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SEEKING THE FACE OF THE LORD

A silence that allows the Other to speak

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

Last week we said farewell to the leadership of Benedictine Archbishop Timothy Sweeney at St. Meinrad. This week we extend prayerful good wishes to Archabbot Lambert Reilly, the new superior of the Benedictine monks of St. Meinrad.

As I thought about what I would wish from a new archabbot and the monastic community for our local church, the recent apostolic letter of Pope John Paul II entitled "Light of the East" came to mind. The Holy Father affirms the importance of the Eastern traditions of our church, received particularly through the Eastern churches. Clearly this letter is part of the massive effort the pope is making to help move the Christian churches toward greater unity as we approach the new millennium. (Last week he issued an encyclical on ecumenism which I have not yet been able to read.)

In "Light of the East" ("Oriente Lumen" in the Latin), the Holy Father provides a moving description of the unique contributions which Eastern spirituality has given the church. I was surprised to find one of the finest reflections on monasticism and its contribution to the life of the church that I have ever read. Recall that the monastic way of life in the church had its origins in the Eastern experience of Christianity.



The Pope describes monasticism as a model of baptismal life. In the East, he says, monasticism was not so much viewed as a separate state in life, but rather "as a reference point for all the baptized, according to the gifts offered to each by the Lord; it was presented as a symbolic synthesis of Christianity."

Last week, on the occasion of Archabbot Timothy's retirement, I reflected on the value of St. Meinrad Archabbot for our local church. This week, on learning of the election of Archabbot Lambert Reilly as his successor, I welcome him as the one who will lead the Benedictine monastic community at St. Meinrad in its mission as "a point of reference for all the baptized."

Pope John Paul describes the liturgy of the Eastern churches as a holistic liturgy, something for the whole person and the whole cosmos. He points out how the liturgy of the East presents the Holy Trinity as a community of love and also as an awesome mystery. "Nevertheless," he writes, "this mystery is continuously veiled, enveloped in silence."

One of a number of sections in the apostolic letter that caught my attention is entitled "An adoring silence." The Holy Father wrote: "... The Christians of the East turn to God as Father, Son and Holy Spirit, living persons tenderly present, to whom they utter a solemn and humble, majestic and simple liturgical doxology. But they perceive that one draws close to this presence above all by letting oneself be taught an adoring silence, for at the culmination of the knowledge and experience of God is his absolute transcendence. ... We must confess that we all have need of this silence, filled with the presence of him who is adored: in

theology, so as to exploit fully its own sapiential and spiritual soul; in prayer, so that we many never forget that seeing God means coming down the mountain with a face so radiant that we are obliged to cover it with a veil and that our gatherings may make room for God's presence and avoid self-celebration; in preaching so as not to delude ourselves that it is enough to heap word upon word to attract people to the experience of God; in commitment, so that we will refuse to be locked in a struggle without love and forgiveness."

I agree with the Holy Father when he says this is what we need today. We are often unable to be silent for "fear of meeting ourselves, of feeling the emptiness that asks itself about meaning." I think it is true, much of the time "we deafen ourselves with noise. All believers and non-believers alike, need to learn a silence that allows the Other to speak when and how he wishes, and allows us to understand his words."

The monks of the East have been instrumental in preserving the richness of the Eastern liturgy, including the place of "adoring silence" in the rhythm of life and in prayer. Through the years St. Meinrad has had an enormous impact on the rich liturgical life of our local church. We have learned much from them about the significance of silence in the rhythm of monastic life and certainly in communal and solitary prayer.

I know Archabbot Lambert well, and I have no doubt that he will be a strong leader who will foster the rich St. Meinrad monastic tradition that has its roots in Eastern Christianity. I agree with the Holy Father, a renewed awareness of this contribution is timely.

EDITORIAL COMMENTARY

A new look at the authority of the pope

by John F. Fink
Editor, The Criterion

Anyone who has followed the pontificate of Pope John Paul II knows that ecumenism has been one of the issues about which he feels strongest. As pointed out here at the time it was published, many of the chapters in the pope's best-selling book "Crossing the Threshold of Hope" were devoted to ecumenism. The list of the pope's initiatives in ecumenism is long, too long for this limited space.

On May 30 he released his long-awaited encyclical on ecumenism—"Ut Unum Sint" ("That They May Be One"). And to indicate that he was really serious about ecumenism, he dealt with the thorniest issue dividing Christianity—the authority of the pope. He called for new discussions about the role of the pope.

One might think that this issue has been settled within the Catholic Church. It was debated throughout Christian history and culminated in the definition of papal infallibility by the First Vatican Council in 1870. Vatican II's "Lumen Gentium" ("Dogmatic Constitution on the Church") was pretty definite about the role of the pope and his relationship with the other "people of God."

We must be clear about what the pope is saying in his new encyclical, and what he is not saying. What he is saying is that all of Christianity should be united and, since the authority of the papacy is one of the issues that is an obstacle to unity, there should be discussions about that. What he is not saying is that the Catholic Church is ready to relinquish its teaching about the primacy of the pope.

The encyclical is clear that the world's Christians should have one universal leader and that he must be the successor of St. Peter on whom Christ built his church. It's how that leader would exercise his authority that would be open for discussion. The pope, therefore, invited leaders of other Christian churches to join him "in a patient and fraternal dialogue" to find ways of exercising papal primacy "which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation."

He said that the fact that he is the successor of St. Peter and therefore head of the church is not open to debate. Neither is the fact that his primacy must include real power and authority to ensure the unity of the church, he said.

It is, of course, the exercise of primacy that has proved a stumbling block toward unity, especially with the Eastern churches. Our series of articles on "The Shaping of the Papacy" (see page 17) will show how the churches of the East and West grew ever farther apart over the issue of primacy until they split completely in 1054. This is why the pope, in this encyclical, apologizes for the times that his predecessors contributed to the divisions that now exist in Christianity.

Perhaps the Eastern Catholic Churches, which are united with Rome, can serve as a model for the unity the pope desires. As Vatican II's "Decree on Eastern Catholic Churches" emphasized, "The churches of the East, as much as those of the West, fully enjoy the right, and are in duty bound, to rule

themselves" (No. 5). That decree stressed that the patriarchs of the Eastern Catholic Churches "with their synods constitute the superior authority for all affairs of the patriarchate ... without prejudice to the inalienable right of the Roman Pontiff to intervene in individual cases" (No. 9).

With the issuance of the encyclical, we will now learn what responses might be coming from other Christian churches. Those initial responses, as reported on page 26, are quite favorable.

Father Ken Ciano ordained in June 3 rite at cathedral

(Continued from page 1)

formation at Sacred Heart Seminary in Hales Corners, put the stole in place.

Archbishop Buechlein anointed the new priest's hands while the assembly sang "Veni Creator Spiritus." Then he presented him with the bread and wine, to be consecrated for the Eucharist. Members of the presbyterate exchanged the kiss of peace with Father Ken Ciano.

Many people came to the ordination from the ordinand's parish in Terre Haute, as did others who knew him from his seminary work at St. Pius X.

After the Ordination Mass, a reception was held at the assembly hall of the Archbishop Edward T. O'Meara Catholic Center.

On Sunday, June 4, Father Ciano celebrated his first Mass at a full St. Patrick Church in Terre Haute, Immaculate Heart of Mary Sister Maria Rose Kelly did the reading, as she had done at the ordination Mass. Father Kelly served as homilist.

The new priest thanked parishioners of the parish he "adopted" after moving to Terre Haute for a job in the late '80s. He noted that his heart is "filled with love and gratitude for all of you for your continued prayers, support and encouragement," and for "being such an important part of my life and my vocation."

Father Ciano's first appointment will be as associate pastor of St. Luke Parish in Indianapolis.

OFFICIAL APPOINTMENTS

Effective July 5, 1995

REV. KENNETH CIANO, ordained June 3, will begin an appointment as associate pastor at St. Luke, Indianapolis.

REV. PAUL ETIENNE, having completed his studies for the licentiate in Sacred Theology at Gregoriana University, Rome, will begin an appointment as full-time theology director for the archdiocese with residence at Sister King.

SISTER SHIRLEY GERTH, OSF, presently parish life coordinator for St. Ann Hamburg, St. John, Enochburg and St. Maurice, Decatur County, will begin an appointment as parish life coordinator for St. Rose, Knightstown and St. Anne, New Castle.

REV. DAVID GROELLER, presently associate pastor at St. Luke, Indianapolis, will begin an appointment as associate pastor at St. Lawrence, Indianapolis.

REV. ANTHONY HUBLER, presently associate pastor at St. Lawrence, Indianapolis, will begin an appointment as co-pastor at St. Paul, Tell City, St. Michael, Cannellton and St. Pius, Troy with primary responsibility for St. Michael and St. Pius.

REV. JOSEPH MORIARTY, presently full-time associate pastor at St. Monica, Indianapolis, appointed part-time chaplain of Cardinal Ritter Junior/Senior High School and part-time associate pastor at St. Monica.

REV. HUMBERT MOSTER, OFM, presently serving as administrator for St. Mary-of-the-Rock, Batesville and St. Cecilia of Rome, Oak Forest, will begin an appointment as pastor of St. Mary-of-the-Rock and St. Cecilia and will also serve as sacramental minister to St. Peter, Franklin County.

REV. JOSEPH RAUTENBURG, presently sacramental minister for Immaculate Conception, Millhouses, St. Denis, Jennings County, and St. Maurice, Napoleon, will begin an appointment as sacramental minister of St. Rose, Knightstown and St. Anne, New Castle, while retaining his position as ethicist for St. Vincent Hospital.

REV. WILLIAM RIPPERGER, presently associate pastor at St. Paul, Tell City, St. Michael, Cannellton, and St. Pius, Troy, will begin an appointment as pastor of St. Maurice, Napoleon and will also serve as sacramental minister for Immaculate Conception, Millhouses and St. Denis, Jennings County.

REV. DANIEL STAUBLIN, presently pastor of St. Paul, Tell City, St. Michael, Cannellton, and St. Pius, Troy will begin an appointment as co-pastor and moderator of these same parishes with primary responsibility for St. Paul, Tell City.

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

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TO BE A MAN OF PRAYER

Archbishop instructs Rev. Ken Ciano at ordination

(The following is the homily given by Archbishop Daniel M. Buechlein at the June 3 ordination to the presbyterate of Father Ken Ciano.)

Dear family and friends, brothers of the presbyterate, seminarians, sisters and brothers all:

Your presence is surely a wonderful sign of your support for Kenneth Ciano, your son and brother and friend who is about to be ordained a priest in the order of presbyters.

What does this ordination mean? What does it mean for the church and for this archdiocese? What is it that Ken Ciano has decided to do? Why—after all these years as a successful teacher—does he ask to be ordained a priest?

In an age of shattered dreams in almost every walk of life, a smart and strong-headed man has chosen to follow an old dream. What this man, baptized Kenneth Ciano, does this morning is beyond the understanding of many people. And it is counted foolish by many.

This morning, because of a generous love, Ken formalizes his 'yes' to priesthood. It is proper to say that this morning the formal ritual of the church acknowledges a priestly reality in Ken Ciano that has been apparent for some time. In a formal way then, both the church and Ken ratify what God has wrought in his life.

For his part, Ken gives his life to God and the church and the people of God, as I say, because he chooses to be generous. He has chosen to live alone for life so that others need not be alone. Should we celebrate this sacrificial gift? Or should we be silent? Should we praise God?

Of course we should. Your son and brother and friend is too bright and too caring to be reckless with his heart or that of anyone else. Oh, he knows the reality of broken promises and shattered dreams. And I'm sure he has paid the price of fearful anguish; he has witnessed the unfairness of life and he knows there will be more wrestling of realism with idealism.

Ken believes God is love, and yet he knows God's evil son died a tortured victim—betrayed by friends, I might add. Ken knows no disciple escapes the cross of Jesus without loss of integrity, and he values integrity dearly.

He knows the cross. And he knows his limits—one reason, I am sure, that he waited a long time to make this step. I say for Ken Ciano what Father Karl Rahner once preached at a first Mass: "Blessed are you, family and friends, who are not scandalized by the man in this priest."

As baptized Christians, all of us are called by God through Jesus Christ and by the power of the Holy Spirit to the priesthood of a holy life. None of us do it perfectly, yet all of us are united as members of the one body of Christ which is the church.

Jesus Christ also calls each of his followers to carry out in the church a priestly ministry in his name, and in a particular way, for the good of the whole body. Christ

calls some to represent him as head of the body as teacher, priest and shepherd and bridegroom of the church. None of us do that perfectly either.

Jesus charged the apostles to call others to salvation in his name. In this way he continues to be visibly, that is sacramentally, present as the head of his body, the church, as teacher, priest and pastor. The Twelve in their turn designated successors in the priestly ministry. Bishops were appointed to carry on the visible priestly ministry of Jesus in the church.

Early on, it was clear the bishops could not minister by themselves. They called deacons to help lead and carry on the ministry of charity along with the entire community of faith.

Almost immediately, as the Christian community grew very quickly, the bishops could no longer serve as local pastors for the growing churches, so they ordained helpers—co-workers whom they could empower to function as vicars in their place. That is why we say, presbyters are called to share in the priesthood of the bishop. The local bishop, with the presbyterate, are a *communio* in priestly ministry to serve the unity of the church.

And so our liturgical rites say Ken Ciano is ordained as a helper to me as chief teacher, priest and pastor in the person of Christ in this local church. And so this morning, he becomes a member of the presbyteral college of this archdiocese.

Ken, that is also why the ordination rite gives special attention to the presbyteral promise of obedience which you make to me and my successors. Presbyteral obedience sustains the tradition received from Jesus through the Apostles and their successors for the unity of his body. Obedience and fidelity are for the unity of the body, the church. You are old enough and experienced enough to know obedience is difficult. Without faith it is impossible.

Ken, your presbyteral promise of obedience is a gift to God joined to Christ's own obedience to the Father. And it is a gift given for the continuing life and fidelity of the Catholic Church to Christ and in his name here in our archdiocese.

Your obedience is also a commitment to respect our brother priests and all our sisters and brothers of the Christian community. Like Jesus, humbly we acknowledge that we are under authority, and no one of us who are priest or bishop make the authoritarian claim to be autonomous and independent sources of wisdom and value in the church.

We need each other. And I, you and your brother priests need each other. And together we need all of our sisters and brothers of the faith, and they need us. Obedience is not at our power. Obedience is the most difficult form of humble service.

By our obedience, we carry on the tradition of the church to which is entrusted the Word of God. Through your priestly ministry in the church, you

join me in the special teaching mission of handing on the treasure of our faith, even as it continues the revelation of God in the community of the church now.

I ask you to give special prominence to teaching and preaching. I believe teaching will be your forte. Joyfully meditate on the Word of God, believe what you read, teach what you believe, and practice what you teach.

My first duty as bishop, and your first duty as presbyter, is to be a man of prayer. As teachers, our first duty is to pray the words we want to preach and to teach. As priests, our first duty is to personally know the Lord whom we worship. As pastors, our first duty is to know our sisters and brothers in prayer. How else, except in personal prayer, do we remember—and keep on wanting to remember—to seek the face of Jesus in every human person?

My brother Ken, I remind you that prayer is the key to happiness in ministry because personal prayer is the key to fidelity. The wisdom of the ages has shown us the Liturgy of the Hours to shape the structure of our prayer to allow the Spirit to lead us and not merely us to lead ourselves.

As priests, we are called to live the simple life of the Gospel in a way that somehow imitates Jesus, the one who serves. What our church needs more than anything else from priests is integrity and holiness. In the face of

spiritual and financial poverty, we are called to try to be poor for the sake of the kingdom.

In the face of a pornographic culture and in the midst of lonely people, we do not reject, but affirm human sexuality and the treasure of family life and marriage. And despite the struggle, like Jesus, we choose to offer a chaste love and to be celibate so we can try to love the many and not an exclusive one or few.

Ken, by yourself alone you could never live the simple life of the Gospel as Jesus did. But by the unique grace of this sacrament, with God's help you can. And remember, always: His grace is enough, in good times and in bad. Let's be honest: to choose to reject God's grace, to choose to play the games of infidelity is to mock him to whom we are configured in this sacrament of orders.

If we are faithful in prayer—if we pray not only in community but also alone—then we have the key to fidelity and we have the key to happiness. If we are faithful in prayer, we will do the best we can to put the concerns of Christ before our own. In prayer, we nurture the unique perspective of Jesus. In the person of Christ, we come to serve and not to be served.

Once more I say, my brother, it is in prayer that we remember God's love. Your first duty as a presbyterial teacher and pastor is to be a man of prayer. Please God, may it be so.

SURVEY OF INDIANA CATHOLICS

Most are successful at passing on the faith

Data from the Catholic Pluralism Project indicate that a majority of Catholic parents are successful in rearing children who remain active in the church when they reach adulthood.

Forty-one percent of all Catholic parents in Indiana report that all of their adult children (18 years of age or older) are still involved in the church. Another 15 percent say that more than half of their adult children remain active Catholics.

However, not all families have been as successful in rearing children who stay active in the church. Sixteen percent report that none of their adult children remain active. Fourteen percent say less than half are still involved; another 14 percent say only half of their children continue to be active.

"Overall, Catholics seem to do a pretty good job of rearing future generations of Catholics," said James D. Davidson, who directs the Catholic Pluralism Project. "However, when about four of 10 say that no more than half of their children are still involved, a lot of sheep are straying from the fold," he said.

Researchers have constructed a profile of the parents whose adult children remain involved in the church when they become adults. These parents have only one or two children (53 percent) and family incomes over \$70,000 (49 percent). They think of themselves as religious (51 percent) and engage in traditional religious practices such as saying the rosary and starting and ending each day with prayer (48 percent). They have at least a college education (48 percent) and attend Mass and receive Holy Communion regularly (46 percent). They think of themselves as religiously conservative (46 percent). Among the major racial and ethnic groups, Hispanics are most likely to report that their children are still in the church (46 percent).

"By and large, the most highly committed and most traditional parents are the most successful at rearing children who remain in the church years later," said William Whalen, a diocesan coordinator in the research project. "There's no guarantee that parents' religious involvement will foster commitment among their adult children, but it sure helps. Religious parents provide a positive environment which their children are inclined to duplicate in their own lives," Whalen said.

The researchers also have drawn a profile of families in which none of the adult children are still involved in the church. These parents are on parish rolls

but tend not to think of themselves as religious (49 percent). They do not maintain traditional Catholic beliefs about the importance of obeying church teachings (42 percent) and they also do not feel they have benefited much from being Catholic (36 percent). They do not attend Mass or receive Holy Communion on a regular basis (33 percent). They tend to think of themselves as religious liberals (33 percent) and do not engage in traditional devotional practices such as rosary and daily prayer (30 percent). African-American Catholics are more likely than other racial and ethnic groups to have adult children who are no longer involved in the church (32 percent). Number of children in the family, family income, and amount of education had only small effects.

According to Whalen, "If parents don't feel there is much reason to be involved in the church, their children are likely to develop the same attitude. The less active parents are, the less involved their adult children are likely to be."

But real life also includes many surprises. Davidson said he and his wife personally know several families in which the parents are very religious and have provided very positive environments for their children, but none of their children are involved in the church any more. Project data indicate that this happens to about 10 percent of strong Catholic families.

"We don't know exactly what happens in these cases, but some of it certainly has to do with marrying a non-Catholic," Davidson said. "Interfaith marriages are more common in Indiana where Catholics are a relatively small percentage of the total population, compared to Massachusetts where there are many more Catholics. However, the main influence we see in our data is parents' emphasis on the kind of individualism which has increased in the church since Vatican II. The more parents stress personal faith, over against commitment to the church, the less likely their adult children are to remain in the church later on," said Davidson.

The researchers also found that about a quarter of parents who are not especially religious themselves report that their adult children are actively involved in the church. Religiously active spouses may have some influence. "But," Davidson said smiling, "we probably have to give the Holy Spirit a little credit in cases like this."



THANK YOU—Archbishop Daniel Buechlein expresses his appreciation to Eugene Tempel, who has completed his term as president of the Catholic Community Foundation. Tempel, vice president of IU/PUI, will be succeeded as CCF president by John Whalen, president of Golden Rule Insurance. (Photo by Charles Schisla)

FROM THE EDITOR

Should the kiss of peace be moved?

by John F. Fink

Next week, from June 15 to 17, the U.S. bishops will be meeting in Chicago. Among the proposals they will vote on is to move the kiss of peace to another place in the Mass. At present, of course, it is after the Lord's Prayer and the proposal is to put it before the preparation of the gifts (which used to be called the offertory).

I have no idea what the bishops will do with this proposal. The liturgists among the bishops, and those who think that its present place disrupts the Mass at its most sacred part, will vote for the change. Those who don't want to upset their people with another change in the Mass, or don't want to upset Rome by proposing the change, will vote against it.

For many younger Catholics, the kiss of peace has been a part of Mass all their lives, ever since it was revived in 1970—25 years ago already. Some older Catholics still haven't gotten used to it, despite the 25 years. And some simply refuse to participate in it. These are usually the people who still think of the Mass as a private prayer instead of the communal liturgy it is.

THE ACTUAL FORM that the kiss of peace takes varies from culture to culture. Here in the United States it is usually a handshake except among good friends. In Asian countries it's a bow. In Latin countries or Hispanic communities it's an *abrazo*. In Europe it's usually a touching of cheeks. In some parishes the ceremony is perfunctory while in others, especially black parishes, it's a joyful event that can go on for a long time.

However it's actually done, the kiss has been a part of Christian life, and its liturgy, from the very beginning. St. Peter closed his first letter, "Greet one another with a loving kiss" (1 Pt 5:14) and St. Paul told the Corinthians to "greet



one another with a holy kiss" (1 Cor 16:20). The oldest description of the liturgy, by St. Justin in the mid-second century, noted: "Having ended the prayer, we salute one another with a kiss" (St. Justin's *Apology*).

What prayer was St. Justin writing about? It was a prayer that took place at the end of the Liturgy of the Word, which included readings from the Old Testament and the Gospels and a homily by the presider. The kiss was immediately before the gifts were brought forward. This is the reason for the bishops' Liturgy Committee's proposal that the kiss of peace be moved to that location in today's Mass.

ONE WHO HAS DONE quite a bit of research on this issue is Jesuit Father Thomas Reese and he reported some of his findings in *America* magazine (April 15). As he reported, the kiss among the early Christians was seen as a seal of the prayer that preceded it. Hence he quoted the early Christian writer Tertullian as saying, "What prayer is complete without the holy kiss?"

Father Reese's research indicates that the kiss was first moved to its present location by the African church when it was dominated by St. Augustine, who died in 430. The Africans moved the Lord's Prayer from the beginning of the Word to its present position, and the kiss of peace went with it. St. Augustine explained the kiss as an enactment of the petition "forgive us our trespasses as we forgive those who trespass against us." Thus it took on a different meaning and became an expression of reconciliation.

When Pope Gregory the Great rearranged the Communion liturgy at the end of the sixth century, he put the Lord's Prayer after the Eucharistic Prayer. Later, in Germany in the 11th century, the prayer for peace was added to the liturgy after the Lord's Prayer and the kiss of peace followed that prayer. That's where it was when Pope Pius V reformed the Mass in 1570. By the time of the Second Vatican Council it occurred at High Masses after the singing of the *Agnus Dei*, whose last petition was (and is), "grant us peace." Then,

after Vatican II, it was returned to the Gregorian location, before the breaking of the bread.

Since the proposal the bishops will consider is coming from the Committee on the Liturgy, there are liturgical reasons for moving the kiss to the end of the Liturgy of the Word. One of these is that, with everything else that is going on, the priest's breaking of the bread is hardly noticed. This important symbolic gesture, which has survived since apostolic times, should be given more prominence and can be if the prayers and kiss are moved.

SOME OF THE BISHOPS are apparently in favor of moving the kiss for ecumenical reasons. In Anglican, Lutheran and some Protestant liturgies, the kiss of peace occurs at the end of the Liturgy of the Word. In some Eastern churches (Catholic and Orthodox) it takes place either after the Nicene Creed or after the presentation of gifts.

Whatever the bishops decide next week, Rome will have the final say. However, Father Reese says, "Rome has already given the neo-scholastic movement permission to move the kiss of peace to a position after the prayer of the faithful. It would be strange if Rome denied the American bishops the same privilege."

Wherever the kiss is, here is the interpretation of the meaning of the kiss proposed by the International Commission on English in the Liturgy: "The exchange of peace prior to the reception of Communion is an acknowledgment that Christ whom we receive in the sacrament is already present in our neighbor. In this exchange, the assembly acknowledges the insistent Gospel truth that communion with God in Christ is enjoyed in communion with our sisters and brothers in Christ. The rite of peace is not an expression merely of human solidarity or good will; it is rather an opening of ourselves and our neighbors to a challenge and a gift from beyond ourselves. Like the *Amen* at Communion, it is the acceptance of a challenge, a profession of faith that we are members, one with another, in the body of Christ."

A VIEW FROM THE CENTER

Let us pray: Next year, peace in Jerusalem for all people

by Dan Conway

An ad in *The New York Times* on Sunday, May 28, proclaimed: "Today is Jerusalem Day. It is the 26th anniversary of the return of Jewish sovereignty to all of Jerusalem. Jerusalem Day marks the reunion of the Jewish people with the actual location of the historic events that made the Jews a nation. Jerusalem is, then, the one spiritual center of Judaism. With this return, Jews throughout the world celebrate the realization of their centuries-old prayer: Next year in Jerusalem."



The ad then quotes Abba Eban who 28 years ago declared that "the eternal link between Israel and Jerusalem is a link more ancient, more potent, and more passionate than any other link between any people and any place."

But the ad also points out that, in the same declaration, Abba Eban solemnly noted the attachment of Christians and Muslims to Jerusalem, pledging that under Israeli authority all of Jerusalem's holy places are "beyond and above, before and after, all political and secular considerations."

Ah, Jerusalem. The holy city. The city of peace. A spiritual center for Muslims, Christians and Jews. And a political nightmare for those who must negotiate the future prospects for peace in this great city and throughout the Holy Land.

It is one thing to regard "Jerusalem's holy

places" as beyond politics and secular concerns, but what about the people of Jerusalem, the "living stones" who live and work and raise their children under the shadows of the great religious monuments of Judaism, Christianity and Islam? Shouldn't they be placed "above and beyond, before and after, all political and secular considerations?" Shouldn't we place their welfare, their political and religious freedom above all else?

Today, Jerusalem is a city that is bitterly divided. On the best of days, Jews, Muslims and Christians co-exist in an uncertain truce. On the worst of days, families and communities are torn apart by violence and secular considerations? "Shouldn't we place their welfare, their political and religious freedom above all else?"

Recent news reports from Jerusalem describe Israel's continuing annexation of

lands that have belonged to Palestinian families for many generations. Israel's continuing, systematic displacement of Palestinian people from their homes and property is one reason that there is no real peace in Jerusalem today. That a people who have known such indignity and injustice at the hands of others should permit the same kind of inhumanity to exist under their sovereignty is one of the saddest ironies of our time.

The present condition of the Palestinian people is a tragedy that no Muslim, Jew or Christian should tolerate in the land of their holy places. But, of course, the Palestinian leadership (if it can be called that) has contributed little or nothing to the welfare of the people whom they represent at the negotiating table. When people lose hope, and when there are no genuine leaders to point the way, the result is violence—either internally directed or projected outward. Such is the case in today's Jerusalem where self-destruction and bitter anger characterize people who should deserve better.

What is amazing about Jerusalem, of course, is its ability to endure. One of the oldest cities in the world, Jerusalem stands as a symbol of peace, and of hope, even after those great virtues seem most elusive. All who venerate the City of Peace should pray earnestly for a new and lasting peace. We should all celebrate Jerusalem Day (Jews, Muslims and Christians) and we should all pray: Next year, peace in Jerusalem—for all our sisters and brothers.

THE YARDSTICK

A timely, well-researched papal biography

by Msgr. George G. Higgins

Tad Szulc's timely book "John Paul II: The Biography" no doubt will prove one of the most widely read and reviewed biographies of 1995. Only a few major reviews have appeared as yet but, disappointingly, none is not only critical but somewhat *ad hominem* as well.

My friend and former colleague at the U.S. bishops' conference, Russell Shaw, reviewing the book in *Our Sunday Visitor*, says that it "has serious flaws and raises major ideological issues."

Shaw faults Szulc for listing only three U.S. Catholic periodicals—*America*, *Commonwealth* and *The National Catholic Reporter*—among his sources.

"Imagine," he says, "trying to cover the world of American secular politics, say, by relying only on *The Nation*, the *New Republic* and *The New York Times Book Review*. Reality is a lot more complicated than that."

Even without consulting Szulc's extensive and diverse list of acknowledgments and sources, any reader would see

immediately that his research was far wider and more profound than Shaw suggests. Most of it centered on sources in Poland and Rome, and only secondarily on sources in the United States.

His research included a careful reading of every word written by the pope, personal conversations with him and many of his closest friends and collaborators, plus extended conversations with scholars and intellectuals in Poland, Rome and elsewhere.

Among U.S. experts consulted was George Williams, a Harvard professor and Polish-speaking Protestant theologian whose own study of John Paul II's philosophy and theology is considered definitive. He is also a close friend of the pope and was his host at Harvard when he first visited the United States.

In fact, Szulc's research is so extensive that in this respect his book sets a new standard.

That does not mean, however, that it is beyond criticism. Of course not. But I do not find Shaw's criticisms on target.

Shaw says, for example, that "for all of his personal admiration, Szulc seems to view Pope John Paul as slightly daft. One can almost hear him musing as he writes, 'how can such a sophisticated and thoroughly decent man think this way?'"

As one who knows Szulc very well, I

can't imagine him thinking that. Nor would Shaw have written it had he ever spent any time with him.

Shaw also criticizes Szulc's approach to liberation theology. Szulc, he says, "seems to think that Marxist-driven liberation theology of the '70s and '80s marked out a path to salvation for Catholics that Pope John Paul unwisely cut short. But this is simply the leftist nostalgia of an old employee of *The New York Times*."

Szulc has not been associated with *The New York Times* for at least 15 years. Educated in Latin America, he has visited there often and knows personally most of the people involved in the liberation theology debate. It is preposterous that any one would suggest he is sympathetic to Marxism or to the contrary.

It is true that he says that the pope is more critical of capitalism than many U.S. neoconservatives are ready to admit, but he is simply reporting what the pope has said.

One final word. While not an "authorized" biography, the pope and his closest collaborators clearly encouraged the book's writing and provided Szulc enviable access. That's not to say they necessarily agree with the book, but it is true Szulc has been cordially received at the Vatican since they read it.

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Point of View

Beijing conference: Round two?

by Gail Quinn

The controversy that erupted last year over the International Conference on Population and Development may well have been Round One in a continuing international debate about the role of the family in society, the role of government in "development," and indeed, about the very meaning of human life itself.

Round Two began in March when delegates to the Fourth World Conference on Women met in New York to draft a "Platform of Action" for the nations of the world. This conference, sponsored by the United Nations, will take place in Beijing, China in September.

The draft platform calls attention to many problems that affect women. For example, it focuses on the feminization of poverty, the fact that most of the world's illiterate adults are women, and that millions of girls are denied primary education. It expresses concern about prostitution, pornography and international trafficking in women and girls, and it highlights the fact that women in many parts of the world do not have access to even basic health care.

Then what's the problem? The problem lies in solutions offered and the relentless effort by some—generally developed nations and non-governmental organizations—to mainstream worldwide acceptance of a radical feminist agenda. The stated goals of the platform are "gender equality" and the "empowerment" of women. It claims that "only... a radical transformation of the relationship between women and men to one of full partnership will enable the world to meet the challenges of the next century."

Its assumption is that participation of women in the labor market is the necessary condition for sustained development in poor countries. Such an assumption, unsupported by empirical data, is both ideological itself and designed to advance an ideological agenda. Thus, in a very real sense, abortion becomes a keystone in this platform because full participation in the labor force is only possible by convincing women to subordinate childbearing and childrearing to the demands of employment.

LIGHT ONE CANDLE

Discerning God's will

by Fr. John Catoir
Director, The Christoffers

At times discerning God's will can be as easy as reading the Gospels, at other times it's more difficult than finding your way out of a dense forest on a dark moonless evening.

Webster defines the verb "discern" as "distinguishing with the eye or the mind."

The healthy mind can distinguish between good and evil. To discern that also implies the ability to detect something that is not immediately obvious. A secret service agent can scan a crowd and spot a potential assassin. A wise spiritual director can detect the stirrings of a genuine vocation hidden beneath the confused emotions of a teen-ager.

All you need to know about God's will is contained in these three words of Jesus: "Love one another." When you try to be a more loving person... more responsible, more self-sacrificing, more forgiving and more compassionate, you are doing God's will. That part is easy. However, discerning God's will becomes more difficult when you try to ponder your purpose and direction.

It may not be immediately clear what God wants of you. Questions abound when you're young. Should I attend this school or that? Should I serve in this capacity or that?

The number one health priority for women is not basic health services, including sanitation—a problem in many countries—but implementation of the Population Conference Plan of Action. This includes abortion and the redesigning of health services to include sexual and reproductive "interventions" for women and girls. Attempts by some nations to state that "reproductive services" for girls should be provided only with the knowledge and consent of parents or legal guardians were continually rebuffed. The intention: provide contraceptives, sterilization and abortion to minors as if doing so were of no concern to their parents.

It would affirm "sexual rights" (a concept promoted but rejected at the Population Conference). At the same time, there is a desire by some nations, e.g., the European Union—to talk of "rights" and "human rights," while refusing to define such rights as "universal"—which would include basic rights defined in U.N. documents (e.g., food, shelter, basic health care education)—but would not include such things as abortion if abortion is seen by some as a "right" in a given country.

There is a continuing effort to broaden the concept of "family" to include affirmation of a homosexual lifestyle. Although the words used to do so many seem innocuous—changing "the family" to "families" or "a diversity of families"—they are code words to accomplish this goal. Attempts to state that the family is the fundamental unit of society (something affirmed in previous U.N. documents) meets with continuing rejection.

While marriage and family life remain the fundamental reality for the great majority of women worldwide, and the focus of their daily lives, marriage is virtually unmentioned in the document. When family is the focus, it is to assert that "most of the violence against women and girls occurs in the family, where violence is often tolerated and encouraged."

Attempts by the Holy See to have the document acknowledge that through the family women contribute to family members, to their community and to society, and that they personally derive benefit and happiness from being part of a family, continue to be strongly rejected. No attention is given to strengthening the institution of marriage or even reforming divorce laws which would advance the dignity, rights and

status of women. Nor does the Platform of Action even allude to the fact, much less propose solutions to alleviate, the devastating poverty which grips millions of women and children following divorce.

As with childrearing, the needs of children and the family take a back seat to the demands of female employment. High on the list of priorities for governments is "gender sensitive" training—urged even for U.N. peacekeeping forces. Calls for increasing affirmative action programs permeate the document as necessary to achieve such goals as "a critical mass of women leaders, executives and managers in strategic decision-making positions."

In Cairo, the United States was one of the most influential nations pressing for an anti-family, pro-abortion agenda. We

should all urge the president of the United States and the U.S. State Department to send to Beijing delegates who will affirm universal human rights and the critical nature of the family as the foundation of society, and who will not seek affirmation of abortion, or the provision of "reproductive education and services" for minors without their parents' knowledge.

Unless leaders of nations give delegations to the Fourth International Conference on Women instructions to undertake radical surgery on the draft Platform of Action, this will remain a document both shallow and dangerous.

(Gail Quinn is executive director of the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.)

HOW I PRAY

My prayers changed as I changed

by L. J. Darlene Davis

The changes in how I have imaged God through the years have drastically affected the ways in which I have encountered God in prayer.

In my youth the "cop in the sky" concept of God made him seem a demanding scorekeeper who would someday get even with me for all the things I had done against him either knowingly or unknowingly. (A convert, I at one time thought that a considerable number of my "Catholic" friends had also shared this understanding of God.) In those days when God was so scary, prayer was almost always for his forgiveness—for exactly what I was usually not sure—but I was convinced that sometime each day I had so badly offended him that some terrible punishment was soon to befall me if I did not constantly repent and ask forgiveness.

Those prayers were not insincere simply because I did not "know" what the vague "sins" were that had been unknowingly committed. On the contrary, "fear of the Lord is the beginning of wisdom" even if we are unaware of it at the time. Though I still believe that fear of the Lord has a place in our prayers, it is confidence in the merciful kindness of the Lord that has brought balance to that awesome reality.

While fear began the journey, complacency became a treacherous side road fraught with dangers which I traveled for a time. Complacency slipped in during the transition from fear of God to confidence in God. In the complacency period, I tried—though I could not have articulated it then—to be my own God. Prayer during that time was my effort at trying to tell God what to do and how to act in my life and in the lives of those for whom I prayed.

This awareness in itself is one of my greatest reasons for the confidence that I have today in God's majesty, mercy and providence. Amazingly, God neither abandoned the good I had begun nor did he chastise me severely as I had feared that he would. Instead it seems to my uncomprehending mind that he merely waited for me to get over it.

"Getting over it" has been a torturous journey through discontentment and disillusionment. Discontentment bred all sorts of unhappiness and dragged me into the pits of despairing that much of my faith in God had been based on a hoax. I prayed little during this part of the journey, for when God was in question, there was no need to pray. Everything seemed up for grabs as if it were OK for me to depend upon my own intellect to inform me as to which parts of the Christian faith to believe and which to discard.

Disillusionment, one of the derivatives of discontentment, drew me farther from prayer, so that the god of my own intellect, while being held in high esteem by me, became less than a good destination for the gnawing unhappiness I was experiencing. With this god of intellect, complacency became a cocoon into which I withdrew, telling myself that whatever I believed was OK for me and whatever others believed was OK for them.

Unfortunately, my intellect was not as well informed in spiritual matters as I esteemed it to be. It had not understood that the life revealed knowable truth that is available to everyone through an ongoing personal relationship with Jesus Christ and with his church. This was something that had to be learned by coming out of my "I'm OK, you're OK"

indifference. The flame of wisdom that God had planted in my heart had dwindled to a flicker and was threatening to be completely put out by the warmth of that small flame was enough to urge me to reach beyond the unhappiness of my cocoon toward the bright light of God's patient mercy.

The smallest effort on my part seemed to evoke great amounts of response from the Lord. The knowledge came to me that even in the darkest days of my life, I had not been alone as I had believed myself to be. God and his church had been there all along to protect and carry me through. This realization came through the experience of others who, well grounded in the church and well along the path of spiritual growth themselves, began to witness to me the wonderful life contained in the traditions and Scriptures of our faith. I began praying tentatively, but hopefully, to God, experiencing him more and more as intimate love than as a distant deity.

As this relationship grew between the Lord and me, prayer became increasingly an indispensable part of my life. I began to actually want to get out of bed early to talk to Jesus and to read his word in Scripture. Early morning prayer is sometimes formal with morning prayers from the Liturgy of the Hours, and sometimes simply a reflection on the Scriptures and the day's Mass. A quick sign of the cross at the Mass, a "Praise the Lord" expressed in joy, or a quiet conversation in those early morning encounters have all become parts of my prayer life.

Occasionally, an extended time in the car or a long wait in the doctor's office will afford an opportunity to quietly pray the rosary. Shorter trips allow time for the Angelus or a simple "Glory be." A renewed desire to pray with others who also have a relationship with our Lord has nudged me toward small Christian community groups that share my hunger for that communication. This kind of interaction has greatly enhanced prayer in the large community also, especially the prayer of the Mass. The more I pray and share, the more I want to pray and share.

The key for me has been to experience God in a loving, personal relationship as father, brother, friend, counselor, and yes, judge. But no longer do I fear that God wants to "do me in" for my sinfulness. Certainly there are consequences that remain because of my willful resistance to God. However, today the awareness of my sinfulness is always accompanied with an awareness of God's boundless love.

My sin I cannot escape, and surrounding me as if it were the very air I breathe, my greatest fear is no longer of the punishment which is surely due to me for my sins. My greatest fear today is that I will offend this gracious Host who loves me in spite of all my faults. In this I stand squarely along side the woman in the Gospel who, when having been forgiven a death-producing sin, heard from her savior the life-giving words, "Neither do I condemn you. Go and sin no more." In light of that great, merciful, saving kindness, my constant prayer is, "Praise you and thank you, O Lord my God!"

(Darlene Davis is a member of St. Michael's Parish in Greenfield.)

(Readers are invited to write about how they pray or to share their prayer experiences. We prefer that the author's names be used, and all submissions must be signed in order to be published, but we will honor requests that the names be withheld.—Editor)



CORNUCOPIA

The good old days get better

by Cynthia Dewes

The good old days are never better than when they're recreated for us in the present. Time travelers to a romantic past can revel in the sights, smells, tastes and sounds of history.

And also, the feel.
This came to mind recently while mucking around at the annual "Spirit of Vincennes" rendezvous, a simulation of people and events on the early 19th century Indiana frontier. Everything was authentic, right down to the sticky humidity, torrential rain, threatening tornadoes and mud of an Indiana Spring in any century.

The style and culture of the post-Revolutionary time period, with its accompanying tensions between the British, French, native Indians, settlers and frontiersmen, lends itself well to imitation and dramatic embellishment. It's a legitimate way for grownups to dress up, play at variations of cowboys and Indians, tease the girls (and boys), and



pretend to be someone they're not, all in the name of historical preservation.

Participants and visitors also learn a bunch of fascinating stuff, including the fact that nothing is new under the sun. For example, ladies' costumes of 1813 and thereabouts prove to any beholder that the push-ups of the 1950s and Wonder Bras of today are merely variations on an old theme. And touche to the sexism police.

We discover that canvas and leather housing products are as trendy at historic events today as they were prevalent in centuries past. But for the Indians and other early Americans who struggled to find protection from the cold and heat, bugs, critters and rain, they probably weren't so hot. On second thought, they probably were hot, just not exactly comfy.

Dedicated rendezvousers claim all kinds of engineering brilliance for their teepees, as illustrated for the visitor by the clever smoke-escape hole at the ceiling peak, the inner tent wall for insulation, etc. etc. But I'll bet many a real teepee-dweller resented sleeping 12 guys to a smelly tent, or nursing fingers made raw by trying to sew hides with porcupine quills.

Eating fresh-roasted corn on the cob,

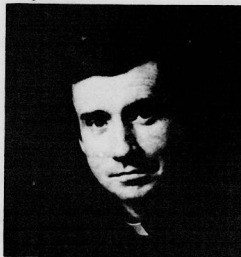
or ham and beans cooked in a pot so huge it looks like the ones used by cannibals, is great for students of history once a year. But imagine existing every day solely on that, with maybe some fried dough, tea brewed from bark and stew concocted from any animal slow enough to be slain by primitive weaponry.

Speaking of weaponry, historic events often include an instructive battle in which participants get to fire muskets and inaccurate rifles back and forth and, if they're really into it, cannons. They're always men dressed as Indians, English or French soldiers, and militiamen (not those kind). A few teenage girls in those recurring outfits we mentioned previously get to run along behind mopping the guys' brows and ministering to their fake wounds.

Then we come to unrelenting rain. Umbrellas did not seem to be used much by the historic types at the rendezvous. And after trying to juggle a greasy buffalo burger, jackets belonging to several children, some of whom may not even have been our own; a large container of lemonade and an umbrella, we know why.

It's clear to see that the major lesson of the rendezvous is this: we're glad it was then and not now, them and not us.

vips . . .



St. Bartholomew Parish in Columbus will host a three-day seminar this fall titled "Building Community: Reimagining Parishes, Evangelization and Small Communities." The seminar, scheduled for Sept. 29 through Oct. 1, is free to staff members of all parishes and will feature

Father Patrick Brennan, a priest from the Archdiocese of Chicago who is president of the National Council for Catholic Evangelization. Father Brennan brings his experience as a parish priest and also evangelization work to seminar workshops. St. Bartholomew's Quest & Vision Study Group and the parish community are the main sponsors. Call Christine Lemley at 812-372-2166 or Pat Conrad at 812-342-6954 for more information.

On May 10, Sister Mary Nordmeyer professed temporary vows for three years as a Sister of St. Francis in Oldenburg. Sister Mary is a native of Batesville and is the daughter of Catherine Nordmeyer and the late Robert Nordmeyer.

Franciscan Father Thomas Richstatter, a priest of St. John the Baptist Province in Cincinnati and professor of liturgy and sacramental theology at St. Meinrad School of Theology, has written a book, "The Sacraments." The book was published by St. Anthony Messenger Press in Cincinnati, Ohio. Father Richstatter is the author of over fifty articles, books, videos and audiocassettes.

Charles E. Weisenbach has been

selected as the principal of Roncalli High School in Indianapolis effective July 1, 1995. Weisenbach assumes the position held since 1990 by Joseph D. Hollowell, who has been appointed to the newly created position of president of Roncalli High School.

Weisenbach has served as assistant principal and head boys' basketball coach since 1990. Prior to that, he served as the director of public relations and taught in the business and social studies departments from 1984-1990.

Benedictine Sister Mary Etta Kiefer will make her final monastic profession at the Monastery Immaculate Conception in Ferdinand on June 11.

Bishop Gerald A. Gettelfinger, bishop of Evansville, will be the main celebrant at the celebration that begins at 10:30 a.m. in the monastery chapel. A public reception will be held from 2 to 4 in Madonna Hall. Sister Mary Etta entered the monastery from Holy Cross Parish in Indianapolis. She had been a grants writer for the Sisters of St. Benedict from 1989 to 1990 and again from 1991 to 1995. In mid-June, she began a new position as a secretary for the Evansville diocesan office of communications.



Criterion Coffee Break

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some changes

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the stories and
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different. And it's
coming soon.

The Criterion will continue to bring you the same comprehensive coverage of news and information about the people and parishes who make up the Church in central and southern Indiana.

ASSISTED LIVING—Archbishop Daniel Buechlein congratulates Col. Hubert Strange at the Bernard L. Pavilion dedication ceremony held recently at Marquette Manor Retirement Community. The assisted living pavilion offers 50 one-bedroom apartments to those residents who need assistance in maintaining their independent lifestyle. (Photo courtesy of Marquette Manor)



Two St. Meinrad monks mark golden jubilees

On May 28, the Benedictine community of St. Meinrad Archabbey celebrated the 50th jubilee of ordination to the priesthood of two members—Fathers Eric Lies and Alban Berling.

Father Eric, born in Aurora, Ill., professed vows in 1940 and was ordained to the priesthood on Feb. 2, 1945. He received his theological training at St. Meinrad School of Theology and holds a

master's degree in English from The Catholic University of America.

For 13 years after ordination, Father Eric taught English, geometry, religion, speech and homiletics at St. Meinrad Seminary. During that time he also served as associate editor/art director for *Grail Magazine* at Abbey Press. From 1958-68, he was general manager of Abbey Press.

For more than 25 years, Father Eric

served in the Development Office of St. Meinrad—for 12 years, as associate director of development. From 1980-89, he was director of public relations, and as graphic designer from 1989 to 1994.

Today, Father Eric gives retreats, creates works of calligraphy, and assists in parishes on weekends.

Father Alban was born in Bluffton, Ind. He made his professions of vows in 1940 and was ordained to the priesthood on Feb. 2, 1945.

After 16 years as an associate in two

parishes in the Evansville Diocese, Father Alban became chaplain at Our Lady of Grace Convent in Beech Grove for one year. After that, he spent 15 years as pastor for three Evansville parishes.

Father Alban later served as chaplain for the Benedictine Sisters at the Immaculate Conception Convent in Ferdinand, at St. Bernard Medical Center in Jonesboro, Ariz. He's now associate pastor of St. Ann Parish in Morganfield, Kent.



Benedictine Fathers Eric Lies and Alban Berling mark 50 years of priesthood.

OSB Sister Karen marks 25 years

Benedictine Sister Karen Byerley, a teacher at St. Anthony School in Clarksville, will celebrate her 25th anniversary of religious profession on June 17 at Our Lady of Grace Monastery in Beech Grove.

Sister Karen is the daughter of Mary Byerley and the late Cecil Byerley of New Albany. After graduation from Our Lady of Grace Academy in 1968, she entered the Benedictine monastery. She received a bachelor's and a master's degree in elementary education from Indiana University Southeast.

Sister Karen has taught elementary students in Catholic grade schools in Indianapolis, Tell City and Clarksville for 22 years.

Members of the Benedictine order profess vows of poverty, celibacy, obedience, stability and conversion of life following two years of study and discernment. Sister Karen proclaimed her first vows in 1970.



Sister Karen Byerley, OSB



NEW ALBANY BOSCO RECIPIENTS—Catholic Youth Organization executive director Edward J. Tinder (from left), David Duggins of St. Paul Parish in Sellersburg, Jack Rigby of Sacred Heart in Jeffersonville, and Jim Neit of St. John in Starlight, and archdiocesan chancellor Suzanne Magnan gathered after the three men received CYO St. John Bosco Awards for dedicated service to youth. The presentation was made during the New Albany Deanery Catholic Youth Ministries 30th anniversary celebration May 11 at Our Lady of Providence High School in Clarksville. St. Michael parishioner Joe Stucker of Charlestown also was honored with a Bosco Medal this year. (Photo by Craig Eberle)

Readers help *Criterion* earn national Catholic press honors

The *Criterion* received two national awards at the June 2 awards banquet in Los Angeles during the Catholic Press Association's annual convention.

The advertising media kit designed by production department director Jane Lee took a third place award in the national competition.

The comments were: "Interesting stock and selection. Type really stands out. Nice use of newspaper clippings on rate card brochure. Definitely an excellent idea, including a letter of introduction."

The readers helped their archdiocesan

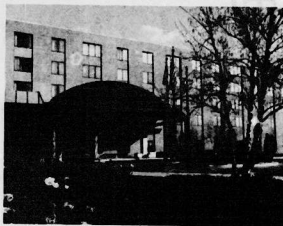
newspaper receive an honorable mention in "The Year of the Family" category. The award certificate reads "various stories by the staff and readers"—the only time in memory that readers have been named for an award.

The entry consisted of every story in *The Criterion* during 1994 that referred to the Year of the Family. Many readers responded to the editor's appeal for personal stories.

The citation states: "Proof that volume makes an impression. Excellent idea: solicited stories about readers' own family experiences."

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SPOTLIGHT ON TELL CITY DEANERY

St. Augustine Parish's past parish life mingles with the present

The Leopold parish serves more than 200 families from the central Perry County town

by Peg Hall

Appearances can be revealing. Father John Schoettelkotte, pastor of St. Augustine Parish in Leopold for less than a year, notices the hands of his people.

"They're hardworking people," he said. "When you see the guys come up for Communion, you see their hands are hardened and calloused and lined with dirt because they do so much. And some of the women's hands even are a bit hardened like that."

Retired stockkeeper and farmer Ernest Guillaume said: "Of course I haven't been here all of my life. I was away for 12 years." He has an opinion about the community—a nice bunch of people, in his words.

"Now, that's my idea, and they're always ready to help—you know how the Leopold picnic is. Everybody jumps in and helps," Guillaume said. "You know, we work together."

Guillaume added: "All the priests we've had, I've always enjoyed them." With a twinkle in his eyes, he said, "Even Father John now."

Guillaume said that Father Raymond Moll, who served at Leopold the longest, stopped by the general store nearly every day.

In interviews with Guillaume in his general store, parish council president Charlie Siebert at his kitchen table, and Father Schoettelkotte in his rectory, a common concern emerged: how to keep young people involved in the church.

Father Schoettelkotte said: "Like most other parishes, we've pretty much lost, at least temporarily, people from their teens all the way up to their 30s, unless they have children or something like that."

Siebert said: "I wish we could do more for young people. That is a real problem. I wish we knew what to do and how to do it."

Guillaume, in his 75th year, is older than the other men. His is a long view. "The kids today, they don't stop and consider other people as much as we were taught to 60 years ago," he said. "But people I've seen in the store since they were kids are now in their 40s and 50s, and they're really nice people."

Slightly more than twice as old as Guillaume, St. Augustine Parish has lived a full life. From its beginning, its history has been intertwined with other parishes in Perry County.

St. Augustine was established as a mission of St. Mary Parish at Derby on the Ohio River in 1837 under Father Julian Benoit, the first resident pastor in Perry County.

Within a year Father Benoit moved six miles north to a clearing in the wilderness, to a spot that would later be named Leopold. He built a large church known as The Chapel and reversed the role of the two churches.

St. Mary Parish remained a mission of St. Augustine, and sometimes other parishes, until it was closed by the Archdiocese of Indianapolis in 1973.

Before The Chapel, Father Benoit estab-



COUNTRY PARISH—St. Augustine Parish in Leopold has served Catholics from rural Perry County for almost 160 years. (Photo by Peg Hall)

lished missions at Troy, at Cassidy settlement near what later became known as Bristow, and at Mt. Pleasant. St. Pius Parish at Troy retains its original name. The mission at Cassidy settlement was named under the patronage of St. John, which is now merged with St. Joseph Parish under the name of St. Isidore the Farmer.

The Mt. Pleasant mission was named after St. Francis Xavier. Something of a vagabond, it changed locations twice, ending up near the town of Magnet. Along the way it became Sacred Heart Parish. Like St. Mary, it too was closed by the archdiocese in 1973.

St. Augustine Parish

Year founded: 1837

Address: General Delivery,
Leopold, IN 47551

Telephone: 812-843-5143

Pastor: Father John Schoettelkotte

Pastoral associate: Benedictine Sister

Mary Lois Hohl

Administrator of religious education:

Benedictine Sister Mary Lois Hohl

Parish secretary: Norma Ramsey

Number of households: 250

Church capacity: 400

Masses: Saturday-4 p.m.;

Sunday-10 a.m.; Weekdays-

Wednesday, Friday, 8 a.m.

Father Benoit's successor, Father Auguste Bessonies, arrived in 1840 with visions of developing a thriving center of commerce and industry patterned on Jasper in Dubois County.

Father Bessonies named the town Leopold after two people—the king of Belgium and his own brother, Leopold. He laid out the streets, leaving an open square in the center for a county courthouse, an unfulfilled dream. And he built a bigger and better log church and named it St. Augustine after his patron saint.

Father Benoit had sent letters to friends in seaports of France, Belgium and Germany, urging them to immigrate to the place of cheap, fertile land, virgin forests and sandstone. Father Bessonies continued the recruiting. The Irish came too.

(Continued on page 9)

Weekly profiles will include all parishes

The Criterion publishes an ongoing series of parish profiles. Every week a different parish is featured. Several parishes from a deanery are featured every month.

After coverage of every deanery, the series started over again with the Seymour Deanery. The process will repeat until every parish has been featured.



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Refugee situation worsens, countries close doors

More than 40 million people fled genocidal wars, political oppression and other abuses in 1994

by Patricia Zapor
Catholic News Service

WASHINGTON—The "good guys" are losing the hearts and minds of Americans when it comes to caring for refugees, according to the director of the U.S. Committee for Refugees in the 1995 World Refugee Survey.

"For those who are concerned about refugees and human rights, it is hard to imagine a more depressing year than 1994," said Roger P. Winter in the opening essay of the report released May 31.

Although more than 40 million people worldwide fled genocidal wars, political oppression and other human rights abuses in 1994, the vast majority—more than 26 million—remained internally displaced, having run away from home but staying

within their own countries, according to the report. About 16 million people crossed international borders in search of refuge.

Among examples of a "weak commitment" by the United States and other key nations to aiding refugees, Winter listed the failure to step into the massacres in Rwanda in time to prevent the deaths of an estimated 1 million Rwandans and the exodus of millions more into neighboring Tanzania, Zaire and Burundi.

Similarly, reluctance to become involved in the Bosnian civil war has resulted in additional deaths and led to a situation that forces people to become refugees, he said.

"The consequences of inaction and isolationism are not only huge body counts and destabilizing as well as costly refugee exodus, but also the rearing of the ugly, undemocratic forces that our foreign policy

has supposedly been dedicated to countering all along," said Winter in the report.

At a briefing, Winter noted that although the United States took in 181,700 refugees in 1994, it was nowhere near the top of the list of countries accepting... the greatest number of people for asylum. Iran hosted 1.2 million Afghan and Iranian refugees; Zaire, took in 1.5 million people from neighboring Rwanda, Angola, Burundi and Sudan, among others; Germany took in 430,000 refugees.

Meanwhile, hundreds of thousands of refugees voluntarily returned to Rwanda, Lebanon, Mozambique, Malawi and other countries as political upheaval calmed, the report said.

But several countries forcibly repatriated people after denying them refugee status under what the Committee for Refugees considers "questionable procedures." Among those were 195,000 Afghans who were repatriated from Iran, 26,000 Guatemalans returned from Mexico, 25,000 Cambodians

returned by Thailand and 2,800 Haitians forcibly repatriated by the United States.

The United States is the single largest financial contributor to international refugee aid agencies, spending \$398 million in 1994, according to the report. As a per-capita expenditure, that put the United States below the contributions of Norway, which donated \$58 million, or about \$14 per capita, as well as several other Scandinavian and Western European nations. The per-capita U.S. contribution is about \$153.

Also affecting Winter's grim portrait of the status of refugees were changes in laws and policies in several countries that make it harder for people to meet standards for admission and harder to remain in the host country.

One reason for such changes apparently lies in the end of the Cold War, according to Winter. When Western democracies had clear political reasons for accepting refugees fleeing from... communist or socialist oppression, it was easier to rationalize the expense of taking them in, he explained.

St. Augustine Parish serves 250 Perry County families

(Continued from page 8)

Descendants of some of the earliest settlers remain in the Leopold area, in some cases following ancestral occupations albeit enhanced by power equipment and modern technology.

Leopold citizens enjoy a long-standing reputation for independence. Molla Gleason, now deceased, was the daughter of an Irish father and a Belgian mother. Her grandfather helped haul sandstone with a team of oxen to build the present church.

The Belgian and Irish workmen managed to erect the massive stone church together, but they wouldn't eat lunch together.

Construction began in 1866 after the Civil War ended. The church was completed, after many delays and disagreements, in 1873.

By contrast, during Father Mark Gottemoeller's recent pastorate, a renovation costing more than \$140,000 entered the planning phase in 1986, was completed in 1990 and is already paid for.

Parish Council President Seibert said that besides parishioners fulfilling their pledges, there are always substantial donations, often anonymous, for special projects. In addition, parishioners with skills such as carpentry and cabinetry provide both paid and volunteer work.

Seibert said the improvement of the appearance of the parish hall and installation of air-conditioning are being discussed. The hall, designed as a gymnasium with a basement, is used for dinners, receptions, sports and religious education.

The biggest dinner of the year is always served the last Sunday of July at the parish picnic. Besides fried chicken with all the trimmings in generous portions, a major attraction for visitors from far and near is the chance to win one of the quilts provided by the ladies of the parish.

The most prized material possession of St. Augustine Parish is surely the small, elaborately adorned statue of Our Lady of Consolation on a side altar. The statue is a remembrance of the three men of the parish who survived the notorious Andersonville Prison during the Civil War and kept their pledge to obtain a statue in thanksgiving.



NEW PASTOR—Father John Schoettelkotte began serving as St. Augustine's pastor less than a year ago. The priest, who also serves as pastor of St. Mark Parish in rural Perry County, was the pastor for 11 years at St. Paul the Apostle Parish in Greencastle. (Photos by Peg Hall)

Such a personal history in a parish, coupled with the sense of loss of those who became parish members only because their parishes were closed, has the potential for creating a sense of division between people.

Seibert, who joined the church at St. Mary Parish as a young man, said, "I think at first there was a lot of animosity, but I can't see it much anymore. They've just bent over backwards for me. I've tried to do what I could to do help and it seems like they've just accepted me."

Bill Mullis, a cabinet maker whose family goes back to the earliest settlers, is like others, including Benedictine Sister Mary Lois Hohl, pastoral associate at St. Augustine and also St. Mark parishes for 17 years, in expressing heartfelt appreciation for Father Schoettelkotte's presence in the community, and especially for his homilies.

Perry Central School, which includes kindergarten

through 12th grade, is located about a mile from the heart of Leopold and has a Leopold address. Serving nearly all of the rural students of the county with excellent academic and sports facilities, it is a source of community spirit among the largely Catholic population.

Within the past year a Headstart and Senior Citizen's building was opened on the campus. Also, the courthouse square of Leopold is being looked at by the county recreation board as a site for a modest park.

So after more than 150 years, the dreams of St. Augustine's earliest pastors for a prosperous city in the center of Perry County have not come true. Still, the pioneer priests could be excused a little heavenly pride at the way the seeds of faith they scattered have thrived, and that the soil still stains the hands of their spiritual descendants.

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Faith Alive!

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'Workfaith' focuses on Christianity in marketplace

by Fr. Robert L. Kinast

Recently I asked six people how they relate their faith, especially their prayer life, to their work.

I spoke with a soft-drink company's plant manager, a department store sales clerk, a car salesman, a word processor, a beautician, and a stockbroker. Here is what they told me.

The sales clerk and stockbroker said they make a morning offering as they are getting dressed or driving to work. In their prayer, they mention anyone they have had difficulty with and ask for the Lord's help in resolving difficulties.

However, the sales clerk said, "Once I hit the floor, there's no time for prayer."

The car salesman and plant manager both spoke of being ethical in their work.

"Who trusts a car salesman?" the car salesman noted. "When I show somebody I'm honest and give them a good deal, I feel like I've witnessed to my faith."

The plant manager agreed, stressing his responsibility to workers and customers.

The beautician took a different approach.

"If I can bring a little beauty to people's lives and make them feel better about themselves," she said, "that's my faith at work."

The data processor explained that her efforts to "enter information correctly makes everyone's job easier. Doing my work well is my offering to God."

I was impressed with these comments, but was surprised to learn that none of these people felt completely satisfied with how they related their faith and work.

They said that by the middle of the day, a morning offering didn't seem to have much staying power, or that being ethical seemed rather minimal, or that doing a good job is simply what everyone ought to do in their work.

"Is there more to it?" they wanted to know.

Author Thomas Smith thinks there definitely is "more to it."

In his new book, "God on the Job," Smith advocates what he terms "workfaith." By tying the two words together, he wants to stress how closely they are related.

What is distinctive about his approach is his conviction that God is already at work, waiting to be recognized by us. The task of a workfaith believer is to recognize God's action and respond to it.

He proposes four steps for doing this:

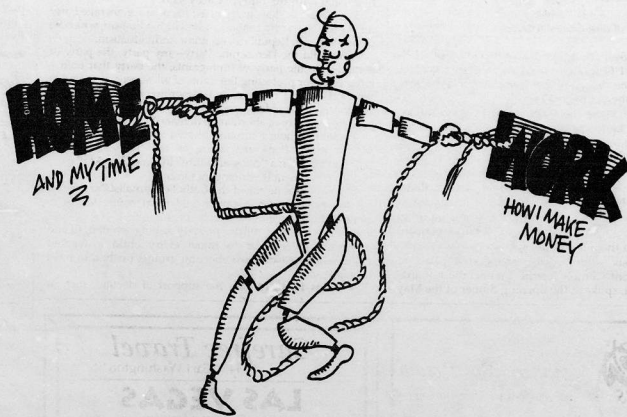
- First, choose a recent, specific event at work (opening a new product line, for example, or dealing with a customer).

- Next, remind yourself that God is already present in this event, for God is everywhere.

- Third, ask how God is present and what God is doing here.

- Finally, consider what you can do to make God's action more effective and to make yourself more aware of God's presence.

This exercise does not require much time. It can be done before, during, or



LIFE CHALLENGES—To better address the challenges of the workplace, consider these steps for responding to God's action. First, remind yourself that God is already present in each life event. Next, ask how God is present and what God is doing in

this moment. Finally, consider ways to make God's action more effective and make yourself more aware of God's presence. (CNS illustration above by Caole Lowry, photo below by J. Michael Fitzgerald)

after work. It can be done alone or, preferably, with others.

The second step is an act of faith in itself, and the third step can easily lead to a prayerful awareness of God's presence in your work.

Smith's approach is based on a fundamental awareness of how God and work are related.

Smith conceives it this way: Most work either produces something or provides a service.

- Production is a means of participating in the work of God, the Creator.

- Service is a means of participating in the work of God, the Redeemer.

The task is to see how your production or your service participates in, or contributes to, God's work of creation and redemption.

In his book, Smith echoes Vatican Council II's thinking on work.

The council affirmed that people's work is a prolongation of the Creator's work, a service to other people, and a personal contribution to the divine plan's fulfillment in history ("Constitution on the Church in the Modern World," No. 34).

This vision lays the basis for a spirituality of work, which Pope John Paul II reinforced and elaborated in his encyclical on work, issued in 1981.

In the United States, the National Center for the Laity has been promoting the spirituality of work since the late 1970s. Its

newsletter, "Initiatives," regularly lists groups and activities which foster the connection of faith and work.

In fact, the center has produced a series of booklets on the spirituality of work. The authors of these booklets are workers themselves—people in the fields of business, homemaking, law, nursing and teaching.

Of course, not everything that happens at work fits nicely into God's plan. Nor is our work always in tune with our personal aspirations. A lot of work is boring, frustrating, and just plain tiring, not to mention all the ways that sin and evil make their presence felt in the workplace.

At these times there is another spiritual link that can be helpful: sacrifice.

A sacrifice means, literally, making something holy by bringing it into harmony with God's intentions. This usually requires effort, sometimes pain, and occasionally real suffering. The workplace can demand all three.

Vatican II described these actions as spiritual sacrifices, the daily efforts to do what is right and do it well, carried out in the Spirit and united with the ultimate sacrifice of Jesus.

That's as close a connection between faith and work as there can be.

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

Catechism offers an ideal vision of work

by David Gibson

Do you ever think of your life in terms of compartments—a homelife compartment, a leisure compartment, and a work compartment? Which compartments are best for you?

Work is a problem when relegated to "just-a-job" status. But it's a far cry from the vision of work offered by the new "Catechism of the Catholic Church."

Work can be "a way of animating earthly realities with the Spirit of Christ," the catechism says (No. 2427). "Work is for man, not man for work," it adds (No. 2428). The catechism suggests that work ought to enhance human dignity. After all, "unemployment almost always wounds its victim's dignity and threatens the equilibrium of his life" (No. 2435).

The question is how the workplace becomes a setting that enhances the human dignity of employers and employees alike. The question is asked frequently by people who don't believe work should be life's least-favored "compartment."

(David Gibson edits "Faith Alive!")

DISCUSSION POINT

Faith orients work performance

This Week's Question

Where does faith fit in at work—in your job?

"We touch a lot of lives. . . . We see part of our corporate mission as pursuing a common good that is larger than our own business' good. Ironically, not only does that make personal sense in light of our faith, but it also makes great business sense." (John Mooney, Austin, Texas)

"Hopefully my faith orients everything I do at work—from how I deal with people to how I make my decisions." (Kay Lovatt, Providence, R.I.)

"Faith fits in—in the way I view and treat my fellow employees and the way I serve the public. I should be compassionate and life-giving. I am an administrator, so I

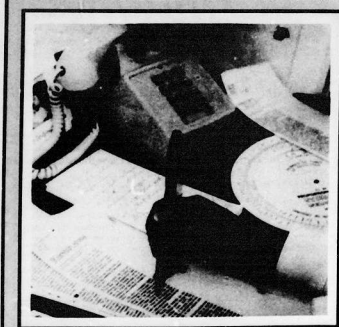
try to serve the people who are doing the work with the public." (Steve Burke, Cranston, R.I.)

"I try to lead by setting an example. I try to keep a positive, hopeful frame of mind and a Christian outlook in serving my employees, our customers and the bank's management. My faith affects my whole vision of management in that I try to let my actions speak of my faith and its vision of how people live and work together." (Chris Bowie, Wheeling, W.Va.)

Lead Us Your Voice

An upcoming edition asks: In a rapidly changing world, what doesn't change about people?

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



Connect worship, work

by Fr. Herbert Weber

A woman who took her 5-year-old to the office for the recent "Take Your Daughter to Work Day" reported several observations to me afterward.

First, all the others at work treated the woman with more deference than she was used to receiving on other work days. She received attention and respect, even smiles, from some of her more hardened fellow workers. She herself took new pride in the way she managed tasks she normally did in a mechanical way.

The biggest result for this woman, however, was that she started to make a connection between two important parts of her life: her occupation and her family. Instead of feeling as if she was living two different lives, she started to integrate the two environments.

There's no question that work takes most folks away from their families a big part of their daily lives. Although there are still some family farms or home industries, the majority of people find their lives compartmentalized. Often what's in one compartment does not interact with what's in another.

What is said about family and work being separate can also be said about faith and work. One's faith life and one's life of work often neither touch nor influence each other.

A popular conception is that it is acceptable to express one's faith in church on Sunday, but come Monday morning that part of life is returned to the shelf.

Nonetheless, many people are now attempting to connect Sunday's worship with Monday's work.

A friend named Jim is a plant manager. He is dedicated and works long hours. In addition to keeping the plant up and running, however, Jim worries about the employees, most of whom are women. He has confided that it is his

faith that inspires him to treat the workers with dignity and respect.

Although he knows his factory has to be productive, he also tends to the human element. Thus, marital concerns, the sickness of children, and other family issues often come into the challenges of a day's work.

On one particularly hard day, Jim simply said, "What I try to do most is give people hope, something to hang on to."

For Jim, faith helps in managing the work and provides a guideline for doing his job in a Christ-like way. He prays to do his work well, even as he prays well at work.

Kim, on the other hand, found that her work tested her faith and commitment.

As a young woman trying to live on her own, the job was her sole avenue toward independence. The work involved making telephone calls and doing mass mailings.

Soon, however, Kim started to realize that the business was based on deceit. Not only was she lied to, she was also told to lie to potential customers.

Kim found that quitting the job was the only way to maintain her personal integrity. Being true to herself was most important to her.

Many others in less dramatic ways accept their jobs as a calling. These are the ones who have decided that God wants them to do the work well as a way of improving the community, society, or the world.

So they commit themselves to driving a truck safely, constructing a beautiful home, providing inspiring landscaping, lovingly caring for someone else's children, doing someone's taxes in an honest way, and greeting people in a friendly manner as they enter the office.

Faith motivates people to commit themselves to work that will make a difference. Work well done responds to that faith.

(Father Herbert Weber is pastor of St. Peter's Parish in Mansfield, Ohio.)



CONNECTIONS—Many people try to connect worship with work by showing consideration to co-workers and clients, making ethical decisions, and trying to do the best job possible each day. (CNS photos by Dwight Cendrowski, top left, and Shirley Michalica, top right, also CNS photo above)

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QUESTION CORNER

Variety of Catholic groups can be confusing

by Fr. John Dietzen

Q Our oldest child just finished her first year of college in a Catholic school. We were told it is one of the real Catholic colleges and universities in the country.

She has become very confused, however, by the various groups or movements she is urged to join to be a better and active Catholic. Frankly, we share her confusion. Some make us suspicious, especially one which is tied (they say) to appearances of the Blessed Virgin Mary. Another scares her, and us, the way they (clergy and lay people) claim someone cannot be "good, loyal Catholics" except by following their way. Sometimes they sound awfully narrow. Can you give us any advice? (Ohio)



A Your concern is a healthy one and is one shared by a number of good and well-informed Catholics. Plain good common sense is always the first judge of such things. I might also suggest a few basic guidelines from our Catholic tradition. Before anything else, however, it is important to remember that ours is a big church. Throughout history, when

it is at its best and most alive, there has always been room for a whole rainbow of ways for people to pray, to think, to live out their faith, and to grow in holiness.

One danger sign to look for is any position which rejects out-of-hand what the church is teaching today. We believe that the same Spirit who was with the church in the past is with it now. Another warning flag is the claim of this or that group to be the elite, the "real, genuine Catholics."

These types of organizations (one might even call them cults) have been around since the beginning of Christianity. We read about them in the New Testament. Such exaggerated claims seem to be a common temptation for any religious movement.

The Eucharistic liturgy, the sacraments, the Gospels, and the basic prayer and spiritual efforts taught in continuous church tradition still suffice to make good, loyal and complete Catholic Christians.

One archbishop noted this in connection with one of the several dozen alleged apparitions current today.

"One can become a saint," he wrote, "and fully participate in the life of the church, without giving credence to such apparitions; they are not part of the deposit of faith. In fact, basing one's piety on them can often be narrow and illusory."

The third and best criterion of all in evaluating the genuineness of these movements and societies is the old standby: What are their fruits, their results? Do they bring to the Catholic community (parish, diocese, universal church) greater hope, unity, charity, kindness, peace, and other fruits of the Spirit listed by St. Paul? (Galatians 5:22) Or do they cause mistrust, secretiveness, elitism, hostility and bickering, division and oppression? Church tradition is a valuable evaluation tool.

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

Don't worry about spoiling an infant

by Dr. James and Mary Kenny

Dear Dr. Kenny: I would like to know the resources used when you state in your recent column that "you cannot spoil a child under 2." (Iowa)

Answer: You cannot spoil a child under 2. Whether you agree with us or not depends upon what you understand by "spoiling" and what you perceive to be the long-range goal of child rearing.

Psychologist Erik Erikson, famed for his "eight ages of man," specified infancy as a time when trust was—or was not—learned. The most important message parents must communicate to their infant during the first year of life is that the world is an "all right" place, one where needs are regularly satisfied.

Dr. Burton White ("The First Three Years of Life," Prentice-Hall, 1975) comments on some "inadvisable practices" stemming from "existing misinformation about child rearing." One practice he cautions about is "letting baby cry it out." Another he warns against is "neglecting to handle your infant."

White, director of Harvard's preschool project for their education department, writes: "There is a great deal of evidence indicating that newborns are beautifully designed to be handled."

Our own experience raising 12 children and more foster children confirms this.

Child development is a zigzag process, emphasizing first one growth aspect and then another, perhaps opposite aspects. The first and most basic task an infant has is the differentiation and valuation of self.

The infant needs unconditional love, near-total indulgence. Ideally, the world conforms to the child, not the other way around. The family adjusts as well as it can to accommodate the infant's eating and sleeping rhythms.

Won't that "spoil" the baby? For a time, perhaps. But not for life. The fully developed human person will be far better able to cope with the adult world if he or she begins life in an indulgent setting.

The first major limitation of self, the first significant expectation by society, occurs around age 2, and that is toilet training. The child is expected to conform to adult ways. Many other demands to conform soon follow.

Conditional love now becomes a factor. The child receives love not just for being, but for doing well.

Whether a child is spoiled depends not on training the infant, but on how the family disciplines its demands on the toddler, and whether the family remains loving, but firm and consistent in its expectations.

Certainly parents can train an infant not to cry, to sleep through the night in the crib, and to eat on schedule. Parents can even toilet train before age 2. That is all possible. It can be done with animals.

Such early discipline, however, is unwise. The child is too young, and the lesson is misunderstood. Instead of seeing the wisdom of the limitations, the infant is more likely to get the message that he or she is not an OK person.

Another response could be rage. One explanation for the prevalence of temper tantrums is adult failure to meet indulgence needs in infancy.

Be firm in expectations with toddlers. But indulge infants. This is the only time in life when wants at needs are synonymous.

Infant indulgence provides a base for self-acceptance, which will help the child later when he or she must cope with an increasing number of society's demands.

We have a list of 28 references on the importance of indulging infants. For a free copy, send a business-size, self-addressed, and stamped envelope to the address below. (Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison; Russell, Ind. 47978.)

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Senior Scholarships

Several scholarships were still pending at the time of press

David Arnold	IUPUI Athletic Scholarship	Vincent Druding	Hoosier School
Anthony Alerding	Northeast Missouri State Athletic Scholarship		Indiana University Honors Division Scholarship
Maryclare Alerding	Xavier University Achievement Scholarship		Wabash College Lilly Scholarship
David Alvarado	Miami University Sidney Sours Scholarship		NASSP Principal's Leadership Award
Elizabeth Anderson	Ball State Presidential Scholarship		University of Dayton Leadership Scholarship
Andrew Autajay	Butler University Academic Scholarship		St. Mary of the Woods Leadership Scholarship
Kit Barnmann	University of San Diego Academic Scholarship		St. Mary of the Woods Academic Scholarship
Krystal Barnes	Butler University Morton Finney Scholarship		Eckerd College Academic Scholarship
	Liberty University Academic Scholarship		University of Tampa Scholarship
	National Council of Negro Women		University of Tampa Presidential Scholarship
	U.S. Dept. of Agriculture Scholars Program		Bennett College Merit Scholarship
	Knight of Columbus Monsignor Downey Award		Delta Sigma Theta Sorority
	Knight of Columbus Outstanding Youth Award		Dr. Benjamin E. May Award
	Bradley University Presidential Scholarship		James Madison University Athletic Scholarship
	Butler University Carillon Scholar		University of Dayton Dean's Scholarship
	Indianapolis Professional Association Book Award		Butler University Freshman Scholarship
	National Merit Achievement Scholarship Finalist		University of Mississippi Academic Scholarship
	Xavier University Academic Scholarship		Savannah College Henderson Scholarship
	Northeast Missouri State Scholarship		St. Mary of the Woods Journalism Scholarship
	Ball State Presidential Scholarship		St. Mary of the Woods Academic Scholarship
	Indiana University Journalism Scholarship		Eckerd College Academic Scholarship
	Marquette University A&S Scholarship		University of Tampa Scholarship
	Marquette University Ignatius Scholar		University of Tampa Presidential Scholarship
	National Merit Scholarship Finalist		Bennett College Merit Scholarship
	Notre Dame Scholar		Delta Sigma Theta Sorority
	University of Chicago Honor Scholar		Dr. Benjamin E. May Award
	Bausch & Lomb Science Award		James Madison University Athletic Scholarship
	Marion County Coaches of Girls Sports Association Scholar Athlete		University of Dayton Dean's Scholarship
	National Merit Commended Scholarship		Butler University Freshman Scholarship
	Notre Dame Scholar		University of Mississippi Academic Scholarship
	Purdue University Valedictorian Scholarship		Savannah College Henderson Scholarship
	Taney Scholar Top Two Percent		St. Mary of the Woods Journalism Scholarship
	Xavier University Achievement Scholarship		St. Mary of the Woods Academic Scholarship
	Xavier University Honor Scholarship		Eckerd College Academic Scholarship
	Marquette University Honor Scholarship		University of Tampa Scholarship
	University of Dayton Dean's Scholarship		University of Tampa Presidential Scholarship
	DePaul University Evansville Scholarship		Bennett College Merit Scholarship
	University of Dayton Dean's Scholarship		Delta Sigma Theta Sorority
	Denison University Heritage Scholarship		Dr. Benjamin E. May Award
	Eugene C. Pullarney Memorial Scholarship		James Madison University Athletic Scholarship
	Howard Guitard Memorial Scholarship		University of Dayton Dean's Scholarship
	Indiana University Honors Program Scholarship		Butler University Freshman Scholarship
	Miami of Ohio Alumni Scholarship		University of Mississippi Academic Scholarship
	United States Senate Youth Program		Savannah College Henderson Scholarship
	Indiana University Honors Scholarship		St. Mary of the Woods Journalism Scholarship
	University of Dayton Athletic Scholarship		St. Mary of the Woods Academic Scholarship
			Eckerd College Academic Scholarship
			University of Tampa Scholarship
			University of Tampa Presidential Scholarship
			Bennett College Merit Scholarship
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Posthumously
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rinting and therefore could not be included on this list.

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NIROTC Scholarship
National Merit Scholarship Finalist
Notre Dame Scholar
St. Louis University Presidential Scholarship
Tandy Scholar Top Two Percent
University of Scranton Ignation Scholarship
Boston College Presidential Scholarship
Catholic University Bishop Shahan Scholarship
Fairfield University Presidential Scholarship
Indiana Academic All Star
Marquette University Alumni Scholar
Miami University Ignatius Scholar
NIROTC Scholarship
National Merit Scholarship
National Merit Scholarship Finalist
Notre Dame Scholar
Robert C. Byrd Honors Scholarship
St. Louis University Presidential Scholarship
Tandy Scholar Top Two Percent
University of Scranton Ignation Scholarship
University of Dayton Leadership Award
Marian College Academic Scholarship
Marian College Honors Program
Rockford College Academic Scholarship
University of Evansville Leadership
University of Tampa Academic Scholarship
St. Mary's Academic Scholarship
Xavier University Achievement Scholarship
Speedway Dollars for Scholars
Bradley University Academic Scholarship
Columbia College Alumni Scholarship
Columbia College Athletic Scholarship
Miliklin University Academic Scholarship
Miliklin University Art Scholarship
Savannah College of Art & Design Scholarship
Hope College Presidential Scholarship
Joah Neucks

Johanna Newcomb DePauw University Rector Scholarship
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James E. Scripps Scholar
National Merit Scholarship Finalist
Pepperdine University Regents Scholarship
Tandy Scholar Top Two Percent
University of California Regional Scholarship
Colorado School of Mines Scholar
Tandy Technology Scholar Outstanding Student
Indiana University Athletic Scholarship
Purdue University Athletic Scholarship
Bradley University Dean's Scholarship
Bradley University Scholarship
St. Louis University Ignation Scholarship
Stevens College Presidential Scholarship
Kappa Kappa Kappa Delta Psi Scholarship
Evans Scholarship
Butler University Scholar
Drake University Academic Scholarship
Drake University Achievement Award
University of Dayton Dean's Scholarship
University of Dayton Leadership Award
Ball State University Presidential Scholarship
Hillsdale College Academic Scholarship
Miliklin University Talent Scholarship
Miliklin University Academic Scholarship
Rose-Hulman Academic Scholarship
University of Cincinnati Academic Scholarship
University of Dayton Dean's Scholarship
Butler University Scholar
University of Akron Athletic Scholarship
Hope College Distinguished Scholar Award
University of Indianapolis Athletic Scholarship
Eugene C. Pulliam Memorial Scholarship
Purdue University Science Merit Scholarship
Rose-Hulman Institute Scholarship
Ball State University Presidential Scholarship
Bradley University Dean's Scholarship
Bradley University Academic Scholarship
Hoosier Scholar
National Merit Commended Scholar
University of Evansville Education Scholarship
University of Evansville Methodist Scholarship
Manchester College Dean's Scholarship

Entertainment

VIEWING WITH ARNOLD

Love awakens in 'While You Were Sleeping'

by James W. Arnold

A sure sign that families are dearly beloved in the movies this year is "While You Were Sleeping." In this romantic comedy, the heroine falls in love with a family first and then is lucky enough to find a guy to go with it.

Another key fact explaining this movie's popularity is the star, Sandra Bullock, the charismatic girl-next-door brunette whose role as an endangered bus driver in "Speed" propelled her to magazine cover fame. Bullock has to be magnetic in "Sleeping," because the whole movie is built around her, and she carries it without strain.

The family is a bunch of Chicago Catholics named Callaghan. They might get to be a pain if you had them as in-laws, but for a couple of hours they're funny and benign. The dialogue around the dinner table is better than at most people's houses, especially during a typically hilarious argument about the height of certain movie actors and their countries of national origin.

In the one scene at church, they're devout and attentive but also easily distracted. Grandma (a sly cameo by legendary oldtime star Glynis Johns) spots the lector as a sinner who "takes marijuana."



Bullock's Lucy, this time a token changer for the CTA, Chicago's elevated train system, has never really had a family and is alone in the big city. The Callaghans take her to their collective bosom.

She gets into this loving group because she thinks she's in love with one of their sons. Fortunately, when this turns out not to be the case, she falls for another son and keeps the in-laws.

Let's clarify matters. "Sleeping" is the latest version of the classic Cornell Woolrich story, originally filmed in 1950 as "No Man of Her Own" with Barbara Stanwyck. It's about a lonely woman (Lucy) who pretends to be the fiancée of a handsome young man she rescues when he falls onto the track of the El on Christmas Eve.

This is a hunkish lad named Peter (Peter Gallagher), a lawyer and regular commuter the romantic Lucy has fallen in love with from a distance. Since he's in a coma, he can't confirm or deny it, and the grateful family embraces her.

The script juggles a dozen details to make the situation credible and Lucy sympathetic and easy to root for. In one of the best scenes, she's invited to the Callaghans' big, traditionally decorated house to celebrate Christmas, and we watch Bullock's expressive face react to the cheer, gift-giving, and cozy glow. The camera pans to the mantle, where Lucy's stockings has already been hung next to the others.

The fear is that she'll be exposed, but the truth is the family has fallen for Lucy. That's especially true of the kindly Saul (Jack Warden), the elderly "godfather," a Jewish neighbor who has virtually adopted the family and vice versa, and Peter's brother, Jack (Bill Pullman). Jack knows his brother quite well and can't believe he's found this kind, animated, down-to-earth young woman.

So how will it all work out when Peter finally wakes up? Let's face it, "Sleeping" is not Russian tragedy. When Peter opens his eyes and can't recognize Lucy, everybody thinks he has amnesia. Yeah, he'll fall for Lucy, too, and the plot whirls to a satisfying if totally predictable conclusion.

Clearly this is a "family values" film. You could describe it as the first movie in



'WHILE YOU WERE SLEEPING'—Actor Bill Pullman and actress Sandra Bullock star in the romantic comedy "While You Were Sleeping," which the U.S. Catholic Conference praises for its "good cheer and affirmation of family life." The USCC classifies the film A-III for adults. (CNS photo from Hollywood Pictures)

which one brother or the other gets the girl not because of his looks or his money but because of his family.

Since everybody has to love Lucy, actress Bullock is under huge pressure to be lovable. She gets help from the writers and the other actors, since her beauty is reflected in their eyes. She's attractive here as a wholesome, 1950s Jean Arthur-ish woman who wanders into a 1990s movie. Her most physical moment is when she and Pullman hang onto each other for dear life trying to cross a patch of ice.

The Chicago setting gets plenty of attention, and the weather is a brittle fact of life, since all the action occurs between Christmas and New Year's Day. In another funny and unexpected moment of slapstick, a newspaper delivery boy on a bike suddenly hits some ice and wipes

out on the sidewalk. (Should the title be "While You Were Slipping"?)

The filmmakers' only serious mistake, arguably besides the umpteenth movie wedding used as a source of farce, is a minor Italian character, a stereotyped macho guy who clearly belongs on a TV sitcom as the required working woman's weirdo neighbor.

Another question arises, of course. If Lucy is so wonderful that everybody's crazy about her, how come she's living all alone and has never been discovered before? Maybe she's everyone of us in the metropolis, a jewel waiting to be unearthed, a bluebird waiting to be set free.

(Fresh, easy-to-like comedy-romance, satisfactory for all but very young children.)

USCC classification: A-III, adults.

Recent USCC

Film Classifications

The Bridges of Madison County . . . A-IV
Fluke . . . A-IV
Mad Love . . . A-IV
Pushing Hands . . . A-II
Stalingrad . . . A-III
Tales from the Hood . . . O

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

Dinosaur documentary profiles huge prehistoric beasts

by Henry Herx and Gerri Pare
Catholic News Service

Those beastly stars of prehistoric times take center stage once more for the "Eyewitness" series episode on "Dinosaurs," airing Monday, June 12, from 8:30 p.m. to 9 p.m. on PBS. (Check local listings to verify the program date and time.) Actor Martin Sheen narrates this sprightly look at the most fearsome animals ever to roam the earth, packing in educational information aplenty amid entertaining visuals that virtually all ages can enjoy.

And, with "new" fossils constantly being discovered, there is much to learn. The program speculates about why these creatures survived for 160 million years, then vanished—long before humans began to populate the planet.

Though a number of the very varied dinosaur species are illustrated in skeletal and reconstructed form, the most attention is paid to their daunting king, Tyrannosaurus rex, the largest meat-eater ever, and its eight massive skeletons unearthed in North America. It gives one pause to consider that a T-rex skull alone measured 5 feet long.

Another chilling fact is that one other dino species, fancifully nicknamed "the tooth fairy's nightmare," had more than 1,000 teeth. In matters weighty, the vegetarian Brachiosaurus wins out, lugging around a hefty 77 tons as it devoured the plant life around it.

Animation, film clips, maps and graphics all blend well with the text, translating scholarly paleontology into intriguing theories about whether these awe-inspiring animals were more closely related to birds or reptiles.

Although our actual knowledge about dinosaurs is still limited, this program allows viewers to, as Sheen aptly expressed it, "indulge in their fantastic reality."

TV Programs of Note

Sunday, June 11, 11:13-130 a.m. (CBS) "Chance of a

Lifetime." This interfaith religious special examines church and synagogue programs designed to help couples face the realities of marriage before they enter into it, including a Wheaton, Md., Catholic high school program on marriage and sexuality. The documentary was produced in consultation with the National Council of Churches, the U.S. Catholic Conference, the New York Board of Rabbis, and the Southern Baptist Radio and TV Commission.

Sunday, June 11, 8-10 p.m. (A&E cable) "Patton: A Genius for War." A "Biography" program profiles Gen. George S. Patton, who drove his tanks and men to victory in World War II with ruthless determination.

Sunday, June 11, 9-11 p.m. (cable Discovery Channel) "Great Moments of Discovery." Selecting the best of thousands of documentary programs aired over the past 10 years, this documentary features highlights from some 40 shows aired on Discovery since 1985. Hosted by Bob Costas, the program can do no more than give a sense of their extraordinary quality as individual productions. However, as a grouping these excerpts provide an impressive overview of the kind of nonfiction programming that has made the Discovery Channel one of the largest cable outlets in the country.

Sunday, June 11, 10:05-11:05 p.m. (TBS cable) "Madagascar, Part One: Island of Heart and Soul." Captain Jacques Cousteau and crew visit the home of rare and strange species, including aye-ayes, lemurs, scarlet frogs, and mysterious giant chameleons, as well as observing a native culture still reliant on ancestral spirits for guidance. Part two airs in August on the cable station.

Tuesday, June 13, 10:30-11 p.m. (PBS) "Satya: A Prayer for the Enemy." A "P.O.V." program report, on Buddhist nuns who have led the nonviolent resistance movement against decades of Chinese occupation of Tibet. The nuns give testimony to the perseverance of the human spirit through the suffering of their people.

Wednesday, June 14, 8-9 p.m. (PBS) "The Great San

Francisco Earthquake." The rebuilding of San Francisco after its devastating 1906 earthquake is a triumphant episode from the American past. A boom town during the California Gold Rush, San Francisco had been rocked by an earthquake in 1865. Undeterred by this earthquake, people continued to settle there and the town grew to a metropolis of 400,000 residents during the next four decades. However, 41 years after the 1865 quake, the area was again struck by an earthquake greater than any in U.S. history. Hosted by historian David McCullough, the documentary sets the scene exceptionally well with well-chosen, evocative photographs and movie footage of turn-of-the-century San Francisco.

Wednesday, June 14, 9-10 p.m. (PBS) "The Hurricane of '38." One of America's most unexpected natural disasters is vividly recalled in this documentary which relates the tragedies caused by 130 mph winds when the hurricane slammed into the New England coastline without warning. The storm claimed almost 700 lives and destroyed thousands of homes. Believing a hurricane would never hit New England, the U.S. Weather Bureau failed to warn residents of the northeast that a dangerous storm could veer in their direction.

Thursday, June 15, 10-11 p.m. (PBS) "Stories of Change." This special chronicles the lives of four ethnically diverse women—Hispanic, Caucasian, Vietnamese and African-American—who are faced with rising above alcoholism, drug abuse, illiteracy, poverty, and cultural barriers.

Friday, June 16, 8-9 p.m. (CBS) "The Horatio Alger Awards." Hosted by John Ritter and Markie Post, this special honors 10 distinguished Americans who have overcome adversity to achieve success. The program features musical performances by Ray Charles, Tevin Campbell, and Kathy Mattea.

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

TRINITY SUNDAY

The Sunday Readings

Sunday, June 11, 1995

Proverbs 8:22-31 — Romans 5:1-5 — John 16:12-15

by Fr. Owen Campion

The first reading for this feast proceeds from the Book of Proverbs, one of those ancient Hebrew writings composed to refresh and uplift human wisdom with divine faith.

In this reading, Wisdom speaks in the first person. Wisdom is the first-born of God—God's own, special gift. As the centuries passed, and as Christianity came to be, followers of Jesus came to see in these ancient writings interesting reflections of the Lord. The Lord, of course, was not created. As the Son of God, Jesus was eternal. (His human nature, of course, was created.) But in the unfolding of salvation, Jesus was God's special gift. In Jesus is all wisdom and understanding.

Distinctly, but directly, this reading looks to the Trinity. The Trinity is active and dynamic, not static and of times past. It is relationship and communication. It is God's perfect, eternal outreach in the exchange of divinity itself among the Persons of the Trinity, three in number, one in nature and being.

St. Paul's Epistle to the Romans provides this Trinity Sunday's Liturgy of the Word with its second reading. It was written to the Christians, apparently many in number by the time this epistle was composed, who resided in the great, imperial capital. No one now, of course, has any exact idea of how many Christians lived in Rome at the time of Paul. It is estimated that the population of Rome was around 1 million, making it the largest city in the world as then known by Western civilization. The Christians apparently formed a noticeable minority.

Separating the Christians from others in Rome was the Christians' belief in one God.

By contrast, the pagan Romans worshiped many gods and goddesses.

In this reading, Paul states that Christians follow Jesus, the Redeemer, and that they unite with Jesus in sharing the life of God the Holy Spirit. Christian discipleship, therefore, brings into human circumstances the communication and life that is the Trinity.

St. John's Gospel is the source of the third reading, this text giving us the magnificent pledge of Jesus that even after crucifixion, even after Ascension, the presence of God will remain among the disciples. This presence will come in the Spirit, who is the gift of God, the reservoir of God's own life. This gift of life is shared. All who love God, who turn to God in Jesus, can anticipate for themselves this divine life to the fullest and in the eternal.

Reflection

Too often the great doctrine of the Holy Trinity is dismissed to a philosopher's shelf. While profound, while indeed a mystery, it is no mere philosophical conclusion.

On the contrary, it is a revelation to humankind of the most intimate and essential detail of God: "God is love!" the Gospels proclaim. Indeed God is love. The Trinity explains that this is the very nature of God—to love, to communicate, to create, and to vivify.

Again, consoling, the doctrine of the Trinity in its Christian presentations does not situate God in a distant, faraway, unattainable place. Through the Lord Jesus, God is with us, beside us, indeed within us. When we turn to Jesus in love and devotion, when we truly and honestly accept Jesus, then the Spirit of God dwells within us with all the peace and life that this peace implies.

In celebrating the feast of the Holy Trinity, we acknowledge a great reality of God's person. We moreover recognize that God reaches to us, giving us hope and life, creating within us a new life amid the ruins we caused by our own sins.

THE POPE TEACHES

God wishes all humanity to be saved through Jesus Christ

by Pope John Paul II

Remarks at audience May 31

Continuing our catechesis on the church's missionary activity, we now turn to God's plan of salvation for those people who do not know Christ or explicitly believe in him.

God wishes all humanity to be saved through the paschal mystery of Jesus Christ, and so in some way he makes it possible for every individual to attain that salvation (cf. "Redemptoris Missio," 10).

This mysterious offer of salvation is always linked to the person of Jesus Christ, "the one mediator between God and men" (1 Timothy 2:5) and to the ministry of the church, his mystical body.

The church's missionary activity, carried out in obedience to Christ's command, seeks to lead all people to the fullness of faith through the knowledge and love of the Redeemer, and to the salvation communicated by his Holy Spirit, who leads us into all the truth (cf. John 16:13).

MY JOURNEY TO GOD
Gifts from God

This morning, as I looked out my window, I saw many shades of green against the blue sky and big white clouds. As I watched this beautiful picture, a song began in my soul...

It was a song of thanksgiving to the Creator, a song of love for my God—love so strong that at times I am frightened.

Once I felt God's nearness so strong, I didn't want my own breath to come between that nearness. It lasted only a few seconds, but that grace-filled moment will touch my life forever.

I have been blessed with the joy of music that only angels could sing. I have been blessed with love beyond all love. I know that no one on earth could give these gifts to me... only God.

by June Hill

(June Hill is a member of the Catholic Community of Columbus. She attends Mass at the St. Hilary Community.)

Daily Readings

Monday, June 12

2 Corinthians 1:1-7

Psalm 34:2-9

Matthew 5:1-12

Tuesday, June 13

Anthony of Padua,
presbyter, religious,
doctor

2 Corinthians 1:18-22

Psalm 119:129-133, 135

Matthew 5:13-16

Wednesday, June 14

2 Corinthians 3:4-11

Psalm 99:5-9

Matthew 5:17-19

Thursday, June 15

2 Corinthians 3:15-4:1, 3-6

Psalm 85:9-14

Matthew 5:20-26

Friday, June 16

2 Corinthians 4:7-15

Psalm 116:10-11, 15-18

Matthew 5:27-32

Saturday, June 17

2 Corinthians 5:14-21

Psalm 103:1-4, 8-9, 11-12

Matthew 5:33-37

THE SHAPING OF THE PAPACY

Pope Leo I was one of two 'great' popes and doctors of the church

by John F. Fink

In the history of the Catholic Church, two popes have been honored with the designation "the great." The first of these was Pope Leo I. The other "great" pope was Gregory I, who was pope from 590 to 604. Popes Leo the Great and Gregory the Great also share the honor of being the only popes named as two of the 32 doctors of the church.

We don't know much about Leo's early life, but it is believed that he was born in Rome in the late fourth century. The first we hear of him was when he was a deacon under Pope Celestine. Leo exerted considerable influence on both of his predecessors, Popes Celestine and Sixtus III. It was Leo who briefed Pope Celestine about the heresy of Nestorianism that led to the Council of Ephesus. Leo was prominent enough that St. Cyril of Alexandria, who presided over the Council of Ephesus, corresponded directly with him to try to get his support in opposing plans to make Jerusalem a patriarchate.

While a deacon, Leo worked with Pope Sixtus on another heresy—Pelagianism. This time it was to convince Pope Sixtus that the Pelagian leader, Julian of Eclanum, who had been deposed, should not be allowed to return to his see.

When Pope Sixtus died, Leo was on a mission in Gaul. It was there that a delegation from Rome met him to announce his election as pope.

Leo was pope for 21 years, from 440 to 461, an extraordinarily long time. He is known as one of the best administrative popes of the ancient church as well as one of the church's best theologians. Ninety-six of Leo's sermons and 143 of his letters have been preserved. Twenty-six excerpts from some of them are included in the Office of Readings that is part of the Liturgy of the Hours. In these he expounded church doctrine and, in particular, tried to refute the heresies of Pelagianism, Manichaeism and others.

In all of his pronouncements, he followed the lead of Pope Innocent I, five popes and one anti-pope earlier, in asserting the primacy of the papacy. Although each of Innocent's successors tried to assert their claim to supreme primacy, none did so as successfully as did Leo during the early centuries of the church. The power of the papacy can be traced to Leo I, who claimed and acted as "the primate of all the bishops."

He was more successful in asserting his primacy in the West, though, than he was in the East. The bishops of Italy, including the powerful see of Milan, accepted his rule and his insistence of uniformity of practice in Spain, responding to a plea for help, he sent instructions for countering the heresy of Priscillianism, which denied both the pre-existence and the humanity of Jesus. Even the bishops of Africa, who long had protected their autonomy, sought his advice and rulings.

In the East, though, it was a different matter. The church there was not much inclined to accept Leo's claims of papal primacy. The controversy between the

church of Rome and the church of the East was brought to a head in 448 by the monk Eutyches.

Eutyches had been deposed by Bishop Flavian of Constantinople for teaching the Monophysite doctrine that Christ was not fully human. The heresy held that Jesus had only one nature, the human nature being absorbed by the divine nature. Eutyches appealed Flavian's decision to Leo, but Leo supported Flavian. He wrote his *Tome*, setting out the permanent distinction of Christ's two natures—human and divine—in one person. It was a teaching that had come up time and again, and each time the church was consistent.

But Eutyches happened to have Emperor Theodosius II as a friend and supporter. In 449, the emperor called a council at Ephesus, where the previous council had been held, and packed it with those who would support Eutyches. Leo sent three delegates to the council, and he expected his *Tome* to be read and endorsed. The council, however, spurned Leo's *Tome*, rehabilitated Eutyches, and condemned Bishop Flavian.

Leo then refused to recognize the council's decision and became the leader of its opposition. In 451 he called his own council, the Council of Chalcedon on the Bosphorus. This council reversed the decisions of "the Robber Council" of Ephesus (as it became known), once again affirmed the doctrine that Christ was one person in two natures, and received Leo's *Tome* with honor.

However, the Council of Chalcedon also passed a number of canons, one of which (canon 28) granted to Constantinople the same patriarchal status that Rome enjoyed. This was so unacceptable to Leo that he refused to endorse the council's proceedings until 453 and, when he did, he declared canon 28 invalid.

By this time, though, Leo had to face another problem. Barbarians were invading Italy. First it was Attila the Hun. After sacking Milan in 452, Attila started marching toward Rome. Leo demonstrated his courage when he left Rome to meet Attila. The two men met at the site of the present town of Peschiera, and Leo was able to induce Attila to accept an annual tribute instead of attacking Rome.

Three years later it was the Vandals, led by Gaiseric. Leo didn't hesitate to meet with him, just as he had done with Attila. This time, though, he was unsuccessful in preventing the looting of the city. The most he was able to obtain from Gaiseric was a promise not to slaughter the people or burn the city. The Vandals withdrew after 15 days, taking back to Africa with them many captives as well as immense booty. For the remaining six years of his life, Leo tried to repair the damage done by the barbarians and replace the vessels and ornaments of the devastated churches.

Leo died on Nov. 10, 461. He is one of the popes buried in St. Peter's Basilica. His feast day is observed on Nov. 10.

The Active List

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

June 9

A pro-life rally will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

June 9-10

Holy Kosary Parish will hold the 12th annual Italian Street Festival from 5-11 p.m. each night. No admission charge. For more information, call Bernie Greene at 317-636-4478.

June 9-11

St. Louis School, Batesville, will hold a rummage sale on Friday from 9 a.m. to 6 p.m.; Saturday from 9 a.m. to 4 p.m.; and Sunday from 8:30 a.m. to 12:30 p.m. Variety of items—furniture, clothing, toys. For more information, call Diane Huntman at 812-934-3204.

Little Flower Parish, Indianapolis, will hold Festival '95 on Friday from 5 p.m. to 12 a.m.; Saturday from 4 p.m. to 12 a.m.; and Sunday from 12:5 p.m. to 12:30 p.m. Monte Carlo, raffle, games. Tuition raffle to any Catholic school. Call John Miller at 317-356-2544 for more information.

June 10

Fatima Retreat House, 5353 56th E. St., will hold the Legacy Society

Mass and luncheon. Call Fatima for more details at 317-545-7681.

King's Singles will meet at Christ the King Church, 5884 N. Crittenden Ave., for 8:30 a.m. Mass followed by lunch at a nearby eatery. All adult singles are welcome to join us.

The Humane Society of Indianapolis will hold an Alumni Picnic from 11 a.m. to 2 p.m. for all dogs and cats adopted through the shelter. For more information, call 317-876-2416.

The Young Widowed Group will attend a baseball game at Bush Stadium, for more information, call Mike at 317-872-8426.

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

Beech Grove Benedictine Center located in Beech Grove, will hold a centering prayer retreat from 9:30 a.m. to 4 p.m. Call the center at 317-785-7581 for more information.

St. Malachy Parish will hold a garage sale from 8 a.m. to 4 p.m. in Noil Hall.

St. Elizabeth Auxiliary and Knights of Columbus #221 will

hold a huge rummage sale today from 9 a.m. to 2 p.m. at the K of C Hall, 809 E. Main St. in New Albany. All proceeds will benefit St. Elizabeth's of Southern Indiana. For more information, call 812-948-8939.

June 10-11

The 40th Talbot Street Art Fair will be held on a section of Talbot St. from 16th-19th streets between Pennsylvania and Delaware in Indianapolis, from 10 a.m.-6 p.m. About 250 artists and craftsmen will display original works. Admission is free. Ethnic food available.

Providence High School in Clarksville will hold a spring festival from 4-11 p.m. on Saturday and again on Sunday from 11 a.m. to 6 p.m. All-you-care-to-eat fried chicken and dumpling dinner will be served Sunday beginning at 11 a.m. Cost is \$5.50 for adults, children \$3.50, senior citizens \$4.50 and ages five and under are free. Beer garden and gaming activities (21 and over). Bingo, DJ music and light show.

June 11

Holy Trinity Parish, Edinburgh, will hold its parish picnic beginning at 1:30 p.m. at Johnson County Park (in case of rain, the event will be held at the parish). For more information, call Cathy Shehan at 812-526-9460.

The Catholic Youth Organization will hold its 21st anniversary raffle and dinner at Primo Banquet Hall, 3143 E. Thompson Road, Indianapolis. Cocktails will be served at 6:30 p.m., dinner will follow at 7:30 p.m. Only 300

tickets will be sold, with 16 winners for the raffle. Grand prize is \$15,000. Tickets, at \$150 per couple, include dinner and cocktails. For more information, call the CYO office at 317-632-9311.

St. Anthony Church in Clarksville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "Our Lady of Guadalupe—The Immaculate Conception."

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.

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.

St. Luke Parish, Indianapolis, will hold its annual picnic beginning with an outdoor Mass at 12:30 p.m. Featured is Jug's famous chicken dinner, served from 2:30-5 p.m. Games for all ages. Tickets are \$4. For more information, call Kim Gorsalski at 317-253-7397.

The Archdiocesan Family Life Office will hold a Pre-Cana Program in the assembly hall of the Archbishop O'Meara Catholic Center from 12:45 to 5 p.m. Call 317-236-1596 for more information.

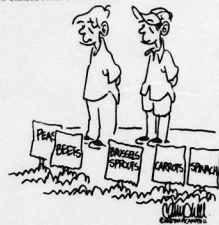
June 12

Catholic Widowed Organization will hold a board meeting at 5 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St.

June 12-16

Holy Trinity Parish, Edinburgh, will hold Vacation Bible School, an inter-church, inter-denominational Bible school. Supper is served at 5:30 p.m.; classes are

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"Gardens are nothing but trouble. Ask Adam and Eve."

taught from 6:15-8:15 p.m. For more information, call Jean Martin at 812-526-9460.

June 13

Benediction of the Blessed Sacrament will be held at 7:30 p.m. in the Divine Mercy Adoration Chapel, 3356 W. 30th St. An opportunity for confession will be offered at 6:45 p.m.

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 317-846-4065 or 317-842-8865.

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. in Indianapolis. For more information, call 317-786-7517.

The Ave Maria Guild Picnic will be held at St. Paul Hermitage in Beech Grove at 12 p.m. Guests may be invited, and members are asked to bring a covered dish. A brief business meeting will follow.

June 14

Immaculate Heart of Mary Parish, 57th and Central, will meet for group prayers every Wednesday from 12-15 p.m. All are welcome.

St. Luke Church will hold a session on Pope John Paul II's book "Crossing the Threshold" from 6-7:30 p.m. in conference room 2. Bring a copy of the book.

King's Singles will meet at Christ the King School, 5858 N. Crittenden Ave. in the conference room at 7:30 p.m. for a planning meeting. If you can't attend, call Ken at 317-895-1728 or Betty at 317-844-7780 with ideas.

June 15

Sacred Heart Parish, 1530 Union St., will hold a family rosary night at 7 p.m. For more information, call the parish office at 317-638-5551.

The Terre Haute Deanery of the National Council of Catholic (Continued on next page)

LITTLE FLOWER PARISH FESTIVAL

1401 N. BOSART AVE. (5 BLOCKS WEST OF EMERSON AVE.)

FRIDAY
JUNE 9th
5-12 PM

SATURDAY
JUNE 10th
4-12 PM

SUNDAY
JUNE 11th
NOON-5 PM

FUN

LIVE MUSIC IN THE BEER GARDEN
FRIDAY, 8-12 • SATURDAY, 8-12

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UNLIMITED RIDES NOON TO 5 PM SUNDAY
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TUITION RAFFLE

Fantastic odds! Each pool will have only 400 entrants so you have one chance in 400 to win... \$10.00 per chance. Winner will receive \$2,000 payable to any Catholic school in the country designated by the winner. If pool is not sold out, the prize shall be 1/2 of the sales of that pool.

MONEY RAFFLE

1st Prize... \$10,000 2nd Prize... \$2,500 3rd Prize... \$1,000
\$2.00 per ticket or 3 for \$5.00

CHECK RAFFLE DESIRE:

____ Ticket for _____ # Tickets @ \$ _____ Total Enclosed
____ Money Raffle for _____ # Tickets @ \$ _____ Total Enclosed

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CITY _____

PHONE _____

Mail to: Little Flower Fest., at 4730 E. 13th Street, Indpls., IN 46201

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RIDES
ALL THIS AND MORE:
KIDS' GAMES • SNACKS
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PIZZA

FUN FOR ALL!



(Continued from page 18)

Women will sponsor its annual tea and fashion show at St. Mary of the Woods College in O'Shaghnessy Hall Dining Room. The event will begin at 1 p.m. Tickets are \$8 and reservations must be made by June 11. For reservations, call Freda Malooley at 812-299-1077 or Rose Sullivan at 812-296-3637.

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.

June 15-19

St. Thomas More and St. Susanna parishes will hold "Jesus" Kids at the Marketplace 29 A.D. at 1200 N. Indiana St. from 6:30-8:30 p.m. Cost is \$3 donation. For more information, call Teri McCrann at 317-830-732 or Sue Delpendang at 317-831-1431.

June 16

The Athenaeum Foundation will host a Biergarten and Chicken Roast from 6-11 p.m. Cost (excluding alcoholic beverages) is \$12.50 in advance and \$15 at the door. For more information, call 317-630-4569.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Adams Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

Marriage Ministries International will present a "Married for Life Outreach Program" at 7 p.m. at St. John Church, 5625 W. 30th St. in Speedway. For more information, call Bob or Candy Hill at 317-296-4383.

June 16-17

St. Lawrence Parish Youth Ministry, Lawrenceburg, will hold a rummage sale Friday from 12 a.m.-8 p.m. and Saturday from 8 a.m.-12 p.m. Clothing, household items, knick-knacks. For more information, call Sister Mary Cecile Deken at 182-537-1112.

St. Mary Parish, New Albany, will hold a festival to raise funds for the school. Family night on Friday; street dance on Saturday. The Marlins and The Monarchs will perform. For more information, call Joyce Schindler or Cathy Detenber at 182-944-0888.

St. Michael Parish, Indianapolis, will hold its annual parish festival from 4-11 p.m. both nights. Featured is good food, carnival

rides, games for children, bingo and Monte Carlo for the adults. Call the parish office for more information.

June 16-18

St. Simon Parish, Indianapolis, will hold its parish festival on Friday from 6-11 p.m. and on Saturday and Sunday from 5-11 p.m. Rides, food, raffle and games. For more information, call the parish office at 317-898-1707.

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Weekend for engaged couples. Call 317-545-7681 for more information.

June 17

Positively Singles will gather for Putt-Putt Golf (or movie if bad weather) near Washington Square at 6 p.m. Dinner before or after the event. Call Carson Ray at 317-228-9321 (h) or 317-576-4749 (w) for details.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

Miford Spiritual Center, Miford, Ohio, will offer a Father-Son Day focusing on the father-son rela-

tionships. Fee is \$25. For more information, call 513-248-3500.

June 18

Sacred Heart Parish, Indianapolis, will hold its annual parish festival from 12-7 p.m. at German Park, 8602 S. Meridian St. Food, crafts, games, bingo, raffle at 7 p.m. For more information, call the parish office at 317-638-5551.

The Little Sisters of the Poor and the residents of St. Augustine Home for the Aged, 2345 W. 46th St., will hold a holy hour to pray for vocations held in the chapel at 4:15 p.m.

The Richmond Catholic Community will celebrate Father's Day and the feast of Corpus Christi with the eucharist, a liturgy and music beginning at 7:30 a.m. Holy Family Parish in Richmond. For more information, call Mary Kaye Tolon at 317-962-6808.

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.

St. Anthony Church in Clarksville will host the Apostolate for Family Consecration Holy Hours

from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "Our Lady of Guadalupe—The Immaculate Conception."

The Rev. Fr. Schenstatt Center and Shrine will hold a program at 2:30 p.m. with Father Elmer Burwinkel, pastor of Holy Guardian Angels Parish, Cedar Grove and St. Peter Parish, Franklin Co. The center is 0.8 miles east of 421 south on 925 south, between Madison and Versailles.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.,

St. Michael, 6 p.m.; St. Malachy, 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, 5:45 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, Beech 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.

SOCIAL SECURITY DISABILITY CLAIMANTS

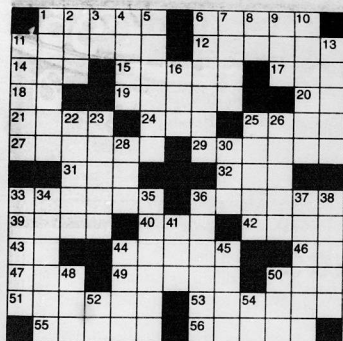
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Catholic® Crossword



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ACROSS

- 1 Holy Scriptures
- 8 Forty day happening
- 11 Pilgrimage city (Pope)
- 12 Church pathways
- 14 Be indebted
- 15 Roman 1,255
- 17 Is owed
- 18 So Amer.
- 19 Moisture while cooking
- 20 New Testament Epistle (Abbr)
- 21 Ages
- 24 Apple or cherry
- 25 Little bird
- 27 Peaceful
- 29 Employ again
- 31 "... and laid him in a manger, because there was no room for them in the ..."
- 32 Leonard, to pals
- 33 Ad sign
- 35 Is ready (2 wds)
- 39 Greek civic Goddess
- 40 "Thus the heavens and the earth were finished, and the host of them." (Gen 2:1)
- 42 Mexican dollar
- 43 16th letter of Gr. alphabet

DOWN

- 1 "... of him, and obey his voice." (Ex 23:21)
- 2 Frozen water
- 3 Before Christ (Abbr)
- 4 "... God will provide himself a — for a offering — burnt offering." (Gen 22:6)
- 5 Get away
- 6 Lose faith temporarily
- 7 "... and take also of the tree of life, and eat, and — for ever." (Gen 3:22)
- 8 Bone (Lat)
- 9 Like a relic
- 10 5th book of Bible
- 11 First lawyer
- 13 Fishing net
- 16 Christian Sci. last, 22 —, lift up the last, and hold him in thine hand." (Gen 21:18)
- 22 Ms. Berger
- 23 Puffy
- 26 Wash quickly
- 28 Wind direction
- 30 Building wing
- 33 "... I would not write with — and ink, but I trust to come unto you." (2 John 1:12)
- 34 Sermon mount
- 35 Monaco prince
- 36 Offering tables
- 37 17th book of the Bible
- 38 Shades of color
- 41 Struck the match
- 44 Bear constellation
- 45 Father of Edomite tribe
- 46 Gr. prefix on, upon, etc.
- 49 Compass pt.
- 52 Old Test.
- 54 St. Patrick's island (Abbr)

Answers on page 23

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Equality for women tops lay ministry agenda

Other challenges discussed at national meeting include social justice and adult religious education

by Debbie Warhola
Catholic News Service

COLORADO SPRINGS, Colo.—Equality for women, social justice issues and adult religious education are among the top challenges facing laity in the Catholic Church today, said lay leaders at a national conference in Colorado Springs.

Hundreds of professional and volunteer lay ministers gathered June 1-4 at the 19th annual conference of the National Association for Lay Ministry to identify concerns and set action plans for the organization's next decade.

Discussions were based on the association's study of 92 lay ministers from 10 focus groups in five regions nationwide. They responded to questions about their experience of lay ministry and their hopes for the future of the church.

David L. DeLambo, of Pastoral Research and Consulting Inc., the Indianapolis-based firm that conducted the study, said: "It's the first study that allowed lay ministers to say what's on their minds as part of a national forum."

Top priorities identified by conferees were:

- Recognizing and affirming the ministry of women.
- Allowing women meaningful participation in the decisions that affect the life of the church.
- Preaching and teaching Gospel or social justice values in daily life.
- Raising the consciousness of Americans about societal issues.
- Providing more adult religious education.

Other priorities included: affirming and supporting laity and priests in their changing ministerial roles; training and properly utilizing the talents of lay volunteers; ministering to special church populations in their own languages; and influencing Catholic youth.

President Linda Perrone Rooney of the National Association for Lay Ministry told *The Catholic Herald*, newspaper of the Diocese of Colorado Springs, that the organization would use the study to foster discussions with the bishops of the United States and possibly produce a book for Catholic adult education.

"We need to take concrete steps

regarding what our teachings tell us about equality in the church, our baptism, social justice, and community," said Rooney, who has a doctorate in ministry. "The laity is the future."

In introductory remarks, Colorado Springs Bishop Richard C. Hanft said, "The key ministry of lay people is to transform the world. It is our job as clergy to reinforce and support them. I believe God will gently lead us forward—together."

During the conference, national lay ministry advocates outlined their concerns and visions.

"Radical reform continues to be necessary now and in the future," said Bishop Raymond A. Lucker of New Ulm, Minn. "We need to look to a future where Jesus is the center of the church."

"We're seeing a growing concentration of hierarchical and clerical power and its misuse in the appointment of bishops, the silencing of theologians," Bishop Lucker said.

"Jesus talked about service, not power. We're losing the distinction between what is of faith and what is of human aspect," he said.

He predicted the grass-roots renewal of the church "is here to stay" and said the church must find ways to fund education for increasing numbers of lay ministers.

To address the reality of fewer priests, Bishop Lucker said the church should

explore all alternatives, including married priests. He also discussed compensation for lay ministers and the need to foster a spirit of community.

"Feminism is a blessing to the church," he said, "and we all need to fully recognize the equality of women."

Father Philip J. Murnion, director of the National Pastoral Life Center in New York, said there is a strong need for continued development of lay ministry proposals set by the Second Vatican Council, and that future changes need to be "more theological than practical."

One encouraging sign of growth, he noted, is the increasing number of adults becoming Catholics; there were 165,000 who did so last year.

But he also pointed out some discouraging statistics. Only 65 percent of Hispanics today claim they are Catholic, he said, "and even less are being used for lay leadership." Another concern is the thousands of Catholics who have stopped participating in sacramental life, down from the highs of three-quarters or one-half of the number of Catholics to only one-third, he said.

Decay of the church's moral teachings, less clearly defined roles in parishes, the absence of priests, Sundays without Eucharist and other concerns "make dialogue crucial," Father Murnion said.

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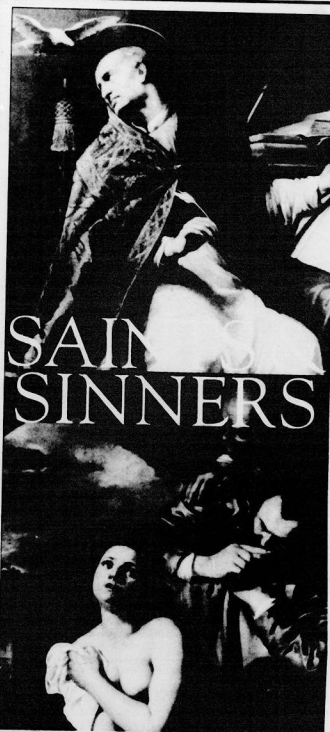
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Youth News/Views

Youth ministry is a high-energy calling

by Mary Ann Wyand
First in a series

God's call to service in youth ministry is not to be taken lightly.

Young adults who respond to this challenging ministry need lots of energy and enthusiasm. They also need to be spiritual mentors who are adept at helping teen-agers strengthen their faith and expand their interest in church and community service.

It is a "high-energy ministry," Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, explained. "The Pastoral Administrator SRI Perceives—an interview instrument developed by Gallup in Lincoln, Neb., that is administered to predict the success of a person in the field of pastoral ministry—identifies the theme of kinesthetic as critical and essential for coordinators of youth ministry."

Szolek-Van Valkenburgh said youth ministry coordinators need to have "a rich supply of energy," be willing to enthusiastically contribute "long hours and hard work," and enjoy "being busy and physically active" in this spiritual mentoring role.

"This is so true with our dedicated and talented coordinators of youth ministry," she said. "Not everyone could spend a week in Denver, Colo., with a half million teen-agers and be attentive to their needs and minister to them tirelessly. Or what about the intensive weekend retreats that Catholic Youth Ministers (CYMs) direct for our

young people? I am proud of our youth ministry coordinators because not everyone has this gift of kinesthetic energy, and I am happy that they choose to share it in ministry with our young people."

Youth ministry involves lots of traveling with junior high and high school youth, she noted. Trips encompass the rigors of the 1993 World Youth Day pilgrimage to Denver to pray with Pope John Paul II and youth and young adults from throughout the world, or riding roller coasters at a theme park, or whitewater rafting, or even spending an overnight retreat in a cave.

St. Thomas Aquinas youth ministry coordinator Lee Ann Lord, who plans to return to teaching this fall after four years as a CYM at the Indianapolis North Deaneary parish, said one of her most memorable youth ministry experiences was camping inside a cave with high school youth.

"We had a prayer experience while we were spending the night in the cave," she recalled. "It was an affirmation experience, and the kids were saying some wonderful things about one another. It was really neat to hear that."

Considering the fact that the cave was totally black without illumination from flashlights, Lord said the teen-agers liked spending the night underground in sleeping bags and the unusual retreat was "a real eye opener."

Summer trips are an integral part of parish youth ministry programs, she said,



ORGANIZATION TIME—Youth Ministry Association members (from left) Cindy Black of Sacred Heart Parish in Jeffersonville, New Albany Deaneary Catholic Youth Ministries director Ray Lucas, archdiocesan Youth, Young Adult and Campus Ministries director Julie Szolek-Van Valkenburgh, Virilee Weaver of St. Luke Parish in Indianapolis, St. Thomas Aquinas youth ministry coordinator Lee Ann Lord of Indianapolis, and St. Michael youth ministry coordinator Marlene Stammern of Greenfield discuss issues and coming events during a recent planning session. Most of the time, youth ministry coordinators are "out and about" with junior high and high school youth groups rather than attending meetings. (Photo by Mary Ann Wyand)

because young people thrive in outdoor, community-building, recreational situations.

"We usually mix a retreat in a camp setting with a whitewater rafting trip and hiking," she said. "We've been to the Snoke Mountains and the Rocky Mountains. We've also been to West Virginia. When we go on trips, the kids really form community. It's exciting for me to see them grow as individuals."

Parish youth still talk about World Youth Day, Lord said, even though the pilgrimage was two years ago this August.

"It really had a tremendous impact on them," she explained. "They got to share their faith with young people from other countries and also see the Holy Father."

Blending social, spiritual and nature activities is "a big part of what we do in youth ministry," Lord said. "The mountains speak to me, and I use that kind of nature experience to help the kids develop and grow in their relationship with God. I think that's really the core

of what youth ministry is about—to help the kids develop and grow on their journey towards God and to accept them where they are and to walk with them. That's key to any ministry, and I think it's especially important for young people. They need to hear that they are loved and accepted."

Youth ministry isn't a fun and games career, Szolek-Van Valkenburgh said. It is a ministry, and those who choose it must love spending time with young people.

"Like other lay ministers in our church," she said, "youth ministry coordinators also need to be theologically competent, to be persons of prayer and mission, to become skilled in human resource management skills and to be competent in adolescent development and the vision and components of total youth ministry."

It's a big job, Szolek-Van Valkenburgh said, and an important one. "Parish communities need to realize that youth ministry is not an option. It is a responsibility." (Next: Church and community service.)

Bishop Silas Chatard inscribed on the first cornerstone
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Youth can register for summer camps, conference

For the 25th year, Marian College in Indianapolis will host the **National Youth Sports Program (NYSPP)** this summer at its campus on Cold Spring Road.

Enrollment is open to all youth aged 16-18 in the community whose parent or parents meet U.S. Department of Health and Human Services income guidelines. For registration information, telephone Marian College at 317-929-0444.

The National Youth Sports Program begins June 27 and runs weekday mornings until July 29. Each participant receives a physical prior to program participation, transportation to and from Marian College, and a daily lunch.

The NYSPP offers recreational activities which provide a positive alternative to drugs and crime for at-risk youth who reside in center city neighborhoods. By combining sports instruction with health care and quality education on subjects such as gang prevention, health and nutrition, and career counseling, NYSPP contributes greatly to building skills and self-esteem.

In addition to sports instruction in swimming, soccer, tennis, basketball, volleyball and softball, the program will provide participants with a daily meal approved by the United States Department of Agriculture, medical examinations, instruction in activities such as dance, water safety, and martial arts, as well as education in alcohol and drug prevention, mathematics, computers, job responsibilities, and higher education.

Community leaders also provide enrichment activities by sharing information in many career fields.

The NYSPP is a cost-effective federal program designed to empower local communities to become involved in the solution to social problems. It has operated at selected colleges and universities nationwide since 1968.

The Franciscan college mission focuses on the mentoring of students for scholarly growth, career opportunities, and service to others.

Illinois Benedictine College at Lisle, Ill., is the site of the **1995 Mid-America Youth University** in July.

The July 17-21 conference is sponsored by the Region VII Youth Ministry Coalition of the National Federation of Catholic Youth Ministries.

Creative sessions include "Multicultural Bridges," "Jesus and Scriptures," and "Teen-age Sex: Choices and Decisions."

Other events include a seminar on young adult issues, a Music and Liturgy Institute, a Peer Ministry Institute, a Peace and Justice Institute, and an Advanced Christian Leadership Institute.

Registrations are \$180 a person and are due by July 3. For registration information, contact Tony Cooper, associate director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, at 317-236-1488 or 1-800-382-9836, extension 1488.

Catholic Youth Organization officials said there are still a few openings for some of the **CYO Summer Camps** at Camp Rancho Fransisco Brown County.

CYO summer recreation opportunities for boys and girls ages 7 to 17 include traditional and specialized camping experiences which blend outdoor sports, crafts, games, environmental awareness, leadership development, and teamwork.

"Parents can send their kids to CYO Camp and know they are going to get the same quality experiences they had as children," CYO Executive Director Edward J. Tinder said. "CYO Camp offers many opportunities for wholesome and fun childhood experiences. Through camp programs and activities, we attempt to meet the needs of our campers, whether they be first-time campers or more experienced counselors-in-training. We have expanded our programs over the last several years in an effort to enhance these camping experiences."

For registration information and dates of camp openings, telephone the CYO Youth Center at 317-632-9311.

Campus Corner

Archbishop Quinn criticizes college over event, speaker

by Catholic News Service

SAN FRANCISCO—By allowing a Planned Parenthood fund-raiser on campus and an appearance by Gloria Steinem, a local Catholic college has shown it has "clearly and with deliberation abandoned the Catholic identity," said San Francisco Archbishop John K. Quinn.

He issued a statement May 24 after the board of trustees of Dominican College of San Rafael said it supported the college's rental of its campus conference center for the June 9 fund-raiser.

The archbishop said Steinem's appearance "has raised questions in the minds of many Catholics about the college's position on perhaps the most critical moral issue facing our society today—the sanctity of human life."

The archbishop wrote to the college president, Joseph Fink, May 22, saying the scheduled event could give the impression that the school is either in favor of or neutral about abortion.

He said Steinem is a "leading advocate for virtually unrestricted abortion in the United States," and described Planned Parenthood as "the primary vehicle for providing abortion and seeking ever broader abortion laws during the past 20 years."

In a telephone interview with Catholic News Service May 30, spokeswoman Eileen S. Townsend said the college "has not issued a formal statement in response to the archbishop's admonition or letter," but said the college had issued an earlier statement May 10.

In it she said, the college explained that it rents the conference center to community organizations more than 200 times each year as "a revenue-generating operation which supports the college's mission to provide education by serving as a forum for ideas and debate on many topics."

The college's statement called Steinem, co-founder and consulting editor of Ms. Magazine, "one of the most influential women of our time," and said she would be

speaking on "the issue of violence against women, among other issues in which she is a world-recognized opinion leader."

Archbishop Quinn also disagreed with Dominican's May 10 statement that "in leasing facilities, the college does not seek to judge nor endorse a speaker's comments or the political positions of a sponsoring organization."

"As an independent Catholic institution of higher learning, the college is aware that the Catholic Church and its members may object to other political positions taken by either Steinem or Planned Parenthood," the Dominican statement continued. "We respect this point of view, and are happy to make our facilities available to organizations and events that address the church's perspective."

According to Archbishop Quinn, the statement implied that "while the Catholic Church may object to abortion, the college does not."

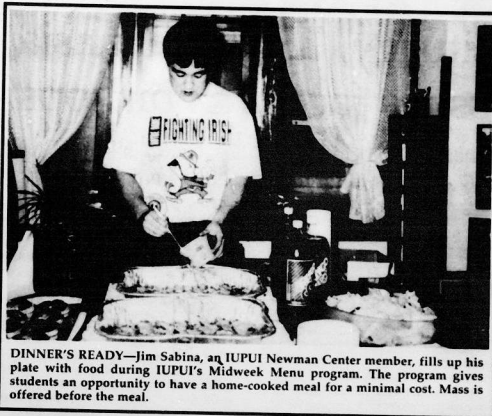
He said it also implied that "Dominican College occupies an identity outside that of the Catholic Church. Neither idea can be allowed to stand if Dominican is truly to carry out the role of a Catholic institute of higher learning."

"If a Catholic college adopts a stance of neutrality on abortion, which is perhaps the most searing moral issue in our national public life, that college makes its claim to Catholic identity tenuous in the extreme," the archbishop said in his letter.

He refuted the argument of some that "precisely because abortion is such a divisive issue within our society, the Catholic college should adopt a stance of neutrality." Such a position, he said, "misses the crucial role which any university plays in espousing its core values."

"If as the archbishop of San Francisco, feel a profound obligation to publicly reject the appearance of Steinem at Dominican," he wrote to the college.

In its May 10 statement, the college said it "remains committed to serving as a forum for issues of importance. . . . We believe that the public and our students should be free to



DINNER'S READY—Jim Sabina, an IUPUI Newman Center member, fills up his plate with food during IUPUI's Midweek Menu program. The program gives students an opportunity to have a home-cooked meal for a minimal cost. Mass is offered before the meal.

hear the many voices of controversy and evaluate their own responses after having been educated."

Townsend said May 30 that "the college realizes that further discussion is necessary."

and said the matter "likely will be brought up again with the full board of trustees."

Dominican is an independent, coeducational college, and was founded in 1890 by the Dominican Sisters.

Notre Dame opens sabbatical-renewal program to lay ministers

by Catholic News Service

NOTRE DAME, Ind.—Effective Jan. 1, 1996, all semesters of the University of Notre Dame's sabbatical-renewal program will be open to all persons in full-time Catholic ministry, including lay ministers.

Currently, lay ministers are eligible to attend only the spring session. About 40 participants attend each session. The program was started for just clergy in 1976, and did not admit lay ministers at all until 1986.

The Notre Dame sabbatical program also has acquired scholarship money to draw more lay ministers into the program. Scholarship money would cover half the cost of attending for those who qualify, while the lay minister's employer would be encouraged to cover the other half.

The National Pastoral Life Center estimates there are now 20,000 full-time lay

ministers employed by the Catholic Church. In the program, all participants live together in a dormitory on the Notre Dame campus. They take a series of about 35 brief courses specially geared to their needs. The format also includes reflection groups, special sessions with well-known figures in ministry and discussion techniques.

"Collaboration among ministers, male and female, ordained and nonordained, of every color and culture, is becoming more and more the norm in the Catholic tradition," said Father Eugene Lauer, director of Notre Dame's Center of Continuing Formation in Ministry, in a statement. The ministry center is a division of Notre Dame's Institute for Church Life.

"To experience a renewal in an ambience that is the real life of the church seems more valuable than in clergy-only groups as we approach the third millennium" of Christianity, he said.

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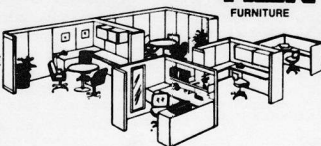
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Liturgy, TV, euthanasia, weapons issues face U.S. bishops' in Chicago

Other topics include vocations, collection for retired religious, restructuring of bishops' conferences

by Jerry Filleau
Catholic News Service

WASHINGTON—Issues that face the U.S. bishops when they meet in Chicago June 15-17 range from liturgy changes to land mines and the international arms trade, from abortion and euthanasia to halting operations of their Catholic TV network.

The bishops also will be asked to adopt guidelines for celebration of the sacraments with persons who are disabled.

Their agenda calls for discussion of a report that suggests restructuring the National Conference of Catholic Bishops and U.S. Catholic Conference into a single conference, the NCCB, with a dramatic reduction in the number of committees.

They will hear a vocations report urging new recruitment efforts for priests and religious in parishes, schools and dioceses.

They will study the financial situation of retired religious to help them decide in November whether to continue the yearly collection in parishes for retired religious.

Among the most concrete actions before them, the bishops are two proposed statements:

- "Sowing Weapons of War" urges deep cuts in the world arms trade—in which the United States is the leading exporter of weapons to the Third World—and a global ban on anti-personnel land mines, which kill or maim about 50,000 men, women and children a year.

- "Faithful for Life" reflects on life issues, especially on abortion and euthanasia, in light of Pope John Paul II's recent encyclical, "The Gospel of Life."

If the bishops approve the proposed "Guidelines for Celebration of the Sacraments with Persons with Disabilities," it will mark the first time ever that the bishops adopt specific national guidelines for celebration of each of the sacraments with persons with disabilities.

The result of eight years of work begun at the initiative of the National Council Office for Persons with Disabilities, the guidelines aim at consistent legal and pastoral practice nationwide for "access to full sacramental participation for Catholic persons with disabilities."

Liturgy decisions—centering mainly on revision of prayers and actions at Mass—will occupy a large segment of the meeting.

The bishops are in the midst of one of

their biggest projects of revising liturgical texts in years, adoption of a revised Sacramentary. The project is so large that it has been broken down into seven major segments, taken one or two at a time over a period of several years.

In June they will debate and vote on Segment 3, "The Order of the Mass"—the core section of the whole Sacramentary, encompassing the prayers used day after day by the priest and people at Mass.

They will also vote on the American adaptations of the Vatican's general instructions for prayers and actions at Mass.

Among proposals the bishops will consider are a slight change in the English translation of the Nicene Creed, the addition of an Easter Candle as an optional alternative to the Gloria during the Easter season, and moving the sign of peace from before Communion to the beginning of the Liturgy of the Eucharist.

A proposed new note on the Our Father says that the people may raise and extend their hands in the same gesture as the priest if they wish.

All the liturgical decisions of the bishops' conference require approval by at least two-thirds of the active members of the NCCB plus confirmation by the Holy See before they can take effect.

In connection with their ongoing work of reviewing liturgical translations, they are to discuss possible plans for a forum bringing bishops, linguists, liturgists and other scholars together to deepen their understanding of the principles and dynamics of good liturgical translation in English.

After 13 years of operation, the bishops' Catholic Telecommunications Network of America will suspend its satellite-delivered programming this summer if the bishops adopt the recommendations of a special committee on the CTNA.

CTNA never broke even financially, and over the years it received more than \$10 million in grants and subsidies from the bishops to keep it going.

As a temporary measure for the near future, the bishops are being asked to approve a set-aside of \$500,000 a year from the Catholic Communication Campaign collection for staffing and operations in the field of telecommunications until a new national communications plan is developed.

One of the big questions facing the bishops in Chicago will be a report on restructuring the NCCB-USCC. The report recommends the first major restructuring of

the conference since the NCCB and USCC were formed out of the old National Catholic Welfare Conference in 1966.

Besides reducing the number of standing committees of bishops but increasing the number of bishops on each, the report recommends a significant shift in emphasis to the 13 regional groups into which the NCCB is divided. It also calls for revising rules for conference statements and reducing the number of statements.

The report is meant only as a basis for in-depth discussion of future directions of the conference. After the June meeting the Bernardin committee is to develop a final restructuring plan for debate and vote when the bishops meet again in November.

The same approach—discussion in June, action in November—is behind an in-depth report the bishops will deal with concerning the retirement needs of U.S. men and women religious and the role of the Tri-Conference Retirement Office and the annual collection for religious in all U.S. parishes.

The report and the bishops' discussion will serve as a basis for a decision they need to make in November whether they will continue the yearly national collection for religious retirement needs past their original 10-year commitment, which ends in 1997.

The collection has been the most successful ever instituted by the bishops, with more than \$175 million distributed to needy religious communities so far, but recent figures indicate that retirement needs still unfunded amount to some \$6.3 billion.

The 59-page vocations report brings together information on a variety of recruitment programs and resources already available to dioceses and parishes and spells out a three-year national strategy to help dioceses recruiting more vocations to priesthood and religious life.

Ill. governor signs notification law

CHICAGO (CNS)—Church officials in Chicago are celebrating the fact that doctors in Illinois will soon have to inform a parent that his or her minor daughter is getting an abortion.

Gov. Jim Edgar signed a bill requiring parental notification June 1. Although both the House and Senate had passed bills on the topic May 22, Edgar signed the House version, considered the weaker of the bills.

"We're just ecstatic," said Mary Hallan, director of the Chicago archdiocesan Respect Life Office. "Hopefully, it has allowed us to raise awareness of the extremity of abortion laws in this country."

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The artists and musicians of the community are encouraged to master their crafts through workshops and educational programs. The sisters accept the music of their own composers with great grace. For centuries, Benedictines have been called the "keepers of the arts." I firmly believe this and appreciate the opportunities I have been given to continue this Benedictine tradition.

It was a wonderful day for me when on December 8, 1981, I was asked to inaugurate the monastery's new (and first) pipe organ. It is a thrill I re-experience each time I am invited to accompany community prayer or play for joyous celebrations. As a "keeper of the arts," I follow in the tradition of St. Benedict who wrote "in all things, God may be glorified."

— Sr. Eileen Price, OSB

Sr. Eileen is on the staff at St. Paul Hermitage, Beech Grove. Her musical/teaching career spans 50 years in schools and parishes in the Evansville and Indianapolis dioceses. Sr. Eileen joins the Sisters of St. Benedict in celebrating the 40th anniversary of the laying of the cornerstone of Our Lady of Grace Monastery on July 16, 1955.

BOOK REVIEWS

Aspects of modern fathers

FATHERLESS AMERICA: CONFRONTING OUR MOST URGENT SOCIAL PROBLEM. By David Blankenhorn, Basic Books (New York, 1995), 328 pp., \$23.00.

Reviewed by Mary Kenny
Catholic News Service

The most urgent social problem in our culture today is fatherlessness. Not only are fathers living apart from their children in ever increasing numbers, but our culture supports the idea that men in families are either unnecessary or part of the problem.

David Blankenhorn, in "Fatherless America," considers all aspects of modern fathers:

• The Old Father works too much, sees too little of his children, is autocratic and unfeeling. Popular culture critiques and dismisses him.

• The New Father actually fulfills the same role as the mother. "Does he change diapers," is the key question in evaluating his fatherhood, and there is very little mention of his role beyond diapers.

• The Deadbeat Dad is the bad father everyone wants to nail. His economic contribution is important. His presence as a father is not.

• The Visiting Dad is the noncustodial parent who, because he does not live with his child, cannot fulfill a father role. "He is an ex-father, a stranger-father, a guilty entertainer, a deranged father who has been granted permission to visit."

• The Spem Father is "our society's most extreme embodiment of the idea that children do not need father."

• Finally, the Steppather or the Nearby Guy are faced with a stressful and largely insoluble problem, a situation which promotes divisiveness and anxiety rather than support and reassurance.

Fatherhood, the author argues, is the civilizing force in society. Anthropologists tell us that, while there are significant differences in the role of father, the core idea is universal: "that no child should be brought into the world without . . . one man assuming the role . . . of guardian and protector, the male link between the child and the rest of the community." This universal idea, says the author, is one that our society is rapidly losing.

Yet even today in our country 74 percent of children live in the home with their fathers. What is the Good Father Man today?

To answer this question the author held focus groups with fathers in different areas around the country. These fathers identified four characteristics of their role of father. Contrary to popular culture, which chastises the New Father for working too much, these fathers listed their first role as provider. Protector was their second characteristic, meaning not only assuring safety but protecting from harmful ways of life. Teaching is a large part of their notion of protector.

Nurture is the third characteristic of the good father. These fathers assist with the household, spend time with their children, and freely show affection. Finally, these fathers see themselves as sponsors—the ones who teach their children a certain way of life. These fathers see their role not as identical to the mother's and certainly not as unnecessary, but rather as complementary.

Blankenhorn is like the child who announced that the emperor has no clothes. The problem, as he so thoroughly and wisely describes it, is obvious. Yet we need him to point out how writers on the family suggest every solution except the necessity of fathers. "If you want to say something controversial," says the author, "say that every child deserves a father and that unwed childbearing is wrong."

Books of interest to Catholic readers

by Richard Philbrick
Catholic News Service

Here are a few books of particular interest to Catholic readers.

• "Wounded Innocents," by Richard Wexler, Prometheus Books, \$16.95, 429 pp. Responding to fresh interest in the child abuse problem the publisher has issued an updated paperback edition of a book that was well received when it first appeared in 1990. Wexler contends that the flaw in the nation's child protective system is not that it hurts the parents, though of course it does, but that it hurts children.

• "All You Who Labor," by Stefan Cardinal Wyszyński, Sophia Institute Press, \$19.95, 191 pp. The famed spiritual leader of Poland wrote this book in 1946 to describe the noble character of work and to assure those he served of their dignity as workers. His words strengthened Poles in their struggle against communism. Some improvements in the first English translation of the work have been made.

+ 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 will be placed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

• **BLACK, Katie M. Mitchell**, 91, St. Rita, Indianapolis, May 30. Mother of Anthony Christopher Black, grandfather of 16; great-grandmother of several.

• **BOGEMAN, Richard**, 57, St. Joseph, Shelbyville, May 24. Husband of Marjorie Scheffer Bogeman, father of Timothy R. Bogeman and Ted A. Bogeman; brother of Robert Bogeman; James Bogeman, Louis DeMoss Donna Mallory and Mary Catherine Patrick; grandfather of four.

• **BOSLER, Arvel Frank**, 72, St. Paul, Tell City, May 16. Father of Paul Bosler and Frank Bosler; brother of William Bosler, Andrew Bosler and Nelda Wagner.

• **BROWN, Beverly B. "Brownie,"** 81, Little Flower, Indianapolis, May 31. Mother of Jennifer L. Brown and Julie A. Brown.

• **BURKERT, Sylvester A.**, 93, Holy Name, Beech Grove, May 22. Father of Louise C. Sullivan, Rosemary T. Strack and Patricia R. Baier; friend of Lena Bosseman; grandfather of 20; great-grandfather of 28.

• **CLARK, Robert N. Sr.**, 61, St. Mary, Richmond, May 21. Husband of Marianne Clark; father of Robert N. Clark Jr., Joseph B. Clark, Michael T. Clark, David A. Clark and Katie M. Brunson; son of Joseph Clark and Mary Clark; grandfather of three.

• **COLLINS, Bob**, 68, St. Anthony, Indianapolis, May 26. Husband of Kristin Collins; father of Kevin Collins, Michael Collins, Kathleen Breen, Carolyn Davis, Cynthia Leary, Mary Lou Heyob, Evelyn Hughes and Linda Collins; stepfather of Angela Hoss and Amy Hoss; grandfather of 15; great-grandfather of two.

• **COLON, Frances M.**, 95, St. John of Arc, Indianapolis, May 29. Mother of William R. Wethington; grandfather of four; great-grandmother of five.

• **CRIFED, Bernard**, 70, St. Joseph, Shelbyville, May 21. Husband of Catherine "Swope" Crifed; father of Michael B. Creed, Phillip G. Wainscott and James E. Wainscott; brother of Galby Creed, Billy Creed, Celia Wendling and Libby Kohler; grandfather of three; great-grandfather of two.

• **DEIDE, Charles E.**, 55, Our Lady of Lourdes, Indianapolis, May 14. Husband of Judith D. Bishop Deide; father of Michele "Mickey" Collier

and Marcy McDonough; brother of Corky Rogers; grandfather of eight; great-grandfather of one.

• **DEGANUTTI, Anna J.**, 92, Holy Trinity, Indianapolis, May 19. Mother of Donald Degannutti, Lillian Loving and Vera Mosbach; sister of Natalia Quallazzi; grandfather of eight; great-grandmother of eight.

• **DOBBINS, Gertrude**, 88, St. Elizabeth, Seymour, May 30. Step-mother of Marjorie Ray.

• **ERNSTES, Alfred Benjamin**, 74, St. Joseph, Shelbyville, May 25. Husband of Joy Marshner Ernestes; father of Ben Ernestes, Jr., Barbara Dalton, Ayoce Gebel, Lydia Phillips and Joyce Hattson; brother of Carl Ernestes, John Ernestes, Betty Madin, Lucy Cordier and Leona Martlett; grandfather of seven; great-grandfather of one.

• **FEASTER, Terry**, 54, St. Mary, Richmond, May 22. Husband of Judith Davis Feaster; brother of Joseph Feaster, Eugene Feaster, Elsie Duckett and Carol Davis.

• **GENUS, Ethel L.**, 70, St. Bridget, Indianapolis, May 30. Cousin of Betty P. Taylor.

• **GLASS, Anna P.**, 87, St. Augustine, Jeffersonville, May 17. Mother of Patrick G. Glass; grandfather of two.

• **HORAN, Helen L.**, 85, St. Augustine, Jeffersonville, May 23. Mother of Mary Lee Beam; sister of Virginia Lee Culp and Marian C. Lang; grandfather of three; great-grandmother of three.

• **HUFFMAN, Bernice Catherine**, 70, St. Barnabas, Indianapolis, May 24. Mother of Robert R. Huffman, David P. Huffman, Thomas J. Huffman, Joseph A. Huffman, Mark L. Huffman, Christopher J., Mary C. Huffman and Theresa A. Barton; sister of Rita Gabke; grandfather of four.

• **HUMPHREY, Howard C.**, 74, St. Margaret, Mary, Terre Haute, May 21. Father of Ron Humphrey, Bill Collins, Eric Humphrey, Timothy Humphrey and Marlene Wright; brother of Anneal Humphrey, Barbara Montgomery, Florence Martin, Bertha Sligar and Nancy Pritchard; great-grandfather and grandfather of many.

• **JOHNSON, Joann A.**, 66, St. Rita, Indianapolis, May 24. Mother of Brenda Grunsky; sister of Mary Johnson; companion of Andrew Mumford; grandfather of four; great-grandmother of four.

• **JUNIPER, Edward F.**, 78, Little Flower, Indianapolis, May 22. Husband of Helen V. Juniper; brother of Albert Juniper.

• **KRESS, Mark G.**, 34, St. Meinrad, St. Meinrad, May 25. Son of Josephine Kress; brother of Stephen Kress, David Kress, Mike Kress, Donald Kress, Tony Kress,

Philip Kress, Therese Volz and Janice Hagadorn.

• **McCULLUM, Helen B.**, 78, St. Augustine, Jeffersonville, May 15. Mother of Gerald E. McCullum Jr.; grandfather of one.

• **MEYER, Rosemary J.**, 84, St. Louis, Batesville, May 29. Wife of John F. Meyer; mother of Virgil Meyer, Gerald Meyer, Norman Meyer, John F. Meyer, Harold Meyer, Greg Meyer, Shuley Bernickamp, Mary Moorman, Janet Reibinger, Laverne Godel; sister of Sylvester Bellet, Ferdinand Bellet, Cecilia Meyer, Antonette Enkel, Angela, Alfreda Peters, Alberta Bellet, Coletta Pickett and Dolores Weisenbach; grandfather of 35; great-grandmother of nine.

• **MILLER, James Thomas "Jim,"** 28, St. Mary, Richmond, May 22. Son of Paul Miller and John Newbitt Miller; brother of Rob Miller, Ann Espeel and Mary Jenkins; grandson of Helen Miller and Thomas Gussert.

• **MILLER, Tony C.**, 69, St. Paul, Tell City, May 26. Husband of Irene Miller; father of Brenda Lauer, Mary Meunier, Janet Damin, Doris Turner, Mark Miller and Paul Miller; brother of Gabe Miller and Dorothy Burke; grandfather of 11.

• **NEWLAND, Phyllis**, 81, St. Andrew, Richmond, May 27. Sister of Rosalie Tripanier.

• **PERRIN, LaVerne Stricker**, 79, St. Augustine, Jeffersonville, May 24. Mother of Sharon Marsdorfer; grandmother of three; great-grandmother of three.

• **RIVERS, James**, 57, St. Rita, Indianapolis, May 26. Father of Betty Jo Edwards and James C. Rivers; brother of Charles Rivers, Mary Meunier, Janet Rivers; grandfather of three; great-grandfather of three.

• **RUPE, Ruth E.**, 92, St. Mary, Richmond, May 17. Aunt of Herman "Tele" Brown, Robert Spotts and Mildred Buck.

• **SCHWARTZ, Mary Gertrude**, 85, Our Lady of Greenwood, Greenwood, May 3. Mother of Julia Speckman and Wilfred Schwartz, Jr.; sister of Loretta Grosdidier; grandmother of four; great-grandmother of three.

• **SIDERS, Dale B.**, 75, St. Andrew, Richmond, May 24. Husband of Rose Mary Dillman Siders; father of Ronald Siders, Gary E. Siders, Douglas L. Siders and Patricia H. Siders; brother of Marjorie Longenecker and Evelyn Wysong; grandfather of three.

• **SPOONMORE, Delphia M.**, 85, St. Malachy, Brownsburg, May 29. Mother of Mary Margaret Harpenau, Betty Overdorf and Phyllis Berry; sister of Mary Strang and Cleo Strang; grandmother of seven; great-grandmother of nine.

• **STETT, Earl J.**, 78, Holy Family, Richmond, May 16. Husband of Verda Harter Stett; father of Karen

Jones, Joan Schaefer and Joseph Stett; stepfather of Larry Pope; brother of Herbert Stett, William Stett and Norma Schutte; grandfather of seven; great-grandfather of nine.

• **TORPHY, Jon Michael**, 37, St. Vincent, Bedford, May 22. Son of Jack Torphy and Phyllis Torphy; brother of Suzanne Torpy.

• **TUNNY, Thomas James**, 57, St. Maurice, Napoleon, May 28. Husband of Ella Ruth Tunny; father of Timothy Tunny, Kenneth Tunny, Tracy Tunny, Michael Tunny and Jennifer Cole; son of Geneva Tunny; brother of Dale Tunny, Stephen Tunny, James Tunny Jr., Amelia Tunny, Hubert Tunny, Pauline Newhart and Betty Lett; grandfather of seven.

• **WAAK, Lee Michael**, 20, Holy Family, Richmond, May 26. Husband of Tonya Cordeur Waak; son of Arthur Bullock; brother of Danny Tanto, William Tanto and Katie Waak; and Annie Tanto; grandson of Opal and William T. Morris and Lewis Waak.

• **WALSH, Louise Thombrough**, St. Christ the King, Indianapolis, May 10. Wife of Joseph; mother of Charlotte Ellison and Mickey

Smith; grandmother of five; great-grandmother of 10; great-great-grandmother of one.

• **WERNER, Francis R.**, 75, St. Louis, Batesville, June 1. Husband of Ethel Schumacher Werner; father of James Werner, Dale Werner, Brian Werner, Franciscan Sister Judith Werner and Suzanne Lowe; brother of Loretta Niese and Herman Werner; grandfather of 11.

• **WETHINGTON, Marilyn Roder**, 53, St. Barnabas, Indianapolis, May 25. Wife of Ronald L. Wethington; mother of Amy Wethington and Amy Wethington; sister of Tom Roder,

Laurel Schiefelbein and Janice Tour.

• **YORK, Norbert E.**, 75, St. Dennis, Greensburg, May 5. Uncle of several nieces and nephews.

• **ZABONA, Leona**, 75, St. Michael, Indianapolis, May 22. Wife of Carl; mother of Louis Zabona, Thomas Zabona and Donna Zabona; sister of Katherine Mend and Doris Lovett.

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Christian leaders welcome pope's call for unity

Statements recognize the pope's strong commitment to ecumenism

by Catholic News Service

WASHINGTON—Pope John Paul II's encyclical calling for further steps in ecumenism brought words of welcome from Catholic and Christian leaders worldwide.

"*Ut Unum Sint*" ("That All May Be One") "clearly demonstrates a strong commitment to ecumenism by the pope and, through him, the Roman Catholic Church," said a World Council of Churches statement June 1.

In the encyclical, released May 30, the pope said the unity of all Christians is God's will and is at the heart of the mission Christ entrusted to his followers. As a concrete sign of his commitment to Christian unity, the pope also called for a new discussion of the authority and ministry of the pope.

The WCC praised the encyclical's "strong theology of baptism, which provides a foundation for the fellowship we already share."

The encyclical recognizes "that different religious traditions have special gifts which can be mutually shared," it added.

The role of the papacy "will need careful consideration," it said.

The pope acknowledged that the papacy "constitutes a difficulty for most other Christians," and he apologized for times when the exercise of papal authority brought pain to other Christians.

A Church of England statement issued jointly May 30 by the office of Anglican Archbishop George Carey of Canterbury and the Anglican Church's Council for Christian Unity hailed the encyclical.

"At a time when there is growing impatience with the ecumenical movement and a tendency to give up on the

search for visible unity, this urgent call by the pope to continue along a path which is difficult yet full of joy" encourages us to continue with greater determination," it said.

"We pledge ourselves to face with the Roman Catholic Church those remaining matters of difference hinted at in the text. In particular we look forward to exploring more deeply the ministry of unity which belongs to the bishop of Rome, in the light of the work currently being undertaken by the Second Anglican-Roman Catholic International Commission."

Pope John Paul is "confident that the progress will continue, that we should continue on the path that we have begun on, and that this quest for full unity among Christians will, he is convinced, succeed," said Father John F. Hotchkin, executive director of the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

"I think everyone will agree with his emphasis on prayer as the soul of the ecumenical movement and the importance of common prayer," Father Hotchkin said.

Pope calls Blessed Damien model for today

He also criticizes selective adherence to church's teachings in Belgium

by Agostino Bono
Catholic News Service

BRUSSELS, Belgium—Blessed Damien de Veuster, a 19th-century missionary who died tending Hawaiian victims of Hansen's disease, is a model for modern Catholics, said Pope John Paul II.

"His praise of common service is something that many people can witness locally in their neighborhoods. His emphasis on promotion of the Bible is certainly something that can't be contested."

The pope said the desire for unity should not put difficult questions on the back burner.

"To uphold a vision of unity which takes account of all the demands of revealed truth does not mean to put a brake on the ecumenical movement," he said. "On the contrary, it means preventing it from settling for apparent solutions which would lead to no firm and solid results."

In addition to the meaning of papal primacy, agreement must still be found in several areas in order to achieve full unity, the pope said.

They include the meaning of the Eucharist, ordination as a sacrament, church teaching on Mary, the teaching authority of the pope and bishops, and what he called the relationship between "sacred Scripture, as the highest authority in matters of faith, and sacred tradition, as indispensable to the interpretation of the Word of God."

During an overnight trip to Brussels, the pope offered the missionary's life as an example of personal sanctity and concern for society's outcasts.

"The apostle of the lepers is a striking example that love for God does not distance us from the world," the pope said at the June 4 Mass at which Father Damien was beatified.

"The love of Christ led him to love his brothers to the point of willingly giving his life for them," the pope said.

During the June 3-4 trip, the pope made an unscheduled stop to visit the tomb of Belgian King Baudouin, who once temporarily resigned as head of state to avoid signing abortion law.

The pope also criticized selective adherence to church teachings and urged the Belgian bishops to step up promotion of papal documents.

Blessed Damien, a Flemish-speaking Belgian, worked for 16 years in the leper colony on the Hawaiian island of Molokai. At the time, lepers were considered outcasts, and leprosy was an incurable disease.

He organized the stricken residents of the island into a community and helped them fight for improved social, medical and legal services. Blessed Damien contracted leprosy and died in 1889 at age 49.

About 100 people from Hawaii, including six former Hansen's disease patients who still live in the Molokai colony, attended the Mass. One former patient, Kuulei Bell, presented the pope with a lei during the Mass.

At the ceremony, the Belgian bishops gave the right hand of Blessed Damien, whose corpse is buried in nearby Leuven, as a relic to Bishop Francis X. D'Ercole of Honolulu.

"May it continue to be a source of blessing and comfort," said Cardinal Godfried Daneels of Mechelen-Brussels, president of the Belgian bishops' conference.

The beatification was originally scheduled for May 1994 but had to be postponed when the pope fell and broke his right thigh bone.

Beatification bestows the title of "blessed" and allows a person to have a feast day on local liturgical calendars. A miracle attributed to the intercession of the person is needed to qualify for beatification.

The pope often referred to Blessed Damien in other talks during the visit and expressed hope that his example stirs vocations to missionary and ordained life.

"It is my hope that he will revive in you the sense of fraternal charity and the desire to come to the aid of the poorest members of society," he said at a meeting with members of the Sacred Hearts congregation.

The pope, besides visiting King Baudouin's tomb, praised the monarch "for his strength in the defense of the rights of God and man, and especially of the life of unborn children."

King Baudouin died in 1993.

At a June 4 luncheon meeting with the Belgian bishops, the pope said that the church's moral teachings are tied to the Gospel and do not allow for picking and choosing.

"The truth cannot be divided. To be a follower of Christ is to 'abide by his word' in every circumstance," he said.

"The moral teaching of the church, so often not understood nowadays, cannot be dissociated from the Gospel," he added.

The pope told the bishops to promote the teaching in his document on moral theology, "*Veritatis Splendor*," and his encyclical on life, "*Evangelium Vitae*."

"Take over that teaching ourselves and expound it to the faithful" so that there is "the harmony of their decisions with the demands of faith," the pope said.

Prior to the trip, several surveys showed widespread dissent among Belgian Catholics.

Before the pope's arrival for the beatification Mass, police arrested about 16 anti-papal demonstrators. Some draped a banner—which called the pope an assassin—over a fence at the Mass site. Others shouted anti-papal slogans.

A group of youths spread condoms at the subway stop near the Mass site and said that AIDS is the leprosy of today and should be combated by the use of condoms.

Cardinal Daneels, at a news conference shortly after the pope left, downplayed dissent among Belgian Catholics.

"There is always a fraction that has differences with certain aspects of the magisterium," he said. This is nothing new and exists in other Western European countries, he added.

The cardinal said that Catholic dissent was not a factor in shortening the pope's visit from the three-day trip planned in 1994 to the overnight stay this year. The Belgian bishops decided on a shorter visit because of the pope's health, he said.

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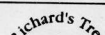
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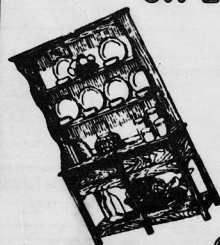
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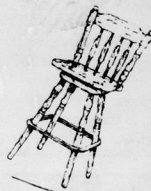
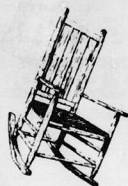
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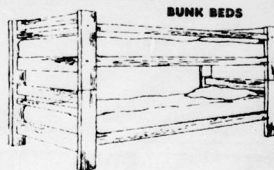


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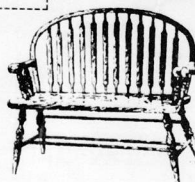
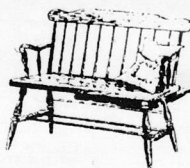
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