominion, the Creator

who is loving, caring, and forgiving. Nothing will prohibit creation's flame if it is desired.

And what of the substance? The substance of the candle is readily consumed, giving freely of itself to nurture and sustain the eternal flame. Can we do no less?

I see the melted wax at the base of the flame. I acknowledge how quickly the wax hardens when the flame is extinguished. So, too, our hearts are hardened all too quickly when the love and the light of the Creator fail to burn within us. And yet how quickly we melt and are healed when we allow the flame to be rekindled.

I gaze upon both candle-holders, which are decorated with flowers. We all are the holders of the eternal flame. And if we are true to the Light, we all will bloom as surely as the new flowers of spring, coming to life in newness and splendor, to beautify and glorify both Creator and creation.

by Linda Short

(Linda Short is a member of St. Luke Parish in Indianapolis.)

Daily Readings

Monday, May 22

Acts 16:11-15

Psalm 149:1-6, 9

John 15:26-16:4a

Tuesday, May 23

Acts 16:22-34

Psalm 138:1-3, 7-8

John 16:5-11

Wednesday, May 24

Acts 17:15-22, 18:1-11

Psalm 148:1-2, 11-14

John 16:12-15

Thursday, May 25

The Ascension of the Lord

Acts 1:1-11

Psalm 47:2-3, 6-9

Ephesians 1:17-23

or Hebrews 9:24-28; 10:19-23

Luke 24:46-53

Friday, May 26

Philip, hier., presbyter,

religious founder

Acts 18:9-18

Psalm 47:2-7

John 16:20-23a

Saturday, May 27

Augustine of Canterbury

Acts 18:23-28

Psalm 47:2-3, 8-10

John 16:23b-28

THE SHAPING OF THE PAPACY

Siricius was the first pope to issue decretals to other bishops

by John F. Fink

Pope Siricius, who reigned as pope from 384 to 399, was an intelligent man but was not the most brilliant man of his era. He happened to be a contemporary of three doctors of the church—the great St. Augustine, the Bishop of Hippo while Siricius was pope; St. Ambrose, the Bishop of Milan while Siricius was pope; and St. Jerome, who had been the secretary of Pope Damasus, Siricius' predecessor.

Pope Siricius was a very strong pope, which is why he played an important role in the shaping of the papacy. Although he undoubtedly was overshadowed by St. Ambrose in Milan, Siricius was the first pope in history to issue what are called decretals—papal letters in response to questions that took the form of directives couched in authoritative edicts. Like Pope Damasus, Siricius believed in the primacy of the Bishop of Rome.

The earliest surviving of these decretals were sent to Himerius, the Bishop of Tarragona in Spain. Himerius, obviously recognizing the pope's authority for the universal church, had submitted a list of 15 questions to Pope Damasus. In answering those questions, Siricius began with the assertion that the Apostle Peter was present in the pope, thus giving him authority to make rulings for the church.

He then proceeded to make decisions concerning the readmission of heretics to the church, the proper seasons for baptism (Easter and Pentecost), the age and qualifications for ordinations, and other matters of church discipline. He furthermore declared that his decrees were as binding as the canons issued by synods, and he asked that they be communicated to the provinces of Africa, Spain and Gaul.

In 386 Siricius communicated to Africa and other churches nine new canons. Included here was one that required that no bishop should be consecrated without the knowledge and approval of "the apostolic see," a new requirement. St. Augustine was consecrated Bishop of Hippo, North Africa, in 395.

Pope Siricius sent a similar series of canons in answer to questions from the bishops of Gaul.

Siricius was a Roman by birth and had been one of Damasus' 15 deacons. After Damasus' death, the anti-pope Ursinus once again asserted himself in an attempt to be recognized as the true pope, but the clergy of Rome chose Siricius in December of 384. His selection was approved by Emperor Valentinian II on Feb. 25, apparently to discourage any intrigues on the part of Ursinus and his followers. The emperor gave further evidence of his approval by donating funds to restore and enlarge St. Paul's Basilica. Pope Siricius consecrated the church in 390.

While Siricius' election was unanimous, this didn't mean that it met with approval by all who knew him. Jerome, for example, who had been such a close confidant of Damasus and who had thought that he might be elected to succeed him, decided that it would be best if he left Rome and went to live in

Bethlehem. Apparently Siricius concurred with that decision.

It should be said that, although Jerome was one of the most learned men ever produced by the church, his vehement style of presenting his ideas offended a great many people in Rome, not just Siricius. Jerome had started to translate the Bible into the Vulgate and he finished this work in Bethlehem. In the 16th century, the Council of Trent would declare the Vulgate the authentic and authoritative text of the Bible.

Another saint, Paulinus of Nola, complained of Siricius' haughty reserve.

As pope, Siricius was a strong opponent of heresies, but he was lenient with heretics. In 386 Priscillian, a leader of an ascetic movement in Spain, was executed for heresy and Siricius rebuked Maximus for doing it. He also refused Communion to the bishops who were responsible for sentencing heretics to death and in 397 he, along with St. Ambrose, recommended lenient treatment for those who had embraced Priscillianism (the heresy denied both the pre-existence and the humanity of Jesus).

In defending orthodox teachings, Siricius used a Roman synod to excommunicate the monk Jovinian, who had become a critic of fasting and celibacy. Jovinian also argued that the Blessed Mary had lost her virginity while giving birth to Jesus. Siricius also condemned the teachings of Bonosus, the Bishop of Naisus, that Mary and Joseph had other children after Jesus' birth.

He managed to heal a schism in Antioch by intervening in a dispute over which of two men was the legitimate bishop in that part of the world. He advised the Council of Caesarea in Palestine to recognize Flavian rather than Evagrius, which it did. However, he once again incurred the wrath of St. Jerome by his favorable attitude toward John, Bishop of Jerusalem, and Rufinus of Aquileia, both of whom were feuding with Jerome.

While Siricius was in Rome, Ambrose was ruling the church in Milan. It was Ambrose who stood up to the Empress Justina when she tried to take two basilicas away from the Catholics and give them to the Arians. It was Ambrose who declared, in his disputes with Emperor Augustus, that "the emperor is in the church, not above the church." And it was Ambrose who forced Emperor Theodosius to do public penance for the massacre of 7,000 innocent people. Both Ambrose and Siricius were strong bishops, but Ambrose was content to administer his diocese while Siricius considered it his responsibility to care for the entire church.

Pope Siricius died in November of 399 and was buried in the Basilica of St. Silvester near the Cemetery of Priscilla. He was honored as a saint during early centuries but later was omitted from the first edition of the Roman martyrology published in 1584 because of criticism by St. Jerome and Paulinus. However, Pope Benedict XIV had his name added in 1748. His feast is Nov. 26.

Mail to: Little Flower Festival, 4720 E. 13th Street, Indpls., IN 46201

rosary at 2 p.m. in the church. For more information call Dorothy at 316-356-5110.

☆☆☆

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

☆☆☆

The Little Sisters of the Poor and the residents of St. Augustine's Home for the Aged will hold a holy hour to pray for vocations. The hour will begin at 4:15 p.m. in the chapel, 2345 W. 86th St.

☆☆☆

Joe Huber Family Farm, Starlight, will host "Carnelot in the Country," a benefit of fellowship, entertainment and auction for St. Elizabeth's Home of Southern Indiana. The day will begin at 12 p.m. and end at 5 p.m. Admission is free. Farm-fresh buffet available for \$10 adults, \$5 children. For more information, call St. Elizabeth's Southern Indiana regional maternity center at 812-949-7305.

☆☆☆

Archdiocesan Black Catholics Concerned will sponsor a concert of sacred music at St. Thomas Aquinas, 4600 N. Illinois St. Five choirs will participate. Concert will begin at 4 p.m. Free-will offering.

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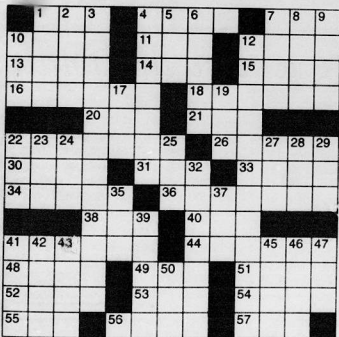
Marriage Ministries International will present a Married for Life Outreach Retreat at 6 p.m.

Italian nuns among dead in Zaire

ROME (CNS)—Three Italian missionary sisters were among more than two dozen people killed in Zaire by a mysterious disease that authorities suspect may be the deadly Ebola virus.

Italian health authorities were closely watching two other sisters who traveled to Zaire for the nuns' funeral in early May. They were in quarantine but reportedly in good condition.

Catholic® Crossword



ACROSS

- 1 Woel (Lat)
- 4 Spread of Christianity
- 7 Some
- 10 Country of Isaa 43.3
- 11 Short for Arthur
- 12 Ye - Shoppe
- 13 Iks
- 14 Tap gently
- 15 Trust in the Lord with all thine heart; and - not unto thine own understanding." (Pr 3:5)
- 16 Meager
- 18 Church board members
- 20 Peter cut this off of the high priest's servant (John 18:10)
- 21 Spoil
- 22 "Why are ye - O ye of little faith?" (Mt 8:26)
- 26 Singing voice
- 30 Donations for the poor
- 31 Pouch
- 32 Tender
- 34 Book 17, NT

DOWN

- 36 Judas did this against Jesus
- 38 Presently
- 40 Woman's name
- 41 Item mentioned in Mt 5:15
- 44 Recollection
- 46 Section
- 49 Priest's robe
- 51 Pen name for Lamb
- 52 Reman
- 53 Content
- 54 Eli broke this and died (1 Sam 4:18)
- 55 Approx.
- 56 Parable of the Mustard
- 57 Foot appendage
- 1 Norm's wife on "Cheers"
- 2 Cain's brother
- 3 Resurrection day (2 wds)
- 4 Ancient paper
- 5 Biblical man (1 Ch 7:38)
- 6 Speak
- 7 Exotic
- 8 Biblical region
- 9 Berings skin furions
- 10 Small drink
- 12 First half of the bible (2 wds)
- 17 Royal Air Force (Abbr)
- 19 His wife turned into a pillar of salt
- 22 "and ye shall eat the - of the land." (Ga 4:18)
- 23 Biblical priest
- 24 Quin
- 25 Baby seat
- 27 Negative
- 28 Raw metal
- 29 This sea covered Pharaoh's army
- 32 Moses - Mount Sinai
- 35 Biblical King and O.T. book (Abbr)
- 37 Puer
- 39 Interwine
- 41 Legal suit
- 42 After Fine or Liberal
- 43 Tidy
- 45 Like butter
- 46 Asian grain
- 47 Llama cousin
- 50 Bear false witness

at Faith Community Church, 6801 S. East St. For more information call 317-899-0653 or 317-787-6229.

May 22

The Cardinal Ritter Athletic Recognition Banquet will be held at 7 p.m. in the school cafeteria. Tickets must be purchased in advance; seating is limited. Contact the Ritter athletic department for information.

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The prayer group of St. Lawrence, 4650 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.

May 23

Devotions to Jesus and the Blessed Mother are held each Tuesday from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St. For more information, call 317-786-7517.

May 24

St. Luke Church will hold the third part of its series examining Pope John Paul II's book "Crossing the Threshold of Hope," from 6-7:30 p.m. Bring a copy of the book.

May 25

The Office of Worship will hold sacramental/liturgical policies listening sessions at St. Andrew Parish, Richmond from 10-11:30 a.m. For more information, call Christina Blake at 317-236-1483.

☆☆☆

St. Roch Parish, 3600 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. For more information, call 317-784-1763.

May 26

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.

May 27

A pro-life rosary is prayed at 9:30 a.m. each Saturday at the Clinic for Women, 38th and Parker.

May 28

St. Nicholas Parish, Sunman, will

hold a pancake and sausage breakfast from 7:30-11:30 a.m. in the parish hall. Free-will offering. Proceeds will go toward the cost of bus transportation for a youth group conference at Franciscan University of Steubenville, Ohio.

☆☆☆

The Secular Franciscans will meet in Sacred Heart Parish chapel, 1520 Union St., at 1 p.m. for ongoing formation classes. Benediction, service and business meeting will follow. For more information, call 317-888-8833.

☆☆☆

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

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

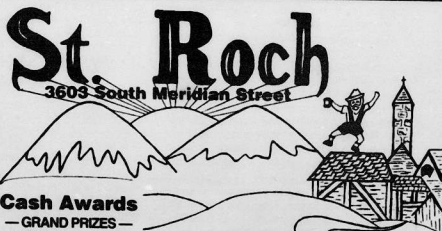
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The Rev. Sister Schoenstatt Center and Shrine will hold a discussion on Mary at 2:30 p.m. Father Elmer Burwinkel, pastor of Holy Guardian Angels Parish, Cedar Grove and St. Peter Parish, Franklin County, will lead the discussion. Schoenstatt is 0.8 mile east of 421 S. on 925 S. between Madison and Versailles. Call 317-647-6981 for more information.

Bingos:

MONDAY: Our Lady of Lour-

des, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m.; St. Malachi, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Bevan Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.



Cash Awards

—GRAND PRIZES—
\$1,000 Grand Prize

2nd Prize
25" Zenith TV & VCR

3rd Prize
La-Z-Boy Recliner

(Need not be present to win)



Food

- Italian Sausage • Pizza
- Nachos & Cheese • Popcorn
- Hot Dogs • Hamburgers • Elephant Ears
- Fish • Tenderloins • Cotton Candy

Sunday Ride Special All Day One Price

- Carnival Rides • Games
- Daily Door Prizes • Beer Garden
- Fruit Baskets • Hams • Craft Booths
- Monte Carlo Each Day

PLENTY OF FREE PARKING

Cardinal Ritter High School Presents

500 race calcutta party!

get in on the excitement of this 500 Race driver auction...and maybe win big!

piece of the Indy 500 will be auctioned during evening!!!
racing personalities • door prizes

wed, may 24 • cardinal ritter h.s. • 3630 w. 30th st.
doors open 6pm-bidding at 7:30pm • get a group, don't miss the action!
call cardinal ritter at 924-4333 for tickets and information.

Proceeds benefit Ritter 500 Club, providing tuition assistance for Ritter students.

\$5 ticket includes beer, wine & food for entire evening!

Youth News/Views

New Albany Deanery honors youth, adults

by Amy Schueler

Adolescence is a vital stage of life. As youth grow and learn, their ideas, outlooks and dreams begin to take shape.

Through a variety of opportunities for individual, spiritual and social growth, New Albany Deanery Catholic Youth Ministries has been shaping the lives of youth in Clark, Floyd and Harrison counties for 30 years.

New Albany Deanery Catholic Youth Ministries officials recognized the deanery's 30th anniversary of providing youth services in southern Indiana and honored 40 youth and adults for their involvement on May 11 during the annual awards celebration.

"Shaping the Lives of Youth for 30 Years" was the theme for the awards ceremony at Our Lady of Providence High School in Clarksville. More than 250 youth and adults attended the banquet and program.

"We are very proud of the people, activities and programs that make up our 30-year history," Ray Lucas, deanery director of Catholic Youth Ministries, said after



CONGRATULATIONS—Archdiocesan chancellor Suzanne Magnan congratulates St. Francis Xavier parishioner Traci Higdon of Henryville for her church and community service during the awards presentation.

the event. "The evening was our time to recognize the youth and adults in our deanery who have given of their time and talents to shape the world around them through their involvement."

The leadership and dedication of the many youth and adult volunteers in the New Albany Deanery was showcased during the ceremony through the presentation of scholarships and awards.

Each year the deanery honors teenagers for outstanding leadership and commitment to a Christian lifestyle. This year 12 teens earned the deanery's prestigious Outstanding Service Award.

The deanery's top youth honor went to Tonya Schulz, Sarah Schneider, Anna Phelps and Ronnie Reeves from St. Mary Parish in Lanesville, Bill Ehlers from St. Mary Parish in New Albany, and Joni Loi, a member of St. Mary Parish in Navilleton.

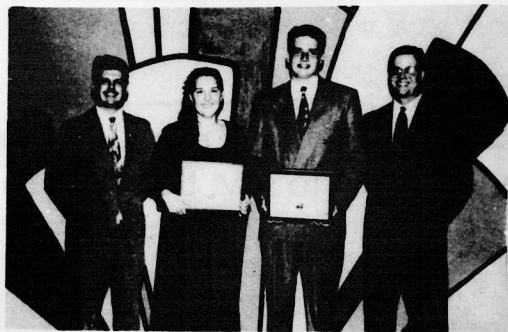
Also earning the top youth award were Michael Ryan and B. J. Montoya from St. Anthony of Padua Parish in Clarksville, Elizabeth Ballard of Sacred Heart Parish in Jeffersonville, April Gordon from Our Lady of Perpetual Help Parish in New Albany, Michelle Fritz, a member of St. Mary of the Knobs Parish in Floyds Knobs, and Jon Banet from St. Francis Xavier Parish in Henryville.

Scholarships were presented to two seniors for their outstanding service to the church during their high school years.

St. Mary parishioner Bill Ehlers of New Albany received the deanery's 1995 Dear Kraemer Memorial Scholarship and Our Lady of Perpetual Help parishioner April Gordon of New Albany earned the deanery's 1995 Father Tom Stumph Memorial Scholarship for collegiate study.

The C. J. Smith Memorial Award, a special award not given every year, was presented to Bill Ehlers for his exceptional contributions in the areas of leadership and service. This is the highest award given to youth in the New Albany Deanery and has only been awarded 10 times since 1975.

Also during the evening, 21 young people



OUTSTANDING SERVICE—New Albany Deanery Catholic Youth Ministries staff member Dan Endris (left), who coordinates older adolescent and young adult ministry, joins Ray Lucas (right), deanery director of youth ministry, to offer congratulations to scholarship recipients April Gordon from Our Lady of Perpetual Help Parish in New Albany and Bill Ehlers from St. Mary Parish in New Albany during the 30th anniversary celebration on May 11 at Our Lady of Providence High School in Clarksville.

were recognized for their leadership and service in the deanery.

Earning certificates for leadership, service and faithful involvement were Melissa Schellenberger, Victoria Morford, Amanda Schreweis, Kimberly Sprigler, Karen Gilkey, and Rachel Didat, all from St. Mary of the Knobs Parish in Floyds Knobs, as well as Patrick Duggins from St. Paul Parish in Sellersburg, Jason Nett of St. John Parish in Starlight, and David Dunn from Sacred Heart Parish in Jeffersonville.

Other recipients of leadership and service certificates were Janne Flaugh of St. Augustine Parish in Jeffersonville, Brandon Briscoe and Matt Nolan from Holy Family Parish in New Albany, Amanda Bevin and Jesse Burkholder from St. Joseph Hill Parish in Sellersburg, and Paula Eickhold and Beth Knigge of St. Michael Parish in Charlestown.

Also receiving leadership and service certificates were St. Michael parishioner Cindy Wise of Bradford, Our Lady of Perpetual Help parishioner Mike Zahrad of New Albany, St. Mary parishioners Michelle Voelker and Dennis Watson of Lanesville, and St. Francis Xavier parishioner Traci Higdon of Henryville.

Recognition also went to dedicated

adults who have been involved in youth ministry for many years.

The Catholic Youth Organization's St. John Bosco Medal is the highest honor bestowed on adults in the deanery and also in the archdiocese.

Edward J. Tinder, executive director of the archdiocesan Catholic Youth Organization, presented St. John Bosco Awards to Joe Stucker from St. Michael Parish in Charlestown, Jack Rigby of Sacred Heart Parish in Jeffersonville, Jim Nett from St. John Parish in Starlight, and David Duggins of St. Paul Parish in Sellersburg.

Youth award recipient B. J. Montoya of Clarksville, a St. Anthony of Padua parishioner who designed the logos and T-shirt design for the 1995 Archdiocesan Youth Conference held at Columbus in March, described the 30th anniversary celebration as both memorable and exciting.

"The awards evening is a great opportunity to celebrate the work and accomplishments of youth ministry and its impact on teens over the past 30 years," B. J. said. "It isn't always reflected in the media, but teenagers today have a lot of positive energy and enthusiasm to share. Through our leadership and service to others, we are shaping the world around us."

Joyful pope jokes with youth

by Catholic News Service

TRENT, Italy—Wielding his cane like a maestro's baton and knowing that he might not make it to the year 2000, an unusually spirited Pope John Paul II warmed up a rain-soaked crowd of young people in northern Italy.

It was literally a case of throwing away his prepared text. "You didn't want it," he said in mock scolding after a half-hearted attempt to begin his speech. He spoke to several thousand youths gathered in the main square of Trent April 30.

Perhaps sensing that the young people needed some papal humor after waiting in a downpour for his arrival, the 74-year-old pontiff, who later celebrated his 75th birthday on May 18, talked instead about skiing, the mountains, and what their mothers would say if they caught cold.

"The storm soaked you," he said. "And tomorrow you'll probably catch cold... my God! But I won't be around to see this. I'm leaving, because if I stay your moms will come and say, 'You're the guilty one. You're responsible for the fact that they're so wet.'"

After a hint from an aide, he added, "Thank God the Red Cross is here."

The pope, who has been slowed up by his recovery from broken bones over the last two years, talked about the church's future and how much of it he may be around to witness.

"You all belong already to the third millennium," he said. "As for me, I don't know. Maybe. We'll see."

When the youths chanted, "Long live the pope!" he shot back: "How long? How many more years?"

The pope went to the northern city to commemorate the 450th anniversary of the Council of Trent, which aimed to launch

church reforms and respond to the Protestant Reformation. Ad libbing to the kids, he said the church at the time was not suffering from a "small cold" but a serious illness.

After talking briefly about the selection of their city, he explained to the young people how the council had functioned. But the lesson didn't last long.

"I see you've had enough on that subject," he said as he scanned the crowd, then started talking instead about the beauty of the town square and its nearby mountains.

That led, naturally, to the subject of skiing, a favorite papal pastime in previous years. He asked if the young people were good skiers, prompting a loud, "Yes!"

"Where do you go around here to ski? Adamello?" he said, citing the Alpine resort where he skied with Italy's president in 1984. Then he wondered whether the bishops at the Council of Trent knew how to ski and remarked, "Maybe better than we do."

As the square echoed with the youths' cheers, he added: "I don't know if the Tridentine Council fathers would be happy with us."

"Yes!" the young people shouted.

"Maybe you're right," he said. "At least they'd be happy we preserved their faith."

He talked about an Italian youth pilgrimage in September and said he was already writing the sermon for the event "because I'm fascinated."

Before picking up his cane and "directing" their closing song, he told the young people, "Don't tell your colleagues, and above all the press, that the pope made jokes instead of making a serious meditation on the council."

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Campus Corner

Covenant House president visits Indy to say 'thank you'

by Elizabeth Bruns

Daughter of Charity Sister Mary Rose McGeady is currently touring the United States. The president and chief executive officer of Covenant House is not a rock star, but a woman on a mission—a mission of gratitude.

Founded in 1969, Covenant House is a shelter for runaways or homeless teens. The program tries to get the kids on their feet with job programs, education and vocational opportunities.

Sister Mary Rose visited downtown Indianapolis May 7 to thank benefactors and volunteers from Indianapolis who have helped Covenant House in any shape or form. The IUPUI Newman Center students take their spring break trip to the Covenant House in Ft. Lauderdale to volunteer each year. About 100 people gathered for the reception.

"The only reason we have you here today is to say thank you," said Sister Mary Rose. "Thank you for sticking with us, thank you for giving of your hearts and of your funds. We are very, very grateful."

Currently, there are 15 Covenant Houses in five countries. There are:

- Three in Manhattan, New York—Crisis Center, Rites of Passage building and Teen Pregnancy building—caring for 350-400 kids every night. The Crisis Center is the biggest Covenant House building with 107 kids and it is almost always full. It is three blocks from Times Square "in the center of it all," says Sister Mary Rose. The Rites of Passage program is for Covenant House residents who need to stay for an extended period of time.
- Newark, New Jersey
- Atlantic City, New Jersey
- Hollywood, California Covenant House currently 26-bed facility. The administration received funds from a grant and are expanding to a 100-bed facility soon.



THANK YOU—Sherry Ballard (left), administrative assistant and part-time program coordinator for the Indianapolis Newman Centers, greets Daughter of Charity Sister Mary Rose McGeady, CEO and president of Covenant House at the Westin Hotel on May 7. Mick Kopit, a member of the IUPUI Newman Center group that volunteered at the Ft. Lauderdale Covenant House in 1993 looks on. (Photo by Elizabeth Bruns)

• Ft. Lauderdale, Florida Covenant House is a refurbished motel that was damaged by a hurricane. The facility serves 103 kids who come in off the beach.

• New Orleans, Louisiana facility is the only Covenant House built from scratch. It is located on the street where the Mardi Gras parades travel. There are 100 kids there.

• Houston, Texas

• Anchorage, Alaska Covenant House is the smallest facility with 44 beds. The youngest kids seem to come here. Sister Mary Rose sees a lot of family conflict and alcoholism that run rampant in Anchorage.

• Washington D.C. facility opened on May 3, 1995

• Mexico City, Mexico

• Guatemala Covenant House outreach workers go out on foot and carry first aid kits with them. Glue sniffing is a major problem for children there because "it takes the edge off their hunger and pain and they become little addicts," said Sister Mary Rose.

- Honduras
- Toronto, Canada

At the reception, Sister Mary Rose announced that as of April 1995, the \$38 million debt had been paid off. When those gathered started clapping, Sister Mary Rose said, "I'm glad you're clapping... you are applauding yourself. It is you who have paid this debt. It's through the goodness and generosity of people like yourself, Covenant House has survived."

New Covenant House to help youth and runaways in Washington

by Patricia Zapor
Catholic News Service

WASHINGTON—Five years after Covenant House was shaken by scandal and financial crisis, the private, Catholic agency for homeless and runaway youths has launched a new program in Washington.

At a May 3 reception for supporters in the ornate Senate Caucus Room, first lady Hillary Rodham Clinton said the work of Covenant House is a reminder that "caring about children is not a political or ideological issue."

Mrs. Clinton, who served as honorary chairperson of the event, said she was happy to be part of an activity that affirms "that children, all children are part of who we are as a nation." Honorary co-chairs were Senate Majority Leader Sen. Robert Dole, R-Kan., and House Speaker Newt Gingrich, R-Ga., neither of whom attended the reception.

Noting that Washington Cardinal James A. Hickey's opening prayer and welcome had referred to the parable of the prodigal son, Mrs. Clinton said it was an apt reminder that people tend to throw their hands up in despair rather than take the steps to help that Covenant House does.

Cardinal Hickey said the arrival of Covenant House in Washington signals "the initiation of an extremely important ministry" to which he pledged the support of the archdiocese. Covenant House president and chief executive officer Sister Mary Rose McGeady told Catholic News Service the organization has not had the money to expand to a new city since it was embroiled in scandal in 1989 and 1990.

The program's founder, Father Bruce Ritter, resigned in 1990 amid allegations of sexual and financial improprieties. When Sister McGeady, a member of the Daughters of Charity, took the helm several months later, the private, nonprofit agency was \$38 million in debt.

In the ensuing years, Covenant House struggled to erase red ink and regain the trust of financial backers who were scared off by the problems. Its 1994 annual report showed revenue exceeded expenditures of \$65.9 million by \$11.8 million, some of which would go toward paying off most of the remaining debt.

At the Capitol Hill reception, Sister McGeady was welcomed back home—she's a native of Washington—with a citation from Mayor Marion Barry proclaiming "Covenant

House Day," calling the program's presence a rare opportunity for a public-private partnership to help children and teen-agers.

"I spend half my life listening to the broken hearts of kids and the other half meeting with and talking to wonderful people like all of you who cared enough to come," Sister McGeady said to the hundreds of supporters and donors in attendance, including several members of Congress, local philanthropists, priests, sisters and city council members.

The Washington program will differ at least initially from Covenant House operations elsewhere in the country, said communications director Richard H. Hirsch.

A trademark of Covenant House has been residential

shelters for runaways, "but we're not going to assume that what is needed here is a crisis shelter," said Hirsch. Operating from a storefront in the Anacostia section of southeast Washington, volunteers will employ another Covenant House trademark, a van that will tour area streets in search of youths in need of counseling, shelter or other aid.

A day-care center, job training, computer literacy courses and other services are likely to be among the first programs.

But in addition to helping these people, Hirsch said a Covenant House presence in Washington also will help as public advocacy efforts expand. Sister McGeady testified in Congress in March about pending welfare legislation and Hirsch said she hopes to be a more visible advocate.

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Marian Cyclists named to All American Team

Marian College Cyclists have been named to the All American Collegiate Team. Each year, at the conclusion of the final National Collegiate Cycling Association Championships, the top five men and five women from road, track and mountain biking championships are recognized for their athletic accomplishments. These recipients represent the elite riders among collegiate athletes. Marian College has four cyclists who were chosen for the team. They are:

- Laura Reed—Women's Track
- Declan Doyle—Men's Road Racing
- Derek Witte—Men's Track
- Bryan Zimmerman—Men's Track

These individuals were recognized in Cycling USA and received certificates of recognition.

The University of Indianapolis Faculty Artist Series will close its 1994-95 season May 22 with a program of Chamber Masterworks. The concert will begin at 7:30 p.m. in the Christel DeHaan Fine Arts Center. Admission is free and open to the public. For additional information, call 317-788-3298.



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What bishops say about balancing federal budget

Their pastoral offered principles that could guide discussion about Republican plans now in Congress

by Mark Pattison
Catholic News Service

WASHINGTON—House and Senate Republicans in May offered separate plans to restrain federal spending, and eliminate the federal budget deficit by the year 2002.

Since the U.S. bishops' 1986 pastoral letter, "Economic Justice for All," "the bishops have spoken to the need about balancing the budget and getting the fiscal house in order," said Thomas Shellabarger, U.S. Catholic Conference domestic policy adviser on economic and urban issues.

The Senate plan would eliminate the Cabinet-level Commerce Department, cut defense spending, Medicare, Medicaid, foreign aid and hundreds of domestic programs. The House version would eliminate the Commerce, Education and Energy departments and get rid of 13 federal agencies, 69 commissions, and 284 programs.

One disclaimer: The GOP plans are only that—plans—and may bear no resemblance to what finally gets through Congress and is accepted by President Clinton.

Shellabarger acknowledged that "the devil is in the details, which we haven't gotten a lot of yet."

The bishops' pastoral did not directly address the national deficit, other than to note it as one of 24 separate areas the pastoral could not deal with in depth but deserving of further study by Catholic universities and other institutions.

However, the pastoral offered principles and insights that could guide observers into determining whether Congress, in its budget-cutting zeal, is throwing the baby out with the bath water.

Still, the GOP plans serve as a starting

point for discussion, as does one principle outlined by the bishops in a message to readers of the pastoral: "Every economic decision and institution must be judged in light of whether it protects or undermines the dignity of the human person."

"What we're looking for in the details is what happens with Medicare and Medicaid. We're going to be taking a look at housing and community development—housing, the conditions that people live in," Shellabarger said.

"We're going to be looking at, I'm sure, foreign assistance. We're going to be looking at how the Earned Income Tax Credit is dealt with, and the food and agriculture provisions."

A quick overview of the some of the budget provisions concerning Shellabarger, their estimated savings and how the money is to be saved:

- Medicare: The Senate plan would save \$170 billion in 1996 and \$257 billion in 2002. The House plan would save \$177 billion in 1996 and \$242 billion in 2002. Each plan has different ideas on how the savings would be made.

- Medicaid: Senate—\$121 billion in 1996, \$150 billion in 2002. House—\$122 billion in 1996, \$149 billion in 2002. Medicaid growth would be cut from 10 percent a year to 4 percent, with state deciding how to spend the money.

- Community development: Senate—\$10 billion in 1996, \$5 billion in 2002, cutting community development block grants in half. House—\$10 billion in 1996, \$6 billion in 2002, eliminating the Tennessee Valley Authority.

- Agriculture: Senate—\$12 billion in 1996, \$9 billion in 2002, cutting farm price supports and crop insurance. House—\$12 billion in 1996, \$7 billion in 2002, cutting crop production payments.

Defense spending was not left untouched in the plans, with per-year savings estimated at between \$263 billion-\$279 billion between 1996 and 2002, the biggest single cut.

But a close second is welfare and other income support, targeted for per-year savings ranging from \$225 billion to \$292 billion over seven years, in part by passing welfare control to the states.

The pastoral said, "The fulfillment of the basic needs of the poor is of the highest priority. Personal decisions, policies of private and public bodies, and power relationships must all be evaluated by their effects on those who lack the minimum necessities of nutrition, housing, education and health care."

Opponents of the cuts have argued they would bring great harm to the poor and provide little means to help them escape poverty. Supporters have just as strongly argued the current system has bred dependency and lowered incentives to get off welfare.

The bishops themselves said in the pastoral, "A thorough reform of the nation's welfare and income-support programs should be undertaken."

It also asked people to avoid "a punitive attitude toward the poor. The

belief persists in this country that the poor are poor by choice or through laziness, that anyone can escape poverty by hard work and that welfare programs make it easier for people to avoid work."

The pastoral has continued to influence "some of the more interesting" theological thought of the present day, said Jesuit Father J. Leon Hooper, a senior fellow at the Woodstock Theological Center at Georgetown University.

Much of the discussion since the pastoral's issuance, he said, has "swirled around how sensitized Catholics should be to the poor and the people on the margins of society."

In concrete terms, it has been borne out, according to Father Hooper, in talk about "what kind of policies we have, how folks are doing at the margins. When you talk about cutting Medicare and Medicaid, one has to argue very strongly on specific points about just who is damaged and how much."

In the end, the Jesuit said, people will ask about the policies and budgets, "What kind of message does this send to society? That we care for people on the margins of society?"

Lafayette bishop issues protocols for priests' dealings with minors

Another adult should be present in every situation involving a minor, excluding sacramental confession

by Catholic News Service

LAFAYETTE, Ind.—Bishop William L. Higi of Lafayette has approved a set of 28 "protocols" drawn up by his priests' council to set clear boundaries in all clergy dealings with minors.

Bishop Higi called the protocols "a norm for the interaction of priests with minors."

"The protocols call for significant adjustment to long-standing practice. In summary: a priest is not to be alone with a minor," he said.

One protocol says, "Another adult should be present in every situation involving a minor, excluding sacramental confession."

"Clergy should never be alone with a minor in a house or in a closed room," says another.

The rules forbid priests taking minors on overnight trips alone or staying "overnight in the same room with a minor, even if there are two beds."

They call for at least one other adult to be present with a priest who is overseeing any youth activity, including sports.

"Youth group trips should have a sufficient number of adult chaperones to preclude personal involvement of clergy," the protocols say.

Bishop Higi published the protocols in the April 30 issue of his diocesan newspaper, *The Catholic Moment*.

The first protocol sets a general framework for all interaction between clergy and minors.

"Minors should always be viewed, whether in a social or ministerial situation, as the 'restricted individuals' they are, that is, they are not independent," it says.

"Wherever they are and whatever they do," it adds, "should be with the explicit knowledge of parents or guardians. They are not adults and are not permitted unfettered decisions. Any and all involvement should be approached from this premise."

Several of the protocols remind priests of the professional and ministerial boundaries they must maintain at all times with minors:

- "Clergy should take care to avoid the trap of 'father-figure.' This tends to

create an excessive emotional attachment for all parties."

- "Clergy should always be aware of the 'power' of their role/position. This can be a very seductive force."

- "Comments of a sexual nature should be made only in response to a specific question, never introduced, and should be professionally worded."

- "Topics or vocabulary which could not comfortably be used in the presence of parents or another adult should not be employed with a minor/minors."

- "Clergy may never supply or serve alcohol or any controlled substance to minors."

- "Alcohol should never be consumed in the presence of minors, nor should it be used if activities with them are scheduled."

A series of eight protocols deal with pastoral counseling, setting out rules to assure that the proper boundaries of the counseling situation are clearly maintained.

Counseling of a minor should always take place "in the professional portion of a rectory, never in the living quarters," says one rule.

Another rule calls for the door in the counseling room to have a window or to be left open during counseling. A third calls for another adult to be nearby whenever possible.

If counseling is to involve more than two sessions, the priests are told to consult with the child's parents or guardians, an adviser or a licensed professional.

Bishop Higi said the development of protocols for clergy dealing with minors began with his publication of an updated diocesan policy on sexual abuse in March 1994, which called for such protocols.

At that time, he said, Catholic school manuals had protocols in place, but most parish youth and religious education programs did not, and there were no written protocols for priests.

Bishop Higi said the 12-member diocesan priests' council developed the protocols in a series of meetings, and this March the council presented them to him in final form, which he approved.

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REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR

Move to repeal assault weapons ban assailed

WASHINGTON (CNS)—Christian and Jewish leaders called May 11 for a mobilization to halt a bill in Congress that would repeal the ban on assault weapons.

"The repeal of the assault weapons ban would be immoral," said Jesuit Father Peter Klink of the U.S. Jesuit Conference, one of 13 religious leaders who joined Handgun Control leader Sarah Brady at a press conference outside the U.S. Capitol.

The proliferation of guns, especially assault weapons, has practically "turned our country into a war zone," said Mennonite Central Committee leader Karl S. Shelly.

"These national (gun control) laws work. They give communities the ability to take practical steps limiting dangerous weapons without jeopardizing sport and hunting weapons," said Thomas Shellabarger of the U.S. Catholic Conference.

BOOK REVIEWS

Story line threatens to implode

THE DANCING ANGEL, by Jack Casserly, Donald I. Fine (New York, 1995). 272 pp., \$21.95.

Reviewed by Joseph R. Thomas
Catholic News Service

Bob Dolan is something of a minor character in Jack Casserly's first novel, "The Dancing Angel," but he does represent another link in the chain that binds Chicago's Dolan family with Cardinal E. Brendan "Fats" Carmody and his kin. Dolan is just weeks away from ordination by Cardinal Carmody for the Chicago Archdiocese when he is raped by a

seminary friend in one of the many unlikely scenarios that Casserly serves up. Unnerved, he consults his brother Michael, a psychiatrist who has married outside the church yet has managed to obtain a position evaluating Chicago priests with sexual problems and has previously advocated an abortion for another member of the Dolan family, an unwed younger sister who succumbed to the blandishments of Carmody's nephew.

Now if you can believe that a young man with almost 20 years of Catholic education behind him—including seminary education on celibacy and church history and current church controversies—then you might swallow other aspects of Casserly's story.

Like what? How about an inner-city parish council made up

of mostly nonparishioners, including a Presbyterian minister as chairman, a crooked alderman, an alcoholic actor, a tipping but rich dowager from the suburbs, a rabbi, a wealthy Chinese businessman, an activist former nun, a Black Muslim leader and a retired Jesuit professor.

Toss in a drug-related murder (the victim: another ex-nun), a controversy over a parish closing, a tenacious reporter, an alcoholic (but lovable) pastor, money-laundering schemes, and include characters endowed with such nicknames as "Thumbs," "Socks," "Boom Boom" and "Fast Eddie," then mix the whole with an us-vs.-them laity-hierarchy sauce and you have some idea of the potage awaiting the reader.

To make matters worse, some of the key players are sometimes so out of sync with the personas they've been given that the story line threatens to implode.

The pity of it is that by trimming the plot of its excesses and giving more attention to the internal conflicts of the main characters caught up in the moral dilemmas of the day, Casserly could have given us a compelling story.

+ Rest In Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

†ABEL, Joseph, 88, St. Vincent, Bedford, May 9. Father of Bill Abel; step-father of Andy Bair and Sam Bair; brother of Bernard Abel and Frank Abel; half-brother of Robert Abel; grandfather of seven; great-grandfather of eight.

†ARNOLD, Arthur J., 67, St. Christopher, Speedway, May 3. Father of Mary Alice Holder, Patricia Ann Kormann and Catherine Sue Arnold; grandfather of five.

†BECK, Marie V. Eckstein, 85, Holy Name of Jesus, Beech Grove. Mother of Steven V. Beck, David T. Beck and Janice O'Brien; sister of Larry J. Eckstein, Edward L. Eckstein and Helen A. Eckstein; grandmother of eight.

†CHOCKRAN, Edward C., 73, St. Lawrence, Indianapolis, April 30.

Mary C. Lutz,
mom of Fr. Herman,
dies on May 7

Mary Catherine Kiefer Lutz, mother of Father Herman G. Lutz, an archdiocesan priest, died on May 7 at the age of 92.

Mrs. Lutz was a member of St. Anthony Parish in Indianapolis.

Survivors include her children: Father Lutz, Mary Janette Males, Thelma A. Cluggish and John Traub; her brother, Robert Kiefer, and her 16 grandchildren and 21 great-grandchildren.

30. Husband of Nina R. Crab Chockran; father of Teresa A. Wojtya and Mark E. Chockran; brother of William Chockran, James Chockran and Marcia Krapp; grandfather of four.

†DAVIS, Bradley Joseph, 23, St. Jude, Indianapolis, May 8. Son of Lyle Davis Sr. and Barbara Steffey Davis; brother of Lyle Donna Davis; step-son of Davis Jr., Tony Davis, Drew Davis, Stephanie Alderson, Regina Chestnut and Rebecca O'Connor; step-brother of Mark Angaria, Michael Moriarty and Angela Nompellegi; grandson of Lois Steffey.

†FALETIC, Ethel C. Switzer, 80, Holy Name of Jesus, Beech Grove, May 1. Sister of Roy Switzer and John Switzer.

†GOODE, Robert J., 68, St. Pius X, Indianapolis, May 2. Husband of Frances.

†HAVERKOS, Anna M. Osterling, 99, Holy Family, Oldenburg, April 28. Mother of Mildred Lovell, Paul Haverkos and Norman Haverkos; grandmother of 12; great-grandmother of 17.

†JORDAN, June Margaret, 74, St. Matthew, Indianapolis, May 2. Wife of Roam E. Jordan; grandmother of one.

†KALB, Margaret E., 89, Prince of Peace, Madison, May 4. Sister of David W. McGuire; aunt of several nieces and nephews.

†KAPORALOS, John C., 65, Holy Spirit, Indianapolis, May 5. Husband of Donna Jean Jarvis Kaporalos; father of Maria A. Kaporalos and Diana M. Gillotti; brother of Catherine Berzin, Mary Spencer and Harry Kaporalos; grandfather of two.

†KRAMER, Agnes J., 76, St. Mary, Greensburg, May 8.

Mothers of David Kramer, Paul J. Kramer, Karen Afterkirk, Martha Jetter, Barbara Gartenman, Priscilla Kramer, Ellen Winkemper and Marjo Trisler; sister of Loretta Hogue and Mildred Marien; grandmother of 15; step-grandmother of one.

†KRAPP, William S., 79, St. Siom, the Apostle, Indianapolis, April 29. Husband of Eleanor C. Krapp; father of John Krapp, Stephen Krapp, Joseph Krapp, James Krapp, Mary Johnson, Catherine Weidenbier, Elizabeth Higgins, Evelyn Krapp and Jeannie Payne; brother of Evelyn Bottin and John Krapp; grandfather of 10.

†LEVASSEUR, Rose Ellen Lommel, 67, St. Lawrence, Indianapolis, May 1. Wife of Warren F. Levasseur; mother of Peggy Schervish, Marie Kruckebach, Judy Keane, Kevin L. Levasseur and Peter Levasseur; sister of Rev. George John Lommel and Mary Collins; grandmother of five.

†LYNCH, William F., 78, Christ the King, Indianapolis, May 3. Husband of Mary Margaret Lynch; father of Anne Wagner, Joanne Conner, Peggy Kline and William M. Lynch; brother of Martin J. Lynch; grandfather of 15.

†MCCORMICK, Geraldine Francis Siemer, 79, St. Jude, Indianapolis, May 8. Mother of Sandra Ann, Beasley, Antoinette and Michael Anthony.

McCormick; grandmother of four; great-grandmother of two.

†MILLER, William L., 51, St. Mary, Navilleton, April 28. Father of William A. Miller, Shan M. Leuthart, David L. Miller and Tiffany R. Miller; son of Marcela Miller; brother of Patricia Mach, Betty Brutscher, Barbara Schindler, Norman Miller, John Miller, Kitty Miller, Jeanine Lang, Ronald Miller and Diane Fischer; grandfather of two.

†O'CONNOR, Gene Louise Gatti, 86, Immaculate Heart of Mary, Indianapolis, April 30. Mother of Eileen Christ, Kathleen Murphy, Charleen "Cookie" Hayes, Marilyn Brothers, Jeanne McHugh, Michael J. O'Connor, Jeremiah F. O'Connor, Timothy P. O'Connor and Daniel K. O'Connor; sister of Mary Moran and Julie Reidy; grandmother of 34; great-grandmother of 21.

†OMALEY, Gladys A. Livers, 84, Holy Name of Jesus, Beech Grove, April 29. Mother of Jim O'Maley and Betty Ann Prestel; sister of Bernard Livers, Marie Montgomery, Bertha Kennedy and Betty

Joan Reinhardt; grandmother of six; great-grandmother of 10.

†PARR, Maureen Regan, infant, St. Mary, New Albany, April 1. Daughter of James Parr and Kathleen Parr; granddaughter of Mr. and Mrs. John Sorensen, Maurice Edward Parr and Judith Ann Parr; great-granddaughter of Helen Werthmann.

†STRAW, Maria Kapay, 75, St. Lawrence, Indianapolis, May 2. Wife of Howard; mother of John Charles Straw, Howard M. Straw Jr., Jack W. Straw and Linda Straw; brother of Anna Marie Lowe; grandmother of nine; great-grandmother of one.

†SUMMERS, Alexis Noelle, 7 months, St. Mary of the Knobs, Floyd's Knobs, May 5. Daughter of Tim Summers and Terri Summers; sister of Allison Rees and Andrea Summers; granddaughter of Suzanne Summers, Roger Elhalt and Joann Elhalt; step-granddaughter of Carolyn Elhalt; great-granddaughter Elmer Elhalt, Virginia Elhalt and Charles Summers Sr.

Frank N. Widner,
father of Fr. Tom,
dies on May 8

Frank N. Widner, father of great-grandson Thomas C. Widner, editor of *The New World*, the archdiocesan newspaper of Chicago, died on May 8 at the age of 78. Father Thomas Widner is the former editor-in-chief of *The Criterion*.

Widner, a member of St. Bernadette Church in Indianapolis, was the former night assistant managing editor and news editor for *The Indianapolis Star*. He had worked in the newspaper business for nearly 50 years, retiring in 1986.

Widner is survived by his wife, Marie Kiefer Widner and six sons, Father Thomas C. Robert J., James F., Michael L., John P. and Daniel L. Widner. He also had a sister, Joan Binder. He was the grandfather of five.



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Catholics in Rome are faithful on their own terms

Survey for pastoral planners shows that Catholics in Rome take a pick-and-choose approach to church

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II, the globe-trotting shepherd to the universal church, has discovered part of his flock gone astray in his own backyard.

A study commissioned for the Diocese of Rome said that while nearly 80 percent of residents consider themselves Catholic, fewer than half believe in the existence of an afterlife or in Christianity as the one true religion.

Although they reside beneath the pope's pulpit, Catholics in Rome take a pick-and-choose approach to church teachings, according to the survey. Three-fourths believe that one can be a good Catholic without following church teachings on sexual morality, for example.

Most disconcerting, for this pope, may be the statistics on abortion. One month after the pontiff reportedly condemned the practice in a major encyclical, only 14 percent of his local "parishioners" said abortion was always wrong.

Moreover, more than 70 percent of those surveyed said they would accept contraceptive birth control, divorce, cohabitation, premarital sex or masturbation—all of which are rejected by their church's teaching authority.

The study, carried out by the sociology department of the University of Turin, was presented at a meeting of Rome pastoral planners May 8. The data was handed over to the pope and his aides, but he may have read about it in his local newspaper first.

"Are We Sodom and Gomorrah?" screamed the headline in Rome's *La Repubblica*, which spoke of "facade Catholics" in the Eternal City. "Catholics Yes, But Free Love" summed up *Il*

Messaggero, pointing out that 29 percent of those questioned said they would not condemn sexual betrayal by their partner.

The findings represent a challenge to the Polish-born pope, who has taken an unprecedented interest in the spiritual health of Rome's Catholics. While normal governance of the diocese is left to a vicar, the pope has personally visited 237 of the 319 local parishes during his 17 years as pontiff.

The visits typically last several hours and are marked by papal sermons, pep talks and moral counseling to a wide range of parish groups and movements. The pope speaks simply and bluntly at times, frequently warning of the insidious danger of religious indifference.

"The world is a good and beautiful place. But because of Satan's influence and our own weakness, it is subject to many falsifications," he told one parish in March. He said two such temptations today are the exaggerated desire for possessions and the drifting away from moral norms.

Parishioners pack their churches when the pope arrives, and the enthusiasm is still going strong when he waves goodbye. But what about the other Sundays? According to the Rome survey, about 23 percent attend Mass regularly—and some priests said that number seemed too high. Among young people the Mass attendance rate dips below 15 percent.

The confessionals in Rome are usually empty. Only 12 percent said they confessed once a month, and 60 percent have been away from the sacrament for years.

On two bellwether issues, many of the pope's parishioners are in clear disagreement with their pastor. About half would like to see priestly celibacy dropped as a requirement in the Western church, and

about 40 percent are favorable to the idea of women priests.

The pope has touted the new ecumenism locally as an antidote to confusion and ignorance on church teachings. So he must have been disappointed to learn that superstitions are still going strong in Rome: 37 percent believe in the influence of the stars over human destiny, 17 percent in palm reading and 27 percent in the effectiveness of the "evil eye."

In evaluating the survey results, local pastoral leaders were focusing on some positive points. Most Romans still consider the parish to be an important part of their

lives, two-thirds consider themselves to be "religious," most want an active clergy, and, paradoxically, a majority believes it is important for the church to "stick to its principles."

The pope will try to build on this in coming months. He is keenly aware that with the coming jubilee celebration for the year 2000, the eyes of the universal church will increasingly be on Rome.

He has told the Roman church that he wants it to be an example of "protecting and witnessing to the faith" as Christianity celebrates the start of its third millennium. From the looks of things, there's work to be done.

Classifications of recent movies

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

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

A-1—general patronage;
A-2—adults and adolescents;
A-3—adults;
A-4—adults, with reservations;
O—morally offensive.

Bad Boys, O
The Basketball Diaries, A-IV
Billy Madison, A-III
Blue Sky, A-III
Born to Be Wild, A-III
Boys on the Side, A-IV
The Brady Bunch Movie, A-III
Bullets Over Broadway, A-III
Burnt by the Sun, A-III
Bye Bye, Love, A-III
Candyman, Farewell to the Flesh, O
Circle of Friends, A-III
Crimson Tide, A-III
Crumb, A-IV
The Cure, A-IV
Disclosure, A-III
Dolores Claiborne, A-III

Don Juan DeMarco, A-III
Dumb and Dumber, A-III
The Englishman Who Went Up a Hill but Came Down a Mountain, A-III
Exotica, O
French Kiss, A-III
Friday, A-IV
A Gelfin Movie, A-1
Gordy, A-1
Heavyweights, A-1
Higher Learning, A-III
Houseguest, A-III
I.Q., A-1
Immortal Beloved, A-III

In the Mouth of Madness, A-III
Jefferson in Paris, A-III
Jury Duty, A-III
Just Cause, A-III
Kiss of Death, A-IV
Lamb, A-III
Legends of the Fall, A-III
A Little Princess, A-1
A Little Women, A-1
Losing Isaiah, A-III
The Madwoman of Blackheath, A-III
Major Payne, A-III
Man of the House, A-III
Muriel's Wedding, A-III
My Family-Mi Familia, A-III
Nina Takes a Lover, A-IV
Nobody's Fool, A-III

Once Were Warriors, A-IV
Outbreak, A-III
The Pebble and the Penguin, A-1
The Perez Family, A-IV
Red, A-III
Pulp Fiction, O
A Pyromaniac's Love Story, A-III
Quiz Show, A-1
Rob Roy, A-III
Rudyard Kipling's The Jungle Book, A-1
The Secret of Roan Inish, A-1
Shallow Grave, A-III
Strawberry and Chocolate, A-IV
Stuart Saves His Family, A-III
Tall Tale, The Unbelievable Adventures of Pecos Bill, A-1
Tommy Boy, A-III
Top Dog, A-III
The Underneath, A-III
Village of the Damned, A-III
While You Were Sleeping, A-III

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Classified Directory

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Positions Available

Multi-Cultural Ministry Coordinator

The Roman Catholic Archdiocese of Indianapolis is seeking a Multi-Cultural Ministry Coordinator to serve as a resource and coordinator to parishes, schools, agencies, and cultural groups that are seeking to initiate or enhance multi-cultural ministry. This position will serve as staff to the Multi-Cultural Ministry Commission and assist with the planning and implementation of multi-cultural ministry throughout the Archdiocese. Emphasis is placed on enabling parishes, schools, agencies and cultural groups by providing information, guidance, training and encouragement.

Requirements include a master's degree or equivalent experience in theology, divinity, scripture or a related field and at least previous experience in administration and coordination. A deep personal faith and a broad knowledge of the various ministries of the Catholic Church are necessary. Skill in organizing people and resources is also essential.

We offer competitive compensation and excellent benefits, including health insurance and a retirement plan. Please send resume and salary history, in confidence, to: Ed Isakson, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

Resumes must be received by June 9, 1995.

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Pastoral Associate

St. Mary's Parish, a faith community of approximately 100 families, located in Southern Indiana, is seeking a Pastoral Associate/Coordinator of Religious Education. Responsibilities include assisting the pastor in coordinating and overseeing various ministries including the Religious Education Program. Bachelor's degree with course work in religious education, theology, or related field required.

Please send resume to: Search Committee, St. Mary's Church, 777 South 11th St., Mitchell, IN 47446. The deadline for receiving resumes is June 30, 1995.

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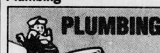
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Pope says aid does not lessen responsibility of political leaders

He says we cannot resign ourselves to seeing the millions of innocent victims of starvation or those forced to leave their countries

by Cindy Wooden
Catholic News Service

VATICAN CITY—The existence of Catholic relief and development programs does not lessen the responsibility of political leaders to care for their nations' poorest people, Pope John Paul II said.

"We are in a world where inequality and injustice remain dramatic," the pope told some 400 participants in the May 8-13 general assembly of Caritas Internationalis.

The organization represents national Catholic charities in more than 150 countries.

The general assembly, which meets every four years, re-elected Bishop Afonso Felipe Gregory of Imperatriz, Brazil, as president.

The election of a new secretary-general, the organization's main staff person in Rome, was cancelled when the three lay candidates withdrew from the race following the Vatican's refusal to allow two priests to run for the office as well.

The Vatican Secretariat of State said that in order to ensure a layperson would be elected the Vatican would not approve the candidacies of Father Robert J. Vitillo, a priest of the Diocese of Paterson, N.J., who is director of programs for Caritas in Rome, or Father Benu Eloeivi Penoukou, a priest from Togo who coordinates Caritas programs in French-speaking Africa.

Gerhard Meier, secretary-general for the past 12 years, was asked to stay on until the Caritas executive committee could meet and name a new secretary-general. The committee is expected to meet in November.

During his May 13 audience with the assembly participants, Pope John Paul congratulated Bishop Gregory on his re-election but did not mention the cancellation of the secretary-general's election.

Instead he focused on Caritas' service to victims of war and natural disasters, the poor, displaced and sick.

"We cannot resign ourselves to seeing the millions of innocent victims of starvation, or those forced to leave their countries, or afflicted by some other evil with which the world crushes them," the pope said.

"You are effective agents of an effective solidarity," he said, "but this does not excuse political and economic leaders from acting for the true good of their people in mobilizing every means of the state and the international community" to address the root causes of poverty and marginalization.

"Poverty remains a serious plague both in whole countries as well as for notable portions of the population of the richest countries," he said.

"You are effective agents of an effective solidarity," he said, "but this does not excuse political and economic leaders from acting for the true good of their people in mobilizing every means of the state and the international community" to address the root causes of poverty and marginalization.

"Poverty remains a serious plague both in whole countries as well as for notable portions of the population of the richest countries," he said.

Emergency relief efforts are not enough, as the Caritas workers themselves know, the pope said. He encouraged the agencies to continue programs aimed at long-term development and self-help projects for the world's poorest people.

In addition, he said, Catholic charities are different from other nongovernment relief and development agencies because of their Catholic motivation.

"You are convincing spokesmen for the social teaching of the church before economic leaders and civil authorities," he

said. "You must be defenders of a healthy economy that does not crush the poor nor divide society."

In their daily contact "with the most humble of humanity and those who suffer," Catholic aid workers must show God's love for all and must demand that the dignity of every human being be upheld, he said.

Caritas delegates, in the assembly's final statement, pledged to "fight against all forms of exclusion, discrimination and poverty and their underlying causes, which we denounce as the great failures of our century."

"Working particularly through basic communities, with families, young people and together with all those of good will, Caritas sets itself against the culture of self-interest, which is a characteristic of our modern world," the statement said.

"Accepting others means rejecting discrimination, xenophobia and all forms of exclusion; it means reaching out to everyone and especially to those who suffer injustice, violence, famine or AIDS; it also means entering into interfaith and intercultural dialogue," the delegates said.

The keynote speaker at the assembly, Catherine Bertini, executive director of the U.N. World Food Program, told the delegates any group that tries to offer a moral vision to the world must put action, energy and resources behind its words.

"How can we speak of the sanctity of life or of a culture of life when, during the short time we have been together today, nearly a thousand young children died because they were poor and malnourished?" she asked.

Bertini praised the work of Catholic charities and said handouts, even on a massive scale, will never solve the problems of poverty and malnutrition.

"It is the lack of social justice, the absence of solidarity, that fuel so many of the conflicts we see today—in Rwanda and Burundi, in Bosnia and the newly independent states" of the former Soviet bloc, she said.

Even where political crises have not created a food emergency, a lack of justice and solidarity contribute to hunger and malnutrition of the poor, Bertini said.

"What undermines societies most is inequality. Where women and men of all ethnic and racial groups do not share the same fundamental social, economic and religious rights, prejudice and violence thrive, and most often poverty thrives along with them," she said.

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