



The

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Bishops approve changes in the Mass

By Jerry Fitton, Catholic News Service

WASHINGTON—In mail ballots on six separate questions the U.S. bishops have approved new translations of key texts for use in the Mass and other liturgical changes.

The main vote concerned Segment 3 of the Sacramentary, consisting of the main actions and the core prayers or alternatives used day after day at Mass.

One major change they approved was a simplification of the introductory rites at Mass. That was part of a group of 13 variations on the Roman Missal being proposed to bishops' conferences throughout the English-speaking world.

The bishops also approved slightly revised versions of several so-called "ecumenical" texts—ecumenically developed translations for those prayers that a number of denominations use in their worship. Among ecumenical

texts they did not consider was a contemporary version of the Lord's Prayer.

They approved revised U.S. adaptations of the general rules for celebration of the Mass.

Among those adaptations were optional use of the Apostles' Creed sometimes in place of the Nicene Creed on Sundays and major feasts and an option to exchange the sign of peace at the beginning of the Liturgy of the Eucharist instead of just before Communion.

An option to kneel during the penitential rite in Lent was also adopted.

Left unchanged in U.S. variations was the special rule for the United States, in force since 1969, that makes kneeling the ordinary posture for U.S. Catholics throughout the Eucharistic Prayer. The general norm in the Roman Missal is that people should kneel during the consecration only and stand through the rest of the Eucharistic Prayer.

The bishops had debated and voted on the various changes at their June 15-17 national meeting in Chicago, but not enough votes were cast by those present at that time to pass or defeat the proposals definitively.

As a result, absent bishops had to be polled by mail to reach approval by two-thirds majority of all those eligible to vote. Vatican rules require that level of approval from bishops' conferences on all liturgical matters.

Before any of the changes in the new Sacramentary take effect in the United States, the bishops must still vote on several more segments and settle unresolved questions about a number of individual texts they have rejected in their proposed form.

Then the final approved text must receive formal confirmation from the Vatican Congregation for Divine Worship and the Sacraments. Only after approval from Rome can the conference president authorize publication of a liturgical text and set a starting date for its use.

The Sacramentary that results is to be issued in two volumes, but it could take another two or three years before even the first volume is completed and available for use in the United States.

The final tallies on the various liturgy votes completed

See **WOMEN** column, page 10



Photo by Margaret Nelson

First graders (from left) Clayton Britton, Logan McClellan, Samantha Morris, and Logan's sister Breanna McClellan at St. Rose of Lima School in Franklin are drawn to the computers after Sunday's dedication of their new elementary school by Archbishop Daniel M. Buechlein. See story on page 7.

Council OKs and recommends revised strategic plan

It will be introduced at
State of the Archdiocese
dinner on Sept. 6

By William R. Burns

The Archdiocesan Pastoral Council has recommended a revised Archdiocesan Strategic Plan to Archbishop Daniel M. Buechlein. It will be introduced at the annual "State of the Archdiocese" dinner on Sept. 6 and published as part of the annual archdiocesan accountability report in the fall.

The council met at the Archbishop O'Meara Catholic Center on Saturday, Aug. 19 for four hours of discussion and

revision before voting unanimously to recommend the plan.

During its discussions, council members took into consideration suggestions made during its special meeting last month and ideas sent in by readers of *The Criterion*, who responded to an invitation for feedback on the draft plan published in the Aug. 2 issue.

Archbishop Daniel M. Buechlein told the group that, in reviewing the plan, "we must keep several questions in front of us: What is the importance of this objective or action step? Who will be responsible for implementing it? What kind of impact will an action step have on pastors, parish life coordinators, agency heads, directors of religious education, school principals, and others? Does the plan speak to the needs

of the people of the archdiocese? Is there enough flexibility in the plan so that it can be adapted by parishes and communities that are diverse in size, culture, and staffing?"

The archbishop pointed out that "the most important question is, 'Is this objective or action step essential to our mission?' All the needs being addressed in the draft plan are important or they would not have been suggested by task force members. But we cannot do everything. We must be hard on ourselves; we must be realistic. So, today we must make the hard choices and keep in the plan only those things that we judge to be essential.

"Some people have questioned the whole idea of planning," the archbishop

continued. "They believe that if we just trust God, everything will take care of itself. Well, we certainly do need to be people of faith and people of prayer. But we also need to have our feet firmly planted on the ground. The gospel calls us to responsibility and accountability."

The council looked at each of the 29 objectives and 121 action steps, revising many, combining others, adding a few, and deleting several before making its recommendation.

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Abortion in Germany

According to a new law, abortion is legalized up to the 12th week if the mother undergoes counseling in a state-approved institution.

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Rededication

Archbishop Buechlein pours holy oil as he blesses the new altar and rededicates the church at St. Mary of the Knobs Parish in the New Albany Diocese.

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Seeking the Face of the Lord

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



It is easy to become lukewarm in our faith

This week we bishops of Indiana, Illinois and Wisconsin gather at the Cardinal Stritch Retreat House on the north side of Chicago for our annual retreat. I look forward to the opportunity to be with fellow bishops, to pray with them and to have some relaxed time for visiting. True, we meet twice a year as a national conference, but virtually every minute of that time is spent doing business. We need time to pray together and we need time to have some fun together, too. Of course our retreat is more than an opportunity for socializing.

Last spring Pope John Paul wrote about the importance of priestly ministry and the holiness of priests in the church. He especially asked everyone to pray for the sanctification of priests. (We will observe a special day of prayer for priests in the spring... more about that later.)

Above everything else that is asked of priests, holiness takes first place. That represents an enormous challenge for us priests because we are human like everyone else. As for every other Christian, our holiness is possible only by the grace of God and a lot of steady effort. We have to become holy even as we call the community of faith to holiness.

Along with daily prayer, spiritual direction and confession, the annual retreat is an excellent and necessary time for us priests to take stock of our spiritual health and the quality of our ministry, too. These are helps to holiness for any Christian but are especially necessary for leaders in the church. The annual retreat is an opportunity to renew our efforts to respond to God's call to holiness and to humble, generous service in the church. Perhaps even more than other priests, bishops need retreats! I know I do.

It seems to me that one of the greatest challenges for anyone who is involved in the ministry of the church is to keep the focus on Jesus Christ and his Gospel and the kingdom which he promised. It is a challenge to remember what is essential and not to allow ourselves to become too distracted or even diverted from the one necessary thing in life, namely our quest for God.

For those of us who are called to preach the Gospel and to make things work in the church, it is easy to take our faith and God's grace for granted. It is too easy to become lukewarm in our faith and careless

in the practice of our faith. Of course, this is true for all believers and not only for those of us who are designated leaders in the church.

What are the signs of a lukewarm believer? Warning signs are various and can be many. For some of us, prayer comes grudgingly and is done without much care or attention when we become lukewarm. Perhaps we even begin to excuse ourselves from taking time to pray, convincing ourselves that everything we do is prayer. Or we might be tempted to say God knows our thoughts anyway, so why go through the effort? Maybe we begin to pick and choose moral norms we find comfortable and "misplace or bury" those we don't care for. Examination of conscience becomes less and less frequent. The willingness to sacrifice and to embrace the cross recedes. A sure sign of lukewarmness occurs when we allow ourselves to become comfortable with the lesser, venial sin. Another sure sign is the willingness to place ourselves in the occasion of serious sin.

These and other signs point to something more fundamental about us: love of God gradually is replaced by love of self. Lukewarmness is a path to desolation and restlessness. So what do we do if we recognize some of these signs?

The antidotes to a lukewarm attitude of faith are also various. Some sure antidotes are these: daily prayer as time spent with God whom we need; daily examination of conscience as a reality and honesty check; regular participation in the Eucharist to deepen our love for God; regular sacramental penance and reconciliation as an aid to chart our course and see the patterns.

If lukewarm faith is a symptom of excessive self-preoccupation, then the practice of occasional mortification and sacrifice can be wholesome. Sacrifice which is expressed in generous service to others is an especially good corrective to selfishness. The idea of all these practices is not to become preoccupied with self-perfection; rather they are means to help us focus our quest for the face of the Lord.

Rightly, priests, and certainly bishops, are expected to be holy and strong in faith. Retreat is a good time to remember, gratefully, that God gives us the grace to be what he calls us to be. That is true for all believers.

Editorial Commentary/John F. Fink, Editor

Some more changes in the Mass are coming

We invite you to read the articles on pages 1 and 10 about the latest changes that will be coming in the Mass now that the bishops have approved parts of a new Sacramentary.

The bishops take these changes very seriously. The major part of their meetings is taken up debating each proposed change before it is voted on. After they are all voted on, they must be approved by Vatican officials.

But one wonders how the bishops will enforce these changes since it seems that almost every parish is doing its own thing these days. Many practices that have crept into liturgies never went through the bishops' Committee on the Liturgy. An obvious example is the holding of hands during the Lord's Prayer, a custom that has swept the country but, as far as I know, hasn't even been debated by the bishops, much less approved or rejected. One of the latest changes approved by the bishops permits the people to spread their arms as the priest does during the Lord's Prayer and some of the bishops said that they voted for that to try to keep the people from holding hands, but it probably won't work.

Back in 1969 the U.S. bishops voted to make kneeling the posture throughout the Eucharistic Prayer and they have not changed that. But in many parishes the congregation stands during the Eucharistic Prayer. When, at their June meeting, the bishops refused to vote to allow standing as an option, an archbishop pointed out that they were thereby forbidding the people to follow the general norm in the Roman Missal that people should kneel only during the consecration and stand through the rest of the Eucharistic Prayer.

Another bishop said that if they permitted standing as an option the situation might develop that some parishes would stand and others would kneel. Hmmm.

Most Catholics will probably like the changes. For example, parishes will have the option of exchanging the kiss of peace at the beginning of the Liturgy of the Eucharist instead of just before Communion. Many people have complained about abuses in the sign of the cross and the fact that, at present, it interrupts one of the most sacred parts of the Mass. (Of course, many people would like to see it eliminated altogether.)

Many Catholics might also approve of

the use sometimes of the Apostles' Creed instead of the Nicene Creed.

Theoretically, the bishops and Rome will eventually approve the Sacramentary, it will be printed (in two volumes), and then the president of the conference will set a starting date for its use. Practically, though, many parishes will probably jump the gun. Indeed, some of the practices just now approved by the bishops (kneeling during the penitential rite in Lent, for example) are already being done in some places.

As far back as I can remember, even 20 years prior to Vatican II, priests and congregations were making changes in the liturgy that eventually were approved by the bishops. That will probably continue. Perhaps the bishops will even approve of hand holding during the Lord's Prayer some day.

Official Appointments & Announcements

Effective August 16, 1995

Rev. William Farris, OFM, appointed dean of the Batesville Diocese, while continuing with his appointment as pastor of St. Louis, Batesville.

Effective August 23, 1995

Rev. Patrick Doyle, previously pastor at Holy Cross, Indianapolis, and having recently returned from sabbatical, begins his appointment as pastor of St. Joan of Arc, Indianapolis.

Rev. Robert Mazzola, previously pastor at St. Andrew, St. Mary and Holy Family, Richmond, and having recently returned from sabbatical, begins his appointment as pastor of St. Michael, Greenfield.

Effective September 1, 1995

Rev. David Coson, appointed to sacramental assistance at St. Pius X, Indianapolis, while continuing as chaplain of Chatham High School.

Rev. Patrick Kelly, appointed as sacramental minister at St. Andrew, Indianapolis, while continuing as principal of Cathedral High School.

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

Bishop lauds Clinton nuclear test ban

WASHINGTON (CNS)—President Clinton's decision to seek an absolute ban on all nuclear testing is a "welcome step" toward eventual nuclear disarmament, said Bishop Daniel P. Reilly of Worcester, Mass. Bishop Reilly is chairman of the U.S. Bishops' International Policy Committee.

Bishop Reilly said the president's initiative will "strengthen U.S. efforts to stem nuclear proliferation" and enhance the country's "moral credibility" as an advocate of nonproliferation.

"We hope this decision will lead to further progress toward our ultimate goal of nuclear disarmament," he said in a statement released Aug. 18.

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Photo by Charles Schilt

Six Indianapolis broadcast professionals gathered at the Archbishop Edward T. O'Meara Catholic Center recently to judge national radio entertainment programs in the U.S.A. Gabriel Award competition. Seated, left to right, are Fred Hochman, long-time WIBC Radio news director and voice of "My Town Indy"; and Carolyn Hochman, former WIBC Radio and WTTW-TV Channel 13 newscaster and anchor. Standing are Tom Cochran, former Indianapolis News radio and TV critic and nationally syndicated columnist; Douglas Dillon, general manager of WFYI-FM Radio; and James R. Phillips, former professor and department chairman of radio/television at Butler University and track announcer for the Indianapolis Motor Speedway. The Gabriel Awards will be presented in Cincinnati on Friday, Oct. 27, during the U.S.A. general assembly.

Father Boniface Hardin, OSB:

Awards bring attention to education as ministry

By Margaret Holson

All Father Boniface Hardin wanted to do was provide college education for those who are unable to enroll in the more traditional programs.

The Benedictine priest certainly didn't expect to get awards and honors for his ministry of educating low-income, older, and minority students.

But Father Boniface has received two major recognitions this year to add to the nearly four dozen on his office walls from a wide range of religious, community, and educational groups.

The most recent one was the Christopher's 1995 Spirit Award, which was given to just 50 people in the world for "furthering the Judeo-Christian concept of service to God and humanity" as the Christophers marked their 50th anniversary as a media ministry.

Before that, he was honored as the "Man for All Seasons" by the St. Thomas More Society of Catholic lawyers.

Father Boniface didn't know he was expected to speak when he received the St. Thomas More award. He said, "I was in front of educated people, judges and lawyers. I just spoke from the heart. The response was just marvelous."

In May, Representative Andrew Jacobs Jr. asked that recognition of Father

Boniface's work at Martin University be introduced into the Congressional Record.

Father Boniface doesn't see the awards as glorifying his own efforts. But he does hope that these honors bring the attention and support the school needs. He is quick to point to all the other people who have made Martin University possible, including Sister of St. Joseph of Carondelet Jane Schilling, vice president, and other staff members.

He said, "Most of our money comes from tuition. There was not enough enrollment this summer, so we had to reduce the staff across the board. I nearly died when I had to tell them—it hurt a lot. I told the people to hang in there."

Father Boniface knows that other colleges have to reduce their staffs, but he is acutely aware of how his faculty members' families depend on the salaries.

One side result of his educational ministry has emerged in his depiction of Frederick Douglass, a 19th century emancipated slave who became an ambassador to Haiti.

The priest-actor bears a remarkable resemblance to photos and drawings of Frederick Douglass. Last year, the university president was joined by nine students and staffers in doing a play. They studied the characters so they could play their roles without a script. "I try to do what I think he would do in each situation," he said.



Benedictine Father Boniface Hardin

Father Boniface has gone to schools and childhood development centers with his one-person depiction. He thinks it's important because "there's another kind of slavery they call drugs these days."

Father Boniface said that some of the young students have done research on Frederick Douglass in their classes. "They found new things I didn't know. I include them in the plays. It's a way for them to stay alive in their studies," he said.

"Frederick Douglass was an apologist for America," he said. "We who are priests and evangelists are apologists for truth. We deal with people on this level."

"I see the Christ figure in Frederick Douglass," said Father Boniface. "He was a minister after he got free from slavery."

There was a story about Father Boniface's depiction of Douglass in *A Chronicle of Higher Education*, a national weekly magazine. "Because of the article, I was invited to England when they celebrated the 150th anniversary of the two years Frederick Douglass was there (1845-47)."

"Sometimes there are events that really touch me. I think there are many more good people around than those who hurt people," he believes there should be more recognition for people who are doing good—not just for "the great things in the world. We need to treasure people," he said.

Of his own medals, he is touched by those from other religious leaders. "Each one has a story—a memory," he said.

"This is my priesthood as a Benedictine. I want to be somebody who can walk among all the people: to go to temple; and 'to the Greeks I am a Greek.' I am part Indian. Most black people here have some Indian in them. Now every one is into celebrating blackness. I don't celebrate my blackness. I don't celebrate whiteness. There is this marvelous long lineage reaching back to Christ. I think

we need to let go and let God," said Father Boniface.

"In the end, we'll be all right," he said of his educational ministry. "The Lord allowed us to experience this so we will be better."

The school which began as a college in 1977 and earned university status in 1992 offers more individual attention than most colleges. And it gives credit for work and volunteer experience. The average age of students is 40. It has a campus (and graduates) at Indiana State Women's Prison.

"Martin (University) is a truly special place. It's not just me; it's the students and the faculty. We have problems. We have faith and get through those problems."

"We need to be like saints, willing to fast. We don't need all the things we have," said Father Boniface. "None of this is ours. We are caretakers, stewards. We need to remember that anytime we get high and mighty. There are a lot of people-levelers."

Father Boniface, ordained in 1959, was assistant treasurer at St. Meinrad. "When I came here in August of 1965, I had no dream of any of this," said Father Boniface. "I try to be open to God's will. I still don't know what the rest of the story is."

"It's one of the mysteries of our work, of our faith. It allows us to be touched by God and find ourselves doing things we never thought we would do."

"I never stop being a priest in whatever I do. I've carried the name of Boniface 41 years. He was very much my kind of guy," said the Benedictine priest. "He chopped down the tree that the people believed was their God."

"What is my real contribution?" said Father Boniface. "It's my priesthood. I hope wherever I go I've said something to people I touch about being a priest. It's a compliment when people say he's a good man—but a good priest. We're missing the boat if we just tell stories. We must give witness," he said.

"This is all about priesthood. I'm privileged to be able to do it. I came to Indianapolis to be an extra finger at Holy Angels."

Father Boniface said there must be a reason for the awards. He wonders if he's coming to a different part of his life.

"What is part of me is that I do a lot of preaching. I pray a lot for different groups: Salvation Army, Rotary, Kiwanis. If you pray like me, you start to preach."

"I do believe in the role of evangelization. I think another part of life is preaching the Gospel," said Father Boniface.

"Yes, the school is my life now, but probably the preaching inside of me will become a greater part of my life," he said.

"If I get the opportunity to preach, I never turn it down. I feel drawn to it more and more," said Father Boniface. "It's the message I think God is giving me."

Archdiocese urges TV channels to be open to more Catholic programs

It also clarifies its relationship with a local Catholic TV station

By John F. Fish

The Archdiocese of Indianapolis has urged the Marion County Cable Franchise Board to open TV channels to stations that carry Catholic programming.

The archdiocese has also clarified statements made in both a column and a letter to the editor in *The Indianapolis Star* last weekend that implied that WKGO-Channel 31 is "affiliated" with the archdiocese. It is not.

In a letter to the franchise board dated August 17, Father Joseph Schaefer, general vicar, said that "the archdiocese believes that the religious television programming needs of the city's citizens are not being adequately met. And the religious programming needs of the county's nearly 90,000 Catholics are certainly not being met."

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Father Schaefer then urged the board to "consider opening channels to stations such as WKGO Channel 31 and to EWTN (currently carried by Comcast only between midnight and 8 a.m.), and the Faith and Values Channel."

WKGO is an Indianapolis channel founded by Sister Sue Jenkins that currently carries 12 hours of Catholic programming daily. EWTN is the Eternal Word Television Network, an international Catholic network founded by Mother M. Angelica, a Poor Clare nun, near Birmingham, Ala. The Faith and Values Channel is an ecumenical channel that carries Catholic programming.

Father Schaefer asked the Cable Franchise Board to all it can "to see that quality Catholic programming is carried by the two cable companies operating in Marion County."

In seeking to clarify the relationship between WKGO and the archdiocese, William R. Bruns, executive director of the Catholic Communications center, made these points:

"WKGO-Channel 31 is a not-for-profit corporation operated by Sue Jenkins, a member of the noncanonical Sisters for Christian Community, certain members of her family, and colleagues.

"While we hope to have a cordial relationship with the new station, it is not affiliated in any sense with the Archdiocese of Indianapolis.

"The archdiocese believes that Marion County represents a strong religious—and religiously diverse—TV market and that the religious programming needs (and, in particular, the Catholic programming needs) of Marion County residents are not being met currently.

"Approximately 90,000 Marion County residents are Roman Catholic. Currently the only extended Catholic programming being carried by Comcast is Mother Angelica's *Eternal Word Television Network*, which can be seen only between midnight and 8 a.m.

"The archdiocese is in favor of quality religious programming being carried on local cable systems.

"The archdiocese supports quality Catholic programming being carried on local cable systems."



Photo by Paul Schellenberger

Archbishop Daniel M. Buechlein pours holy oil as he blesses the new altar and rededicates the church at St. Mary of the Knobs Parish in the New Albany Decoy. The pastor, Father John F. Fish, looks on as Nicholas Hartman serves as acolyte during the Aug. 16 liturgy.

From the Editor/John F. Link

Do you believe that the pope is infallible?



One of the questions on polls of Catholics these days is, "Do you believe 'he' pope is infallible?" If I were asked that question, I'm not sure how I'd respond. My honest answer would be "no," but the pollsters would probably take that as dissent from the teachings of the church.

My answer would be "no" because, contrary to what most people seem to think the church teaches, it does not teach that the pope is infallible. It teaches that the pope possesses the charism of infallibility while exercising his office as supreme teacher of the church. That might seem like nitpicking, but the bishops at the First Vatican Council, which defined papal infallibility (the word itself means "the inability to err"), thought it was important to make the distinction.

Catholics often misunderstand the teaching authority of the pope and his obligation to accept and assent to that teaching. So I thought I'd devote a couple columns to explaining that, starting this week with the doctrine of infallibility (his extraordinary magistracy), and next week with ordinary papal teaching.

Here is the official meaning of papal infallibility as defined by Vatican I: "It is a divinely revealed dogma that the Roman Pontiff, when he speaks *ex cathedra*, that is, when, acting in the office of shepherd and teacher of all Christians, he defines, by virtue of his supreme apostolic authority, a doctrine concerning faith or morals to be held by the universal church, possesses through the divine assistance promised to him in the person of Blessed Peter, that infallibility with which the divine Redeemer willed his church to be endowed in defining doctrine concerning faith and morals; and that such definitions of the Roman Pontiff are therefore irrevocable of themselves, not because of the content of the church."

When that definition was presented to the bishops at Vatican I in 1870, it was in a four-hour speech by Bishop Vincent Gasser, who had been given the task of presenting the official explanation of the doctrine. He said that the purpose of infallibility is the preservation of truth in the church and the principal reason for issuing a papal definition would be to preserve the unity and integrity of the church's faith.

If it isn't accurate to say that the pope is infallible, it is accurate to say that the Catholic Church is infallible.

As St. Thomas Aquinas said, in his *Summa Theologiae*, "The universal church cannot err, since it is governed by the Holy Spirit who is the Spirit of truth." St. Thomas didn't mention infallibility (that term came later), but he did say that the pope had the authority "to decide matters of faith finally so that they may be held by all with unshaken faith."

Bishop Gasser, in his official explanation, emphasized that "the infallibility of the Roman Pontiff does not come to him in the manner of inspiration or of revelation but through a divine assistance." The pope is not inspired as were the writers of the Gospels, and God doesn't suddenly reveal a new doctrine to him. Rather, he makes a definitive judgment about a matter, sharing in God's own infallibility.

Furthermore, the pope doesn't possess this assistance permanently, but only when he is exercising his office as shepherd and teacher, when he speaks of faith or morals, and when he indicates that the doctrine must be held by the universal church.

When does the pope have to consult before exercising the charism of infallibility? In a word, nobody. During debate at Vatican I, some of the bishops wanted to require the pope to consult the bishops before making an *ex cathedra* declaration, but the majority thought it unnecessary for him to do so. Nevertheless, the council made it clear that the pope has a moral obligation to do so. As a practical matter, popes have always consulted with bishops prior to making definitive statements, even when they aren't infallible.

Catholics have an obligation to believe revealed truths pertaining to faith or morals when they are proclaimed infallibly. These are truths contained in the deposit of faith, either explicitly or implicitly. However, teachings which are not revealed in the deposit of faith but which are taught infallibly need only be "held" rather than "believed." This implies at least firm acceptance of the teaching.

It should be pointed out that, after all the discussion of papal infallibility, especially since the 13th century, the charism has been used only once since it was formally defined by Vatican I in 1870. That was in 1950 when Pope Pius XII formally defined, as a doctrine of faith, that Mary was assumed into heaven. Infallible teaching is not the usual way the pope exercises his duty to preserve the doctrines of the church.

The Bottom Line/Antoinette Bosco

Placing profits before employees

When I saw my neighbor working in his yard recently, he was swinging a rake with one hand as if slapping or hitting the grass. He looked dejected, and I was conscious how curved his shoulders looked. His slumped appearance saddened me.

Other summers, this man always seemed energetic when working outdoors. I joked that when I was his age 10 years earlier I used to be a good gardener too. Now we seemed closer in age.

The change that came over my friend began when he got the news last year that his job was being "downsized" by his employer. After 36 years on the job doing faithful and fine service, he was told he was being phased out.

His company, like many others, was belt-tightening by laying off longtime workers with higher salaries.

The news devastated this man in his 50s. The world of work often is not friendly to the older person who commands a decent salary. The employer feels it's better to hire younger people—with more recent and updated education—for much leaner pay.

I can empathize with my neighbor and his family, for I, too, have experienced the trauma of having my position downsized, suddenly finding myself out of a job because the company had to save money—a savings that in today's climate gets translated into my salary or his.

I read a report recently about "the morale crisis in the workplace," by Stephen Advocate, a social worker at St. Raphael's Mental Health Resource Center in Connecticut. "Tremendous tension is building up in the workplace," Advocate wrote. "It certainly is the place where reality and ideology clash. Every year it becomes more apparent that old, implicit contracts between boss and employees have turned to dust."

That's what my neighbor learned. Another friend learned it too, though her job wasn't downsized. Instead, another play was used: making her so miserable she had to leave for the sake of her health and her marriage.

Barbara Liffon, a New Haven, Conn., lawyer who handles employment discrimination cases, says that such harassment is a "tool" used by some bosses. "Employees pick something vague like inability to get along with others or communication problems," she said. "They get the person rattled and upset so he or she can't do the job"; then the person gets fired. "They lay a paper trail so the person feels he or she has no recourse."

Catholics have to feel the injustice of downsizing and other forms of victimizing workers that are leading to unemployment and/or chronic job insecurity.

Robert Savarin, writing in *The Catholic Transcript*, newspaper of the Archdiocese of Hartford, Conn., said: "The continuing use of worker terminations to improve the profitability of corporations fits in the face of Catholic social teaching. Profit cannot be the first priority of a business entity; the right of workers to their jobs and to a living wage must come first."

Savarin, reminding us of the papal encyclicals that defend workers, emphasized this point: "Corporations treating workers as a 'cost' rather than as fathers and mothers who have families to provide for completely reverses the order of Catholic social teaching."

Should anyone doubt that corporations are placing profits before employees, just check the daily business news or the annual reports of companies.

As the U.S. Catholic bishops emphasized in their pastoral letter "Economic Justice for All," it is a very serious matter to deprive a worker of his or her job.

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A View from the Center/Dan Conway

Connection between spirituality and stewardship

In my last column, I mentioned that I recently attended a meeting of the U.S. bishops' Committee on Stewardship. During this meeting,



Father Lou Cameli, a theologian from St. Mary of the Lake Seminary in Mundelein, Ill., offered the bishops a reflection on "Spirituality and Stewardship." Here are some of his thoughts on the important connection between generosity of spirit (stewardship) and an openness to God's grace (spirituality).

According to Father Cameli, "Most of life is assumed to be worked out through a series of equations or formulas: If you work this much, then you earn that much; if you do this, then that will happen." Especially because we live in a culture that places high priority on science and technology, we expect that strict adherence to certain formulas for right living will result in our achieving the desired outcomes.

Father Cameli observed that there are now guides to success in human relationships and spiritual growth which suggest that love, happiness and even spirituality itself can be achieved simply by following certain pre-set formulas (e.g., "The 7 Habits of Highly Effective People" or "Spiritual Technologies: A User's Manual").

As Father Cameli sees it, generosity of spirit is something that cannot be contained by equations or formulas. In fact, true generosity is characterized by "an experience of disproportion" or "a sense of overwhelming grace" that is not rational. Take Jesus' story of the Good Samaritan. According to Father Cameli, those who passed by the man beaten by robbers had good reasons for not stopping to help him, and, in fact, the Samaritan's decision to go out of his way to help an enemy was unreasonable and unexpected. Thus, the Good

Samaritan—who truly was generous in his expenditure of time, energy and money on behalf of a stranger—was acting in imitation of the loving God who (St. Paul says) loved us even when we were sinners.

So the generous person is one who gives from the heart even when she is not required to give. And unlike the person who calculates how much of his gift will come back to him (through tax deductions, memberships in giving clubs, etc.), the good steward gives without counting either the cost or the potential rewards.

According to Father Cameli, there is a temptation for all of us to see stewardship through the eyes of our consumer culture rather than as an expression of Christian spirituality. For individual Christians, this consumer mentality usually expresses itself in the form of payment for services rendered. In other words, we think, "I'll give to the church if the homilies are interesting and the liturgies are good, but I want to make sure that I'm getting my money's worth."

For churches, the temptation is to try and force people to give generously (usually through clever fund-raising techniques). But, as Father Cameli reminded the bishops, "If generosity is ultimately a work of grace, we can make people give (through guilt, shame, flattery or threats), but we can't make them give generously."

What can we do to encourage generosity of spirit? Father Cameli said we can help one another to recognize and appreciate the gifts God has given us. And we can suggest possible ways to "give thanks to God" through gifts of time, talent and treasure. Finally, we can encourage all members of the Christian family—bishops, priests, religious and lay people—to practice the virtue of stewardship. By practicing good stewardship, he said, we make it possible for ourselves (and others) to break through the equations and formulas of daily living and become truly generous.

To the Editor

Liberals don't have to be personally involved

I found Michael Walker's "Sode of the small town" very interesting. "Save me. Let the others drown." (Aug. 4 letter). I believe this embodies the very issue of liberalism. Liberals do not have to be personally involved with the poor, sick, subversives or outcasts because by going to the polls once every four years they have delegated this task to others, namely, our government.

Meanwhile, my conservative Christian elected officials tell me that this is not a job to pass on, that it is up to ME. I do support the people he has labeled thus, with my time, talent and treasure. To say that I or anyone else is not merciful because I am conservative is awfully judgmental.

I consider the liberal position on abortion to be the ultimate in such anti-personal programs!

I certainly do not rely on an "occasional boost of being Christian" to get me into heaven. I know that it is only love of our Lord Jesus Christ and his saving mercy that allows me to somehow bark in his glory. You can't work your way to heaven.

Penney C. Hall
Indianapolis

People should care for the poor

I would like to take issue with the letter to the editor that said a "conservative Christian" is an oxymoron (Aug. 4 issue). This presupposes the myth that Christians who care about the poor must support big government and its corresponding welfare programs.

Light One Candle! Fr. John Catoir, Director, The Christophers
Finding joy in painful circumstances

It is possible to experience both joy and pain at the same time? Yes, it is. Joy and pain are like the north and south poles of one planet, at the center they become indistinguishable. Joy is possible even in painful circumstances. The saints and mystics testify to this. In Christ all things are possible.

If you are in severe physical pain these words may not be of much help, so I ask your forgiveness in advance. Please bear with me as I try to explore this mystery a bit further.

We all know that pain is absolutely horrible. It can be overpowering and crippling, but we also know it is passing. Pain runs its course, whereas joy is eternal. We may be battered by suffering of one kind or another, but if we keep the faith we will not be defeated.

The mystery of good and evil is often linked to this question. Much suffering is caused by the malice of others. Consider the senseless bloodshed in Rwanda, the merciless murder of civilians in Sarajevo or the slaughter of the innocent in the Oklahoma terrorist bombing. These horrors are too difficult to bear. Nevertheless, we carry on, living in God's love like a bee nestled in the calyx of a fragrant flower.

The great challenge is to bear suffering with courage. If you can try to be charitable, in the process you have exhibited a sure sign of holiness. Charity is the essence of Christian perfection. Hospital patients have the same duty to be charitable as the nurses and doctors.

It's all done by trusting God's hidden plan for your life. Accepting all that God allows to happen to you is not easy to do. The art of practicing cheerful

The track record of the last 30 years of the welfare state is absolutely appalling. One trillion dollars later, what do we have? A permanent underclass. An increased dependency on big government. An astronomical number of abortions. A total devolution of fatherhood. An incredible weakening of the family. Chronic unemployment. A breakdown of the country's moral fiber.

Jesus did not say for government to take care of the poor. He tasks each of us with that. Blindly sending your tax money to Washington, where it is wasted, is wrong. The federal government gives only 16 percent of your tax dollar to the recipient. In contrast, your local Catholic charity gives about 95 percent of your charity dollar to the recipient. Which one is the better deal, both for the giver and the receiver?

We are challenged to give our time, money and talent in service to those who need them. Let us do this within our local communities, where we can make a difference. Let us cut the size of big government, let us keep our hard-earned money, and let us apply it in the most efficient manner possible.

A trillion dollar federal welfare experiment has run for the last three decades. It has failed miserably. Let's take the charity responsibility back into our own communities and stop trying to soothe our consciences by blindly supporting the welfare state.

Rod Reimer
Clinton

Wasn't Pearl Harbor a nightmare too?

I just read the front-page article in the August 11 issue in which the pope called the atomic bombing of Hiroshima and

Nagasaki a "nightmare." What about the Americans killed at Pearl Harbor by the Japanese attack that started the war? Wasn't that a nightmare for them, too?

I believe President Truman did the right thing using the bomb to bring the Japanese surrender. I would like to see an article about the nightmare that our Armed Forces faced, at the least giving them equal space. Also an article on why abortion is wrong.

Lowell P. Market
Brookville

Was Hiroshima a military target?

C'mon, John, don't get carried away! Regarding your statement in your editorial in the August 4 issue that "Hiroshima was not a military target"

1. Hiroshima was developed as a military center by the Japanese beginning in the mid-1800s.

2. Hiroshima is a seaport. It was a port for the Japanese Navy. A Japanese battleship exploded in Hiroshima harbor during World War II. I believe it was the port which the Japanese fleet returned after the attack on Pearl Harbor.

3. Manufacturing was an important activity in Hiroshima. Munitions plants were located there during World War II.

4. Hiroshima was one of the centers for the Japanese Army. Headquarters for one of the major Army divisions, I believe it was the Japanese Second Army, was located only a short distance from ground zero.

Did I misrepresent your point? Incidentally, I was in Nagasaki about 10 years after the bomb was dropped there. I visited the memorial and museum which had already been built at ground zero by that time.

Sam Ross
Indianapolis

Medicare costs should be controlled

I fail to see the point in James Gwin's letter to the editor, "Article on Medicare Costs Was One-Sided" in the August 11 issue.

Point of View

Priests deserve support and gratitude

By Alice Bailey

Observing the priest as he leads us in liturgy we are struck by the constancy of his presence, by his fidelity in always being there for us.

The priest is our rock of Gibraltar on the perilous passage to eternity, our mainstay when the tide turns rough. But do we ever let him know of our esteem, our Christian love?

A '60s movie would have us believe that "love is never having to say we're sorry," but Christian love means never belittling a priest's efforts, never criticizing his homilies or shortcomings.

Who but the priest can offer us all the tools of salvation: reconciliation with God when we have stumbled, the Bread of Life for our sustenance? Who else blesses our marriages, baptizes our children, buries our dead?

It takes a deeply committed person to weather all the demands of priesthood: counseling the despondent, sharing another's sufferings, and possibly the most taxing, attending dozens of meetings.

So do we affirm our priests every so often, or just take them for granted? They are human enough to want to feel appreciated, and spiritual enough to not let adulation go to their heads.

Observing a day in the life of a priest could be most enlightening. Sundays, espe-



Our Government Teaches Morality to Teenagers

1. We had every opportunity to learn the Republican quotes loud and clear.

2. The GOP used the word "cut" first. A cut is a cut, is a cut. However it is applied.

3. If you have so many billions for so many million people this year, and 10 to 20 percent more people the next year and no more money applied, then there definitely is a cut. Believe me.

4. A few years ago we were all shocked to find out the Pentagon was paying \$300 a piece for claw hammer. Medicare is doing the same thing. It should be controlled on what it pays for drugs and wheelchairs, etc. Medicare should control itself. The doctors are controlled. In 1992 I received a bill from a doctor for \$7,000. Medicare allowed \$4,000. That is all he got.

Right now I'm wearing a brace on my left leg. Medicare paid \$400 for it. I am positive it could have been made and delivered for \$150 and everybody could have a profit. I had to have several other small items which were very overpriced. Needless to say, I had a stroke in January. I have a catalogue and you wouldn't believe the prices. For instance, an electric wheelchair for \$3,500 or a motor scooter which the patient could load by herself for \$3,000. Need I say more?

George J. Mall
Batesville

cially, seem to be questionable days for some who believe that ordination turns a man into an all-wise, all-knowing being with answers to, "What is heaven like?" "Why aren't my prayers answered?" "How come God doesn't stop all those wars?"

Others, flaunting a string of degrees in everything but faith, tell the priest how he should do his job and ask why the church doesn't get real (as in liberal).

Those might be the good days.

The bad hour ones could, and may often, begin at 4 a.m. with a caller asking, "What time is the wedding today?" followed by two emergency calls from a hospital. The series might be rounded out with a blistering tirade. "If you don't do something about those lay ministers in shorts up on the altar, I'm calling the archbishop!"

Thankfully, there are phases to offset the negatives. A support group of other priests does just that, supports. Dedicated volunteers bend over backward to lighten the burden of priesthood. Happily, too, many priests do indeed find contentment and fulfillment in their lives of service, and experience real joy in welcoming RCIA "grace" and others into the fold.

Disheartening, though, is the knowledge that, as of now, the priest is an endangered species who needs all the support and gratitude that is ours to give. If there were to be no priests there would be no Eucharist. Without the Eucharist there would be no church.

How much effort, then, would it take to pray for priests. To help where help is needed? And, going a step further, how about inviting a priest to eat out now and then?

Cornucopia/Cynthia Dewes

Gaining a sense of immortality

Brothers and sisters have this love/hate relationship. But at ages 3 through 12, even when they're named after some major Christian saints, it's mostly hate.

The logistical problems of kids living together in the same household include never being seated anywhere within touching or spitting distance of each other at the table or in the car; using individually color-coded glasses, toothbrushes, and shovels and the like to prevent possible contamination; and receiving separate-but-equal gifts on all occasions.

Who would imagine that these same people, plus their siblings, spouses, children and parents would ever seek to spend an entire week in each other's company after they grow up? Nevertheless, regardless of whatever weird behavior as kids, families actually gather for vacations together such as renting beach houses at the ocean.

In addition to ancient hostilities, more

ordinary complications may arise along the path to fun and relaxation. Some couples arrive looking murderous: a spousal tiff in the car, perhaps, or kids drawing blood in the back seat, or possibly a lingering undigested tidbit from McDonalds.

A few may appear with down jackets, or piles of work from the office, or some other inappropriate gear. Others bring entire kitchens' worth of utensils, personal linens, laptops and cellular phones—all the comforts of the homes they left behind. Just in case.

But, once settled in, everyone anticipates a good time. Toddlers diligently carry sand into the house, no doubt believing it to be their area of responsibility. They scatter salty grit from their towels, their sandpails, and, in a final triumphant effort, on the floor of the community bathroom, from the folds of their swimsuits.

Other kids collect shells and bits of driftwood, beach flowers and grasses, and interesting flotsam washed up by the sea. These are displayed on all available surfaces, including the dining room table where they must be carefully set aside at each meal.

There are always one or two older cousins on the cusp of adolescence who bury themselves in solitary reading or grumping about the porch nursing slights. Fortunately, they can be roused from their ennui by the promise of a turn on the surfboard or an offer to play hearts with the grownups till all hours of the night.

Aunties, uncles and grandparents spend hours taking photographs, reminiscing about people and events, and giving kindly but

thorough once-overs to new babies and new in-laws. Some adults sleep at every pause in the action, and some relax just by farrowing out wet bathing suits and half-eaten apples hidden throughout the house.

Some family members are well organized, with checklists of fun things to do, piles of books to read by the time they leave, and the exact amount of clean underwear to last the week. Some just let things happen. But all quietly and lovingly observe each other's marital conditions, health, economic progress and their children's development.

A family vacation restores our identity and our sense of permanence. It reminds us that we are immortally rooted together in love and in God.

Check It Out . . .

Holy Cross Parish is beginning its centennial year—"100 Years of Caring"—with a spiritual mission renewal on Sept. 15-16. Father Noah Casey will serve as facilitator. On Sept. 17, the year of celebration will formally begin with a special Mass. Former pastors and priests will concelebrate the Mass with current pastor, Father Peter Gallagher presiding. Branch will be served in Kelley Gym following the liturgy. Plans are being made for a parish festival in October. In November, Holy Cross Central School will have a student production focusing on the history of the school.

Peace at Oldenburg. And on Oct. 3, "Gender Roles: Changes for Men and Women" will be led by professor of psychology at Martin University. On Oct. 10, psychology professor Franciscan Sister Olga Wittekind will discuss "Exploration of the Dream Drama from a Jungian Perspective." Dr. Mary Haugh, sociology professor, will talk about the political transformation on Oct. 17 in "Update on South Africa." Kim Bessler, academic director of English language studies, will talk about "Changes in Foreign Countries." She will have students from other countries who are trying to perfect their English. And on Oct. 31, nurse Lisa Larkins, director of health and fitness services, will discuss "Sweating—The Forgotten Art." For further information call 317-929-0123.

Millard Fuller, founder and president of Habitat for Humanity International, will be the speaker at the Sept. 13 gathering of Habitat for Humanity of Greater Indianapolis at the Church at the Crossing, 9111 Havenstick Road (near Keystone and E. 86th St.) Habitat has built over 40,000 homes to move low income people from poverty housing to successful home ownership since Fuller conceived of the idea. He will support the Sept. 16 blitz build that will construct eight new homes in Indianapolis. Reservations are due Aug. 28. Call 317-636-6777 for further information.

VIPs . . .



Benedictine Brother Anselm Russell, a monk of St. Meinrad Archabbey, pronounced his solemn vows in an Aug. 15 ceremony in the Archabbey Church of Our Lady of Einsiedeln. Archabbat Lambert Reilly presided as the native of Nassau, Bahamas, took this step into full brotherhood. He took his temporary vows in 1992 and is currently attending St. Meinrad School of Theology.

Three novices professed temporary vows as Benedictine monks at St. Meinrad Archabbey on Aug. 6: Father Patrick (nee Michael) Cooney, who was a priest in the Diocese of Belleville, Ill., before entering the monastic novitiate; Brother Wolfgang (nee Kelly) Courtney from Muncie, Ind.; and Brother Gabriel (nee Michael) Ziegler of Cordova, Tenn.

All those who attended St. Andrew's Small World pre-school and kindergarten program are invited to a Sept. 17 reception for Marita Johnson Washington, who is retiring after 20 years of educational ministry as teacher at St. Andrew and director



of Small World. The celebration, hosted by the staff and parents, will be held in St. Andrew Social Hall, from 1 to 4 p.m.

Sister Marianne Kappes, CST, celebrated her 25th anniversary as a Carmelite Sister of St. Therese of the Infant Jesus in Oklahoma City on Aug. 13. Vice General Father Joseph Schaefer, a grade school classmate, presided at a jubilee Mass of Thanksgiving at Villa Theresa, the sisters' motherhouse in Oklahoma City. Sister Marianne is the daughter of Mr. and Mrs. Virgil Kappes of Holy Name Parish in Beech Grove. She graduated from Our Lady of Grace Academy before entering the Carmelites. She taught in parochial schools in Oklahoma and California before taking her present ministries as vocation director of her community and instructor in the theology department of St. Gregory College in Shawnee, Oklahoma. Sister Marianne wrote a book: "The Trail of the Mystic: The Spirituality of Jessica Powers," about the 20th century poet and contemplative Carmelite.

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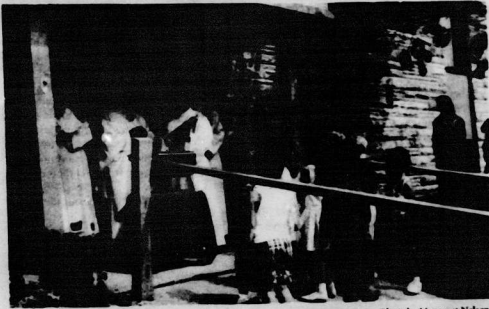


Photo by Margaret Nelson

At the Sunday blessing of the new Franklin school, St. Rose of Lima pastor Father Paul Shikany, Archbishop Daniel M. Buechlein, his executive assistant Raymond Mahan, and Father Daniel Mahan appreciate the front row of the assembly, made up of children who are now kindergartners and first-graders at the school.

Lizzie makes a difference in lives of troubled young pregnant women

By Cynthia Schultz

Lizzie has never been pregnant, but she's been "through labor" numerous times.

She's a feisty black poodle that lives at the St. Elizabeth's regional maternity home in New Albany. Staffers say she's made a difference in the lives of the troubled pregnant women who seek the center's help.

"She's a good therapist," said Arlene Anders, adoption coordinator. "She knows when the girls are feeling sad."

"She senses when the girls are going to go into labor. Whichever one is due next, she hangs around her," said Joan Cahill, social service director.

Lizzie also sleeps in the room with the girls and the houseparents who like dogs. If someone who doesn't like dogs checks into the home, Lizzie adopts an attitude, said houseparent Gerry Snook. "She ignores her."



Photo by Cynthia Schultz

St. Elizabeth of Southern Indiana's receptionist Rose Hinds is one of Lizzie's favorite people.



Photo by Mimi Meadows

Summer Bible School students from Our Lady of the Springs, French Lick and Our Lord Christ the King, French Lick, gather after Mass with the pastor, Father John Hall, to close the week. Providence Sisters Mary Ann and Marie Grace conducted the school.

Lizzie has been on an emotional roller coaster ride with the 350 girls who have come through the doors at St. Elizabeth since she moved in five years ago. She has weathered it well, according to Landers. "She's flexible for a poodle."

It was Cahill and Joan Smith, executive director of the home, who brought an armload of toy poodles—two black ones and two white—to St. Elizabeth for personality evaluation. They thought a dog would bring comfort to the women.

"We sensed something about Lizzie," Cahill said. "Animals can have a calming effect on people under stress."

Lizzie, who cost \$100, has become a priceless asset to the home. "A lot of them come back to see her," said Cahill.

She recalled a "scared-to-death" 13-year-old who was in labor. "The dog stayed with her; the dog calmed her down," she said.

Another girl who would not communicate with the staff would talk with Lizzie. "Animals are good when you're stressed and lonely," said one resident.

"She doesn't like it when people get upset," offered a girl who witnessed Lizzie in action when another girl was crying. "She barks; she wants to let the houseparent know."

One resident said Lizzie howls when the church bells peal at nearby St. Mary at 7 a.m. and again at noon. The noon bell "really sets her off," she said.

That's when she has lunch with Rose Hinds, the receptionist and secretary who is one of Lizzie's favorite people. The dog is not perfect, however. She proved her dislike for men by biting a priest who came to visit. And she dumps over residents' trash cans, scavenging for edible items.

"She's the queen of the house," said Cahill, gesturing to the chair in the office that Lizzie has claimed as her own. "She's the apple of everybody's eye. She's made a difference with the girls."

St. Rose of Lima, Franklin, dedicates elementary school

By Margaret Nelson

St. Rose of Lima in Franklin was the site of a triple celebration Sunday: the 127th anniversary of the church, the dedication of a new school, and the installation of Father Paul M. Shikany as pastor.

The day began with members of the parish gathered around the door to the elementary school for dedication and blessing of St. Rose of Lima School by Archbishop Daniel M. Buechlein.

The archbishop presided at the Mass, joined by former pastors and friends Fathers Albert Ajamie (1970-74) James F. Byrne (1967-70), Frederick Easton (sacramental minister), Gerald Kirkhoff, and Daniel J. Mahan (1992-95).

After the installation, the assembly applauded at the archbishop's comment: "I certainly hope we keep him around a long time."

Archbishop Buechlein called Father Shikany a "dedicated and dynamic pastor."

Father Paul will lead the way in continuing to bring the fire of Christ's love."

In his homily, Archbishop Buechlein spoke of St. Rose, who "brought faith to the poorest of the poor, especially in the city of Lima in Peru."

After Father Shikany leaned over, the archbishop began his final remarks with a smile. "He's been telling me what to do all morning!"

Archbishop Buechlein called the new elementary school—the first to be established in the archdiocese for 30 years—a "wonderful new venture for this community of faith." Noting the sacrifices involved in supporting a school, he said it "will help develop the brains, hearts and bodies of the young people in the parish. It's a gift that will never quit giving." The school which had kindergarten last year, will start with first grade and add a grade level each year.

The members of the parish and guests enjoyed the school open house and dinner of barbeque and pork after the Mass.



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Parish Profile

New Albany Deanery

St. Mary at Navilleton will celebrate 150 years

By Mary Ann Wyand

Horses graze in a pasture just north of the immaculate St. Mary Parish grounds in the scenic and friendly Floyd County community of Navilleton.

Across the street from the tidy 150-year-old parish property, the restored One-Room Schoolhouse Museum beckons visitors to read about its fascinating history and experience its quaint charm.

South of the schoolhouse, the well-tended parish cemetery contains tombstones with the Naville family name and the names of other founding families in this predominantly German and rural area of southern Indiana.

Behind the church, a Marian grotto and reflecting pool built at the initiative of Father Charles Berkemeier, St. Mary's longtime pastor who retired in July, offers a quiet place to pray outdoors.

Elsewhere on the St. Mary grounds are a parish hall built in 1954, a new activity center with a gymnasium, a separate youth center in a modern house, and an historic home which houses the office and rectory.

When Father Berkemeier retired in July after 12 years as St. Mary's pastor, he moved into a nearby house that Father John Beitzans, the new parish administrator, describes as not far from the church, just "up one hill and down another."

It's no wonder that Father Berkemeier decided to stay in Navilleton, because St. Mary Parish occupies a tranquil rural and residential niche not far from the busier pace of nearby Ohio River communities.

The parish continues to experience growth, Father Beitzans said, precisely because it is situated in the midst of scenic rural hills and farmlands which

attract families in search of a quiet and safe place to call home.

"I think people choose an area like this for quality of life," the new parish administrator said. "You can't beat the combination of a rural area with ponds and rolling hills just 25 minutes from downtown Louisville. You get the best of both worlds here. We also have the best of both worlds people-wise. There's a strong core of people whose families have lived here for over a century, and we have new parishioners from the East and western states who make us feel more connected with the rest of the world."

Founded by German Catholics in 1844, Navilleton soon required a church as residents settled the beautiful countryside. A log church was erected the following year, and was replaced by the existing frame church in 1891.

The original log church was located at the center of the parish cemetery just across the road from the present church building. The cornerstone from the log church and its holy water font are still displayed before the cemetery's life-size crucifix, which faces the church doors.

Stories abound in this friendly parish, and one often-told tale credits a Protestant man named George Collins, who spent an entire day helping Navilleton Catholics raise the logs to construct their first church 150 years ago.

When the present St. Mary Church was built 104 years ago, parishioners again used timber from the forested countryside. Now farmland, woodland and areas of older and new residential development characterize the town and parish.

The simple but beautiful church seats about 280 people, and the crowded Masses are an indication of St. Mary's



Photo by Mary Ann Wyand

St. Mary Parish staff members serving Catholics at Navilleton gather for a photograph in the Marian grotto near the church. Judy Cooper (left) and Frances Gruttsinger (third from left) share religious education duties at the Floyd County parish. Marvella Naville (second from left) is the housekeeper. Father John Beitzans is the new parish administrator. Suele Dima (second from right) assists the parish as secretary and director of youth activities, and Suele Naville (right) is the music director.

continuing growth as more Catholics build homes within the parish boundaries.

Parishioners who are organizing St. Mary's sesquicentennial Mass at 2 p.m. on Sept. 10 expect to have an overflow crowd for the liturgy and ice cream social, so if the weather permits they will arrange chairs on the lawn outside the church and open the stained glass windows as wide as possible to let in the breeze and allow those outside to hear the prayers and homily offered by Archbishop Daniel M. Buechlein.

When Father Beitzans was named St. Mary's administrator six weeks ago, he said he realized this new appointment would mean dividing his week between St. John the Baptist Parish at Starlight, where he has served as pastor for seven years, and the nearby Navilleton parish.

What he didn't realize, Father Beitzans readily admitted, was that St. Mary's parishioners would make him feel at home right away because of their warmth and friendliness.

Hospitality is an important parish ministry, he said, and parishioners enthusiastically reach out to help each other and to serve St. Mary Church in a variety of nurturing ways.

"We have the benefit of having stand-

ing room only Masses," he said, "which is marvelous music-wise. We have a low church ceiling, and when parishioners sing hymns the sound is very full, which makes the Mass more meaningful. You really feel the power of their emotion."

Because "this area is changing its character and becoming a bit of a tourist attraction," Father Beitzans said, "more and more people are visiting here and moving into Floyd County. There's clearly a sense of growth. I think people here are conscious that sometimes a larger church will have to be built to accommodate all of the people who want to worship here."

The Navilleton parish is "burning at the seams" in other ways, he said. "Our religious education classes are all full, and our parish activity center is always a busy place. I think it's because there is a strong sense of community here. Parishioners celebrated the 100th anniversary of the church building four years ago, then two years ago they had a big celebration for the opening of the One-Room Schoolhouse Museum. Father Berkemeier's retirement party was magnificent. That came on the eve of the parish picnic and festival. Now we're getting ready to celebrate the 150th anniversary of the parish. We have a lot of reasons to celebrate here."

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St. Mary parishioners enjoy helping each other and serving their church

By Mary Ann Wyand

Hospitality comes naturally for the people of St. Mary Parish in Navilleton.

The New Albany Deanery parish continues to grow because of the parishioners' ever-present warmth and concern for others.

"The charm and hospitality shows immediately when people visit here," Father John Beitans, the new parish administrator, explained. "It's a very friendly place."

Parishioners enthusiastically participate in a variety of parish religious education programs for all ages made possible by dozens of volunteer catechists, and parish social activities always generate a large crowd.

That sense of community extends from the Holy Name men's club to the St. Ann Society for women, the senior citizens' organization, the youth group for teen-agers, the Catholic Youth Organization teams, the Newcomers Club, and the Helping Hands committee.

When St. Mary parishioner Jamie Thomas was diagnosed with leukemia, her friends in the youth group visited the hospital, members of the parish provided food for the family, and parishioner Kirk Shaffer even ran a

marathon in Alaska to raise funds for the Leukemia Society of America.

"Since Jamie got sick, everyone in the parish has kept in close touch with the Thomas family and offered help," Shaffer said. "I've always wanted to run a marathon, and I knew I would be raising money for a good cause because the funds would pay for cancer research."

The idea of running 26 miles without stopping to raise funds to help cancer patients isn't something that most people would consider attempting, but Shaffer tackled the challenge of raising \$3,500 for the June marathon and is glad he could help the Thomas family in this way.

"The response from the church and community was overwhelming," he said. "By the end of April I had all of the money I needed to run the marathon. My first goal was to finish the race, and my second goal was to do it in under four hours. It took me three hours and 57 minutes. I thought about Jamie a lot after mile 19, and that helped me keep running. Over 700 runners from 12 states ran in the Leukemia Society marathon in Alaska and raised \$1.6 million in that one event."

Shaffer's willingness to help people in need is typical of St. Mary parishioners.

Judy Naville Cooper, who shares the religious education programming with Francine Gettelfinger, said the parish staff always has plenty of volunteers to help with a variety of ministries.

"The parents and children support all of our parish programs and activities," Cooper said. "We even have families whose children go to Catholic schools who still come to our Sunday religious education classes. I think that speaks very highly of our parish because the parents are so dedicated and they want their children to be involved in the church. Our kids are very active in the parish."

People want to get involved in parish life, Francine Gettelfinger said, because parishioners are so nice and enjoy spending time together.

"We felt at home the first time we walked through the church doors," Gettelfinger said. "The people here make you feel very much a part of the parish. There are a lot of social activities in addition to the religious education programs."

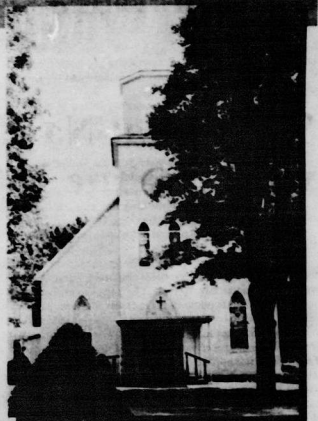
Parish housekeeper Marcella Naville, who is Judy Cooper's aunt, has been a member of the Navilleton faith community since 1957.

"The people are very friendly," she said, "and it's a small church, which is nice. We stay busy here."

Parish secretary and youth activities director Suzie Binns said she loves St. Mary because "the people are so friendly and make you feel very welcome. Hospitality is a big part of parish ministry. Everybody pulls together to help each other. It's amazing. You know that if you ever have a real need, people in the parish will help right away."

Binns also enjoys ministering to the parish youth and describes the teen-agers as "an excellent group of kids who like to participate in parish activities."

Music director Susie Naville coordinates three parish



Photos by Mary Ann Wyand

St. Mary Parish of Navilleton is 150 years old this year. Archbishop Daniel M. Buechlein will celebrate the church's sesquicentennial Mass at 2 p.m. on Sept. 10.

choirs of adults, teen-agers, and children who sing during the three weekend Masses.

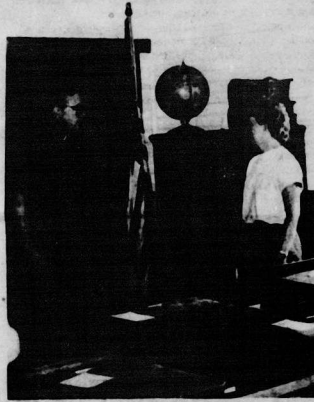
"My hope is to incorporate all of the choirs for our 150th anniversary celebration in September," Naville said. "We are expecting a lot of visitors from neighboring parishes who grew up here and will come back for our celebration. The parish has a strong sense of tradition, family, unity, and heritage."

St. Mary Parish at Navilleton is "a very welcoming, inclusive, and familial parish," Naville said. "That's the impression I get, and that's the impression I like to give to others. We want to extend an invitation to people to join us for our anniversary Mass."

The parish church is beautiful in its simplicity, the music director said. "It has its own charm. The new people who have joined us in the past few years have told me that the one thing that they like about the parish is that everybody is willing to work together and help each other and there is a wonderful camaraderie here."

"Pastor emeritus" Father Charles Berkemeier is enjoying his retirement but plans to continue ministering to the people of this southern Indiana faith community by assisting Father Beitans with Masses.

His love of the parish and its people is a testament to the strong sense of faith and fellowship which has flourished here for 150 years.



St. Mary parishioner Angelo Adams of Navilleton talks Father John Beitans, the new parish administrator, about the restored One-Room Schoolhouse Museum located across the road from the church. The one-room school was used from 1880 until 1886.

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MASS CHANGES

continued from page 1

by mail were made public Aug. 15, four days after Msgr. Dennis M. Schmitt, general secretary of the National Conference of Catholic Bishops, communicated the results to the bishops.

He said the votes were personally verified by the NCCB president, Cardinal William H. Keeler of Baltimore, and vice president, Bishop Anthony M. Pilla of Cleveland.

With 263 active Latin-rite bishops in the United States, at least 176 votes were required for passage on each issue. Msgr. Schmitt said the votes were:

- On the liturgical texts of the Order of Mass, with the exception of the eucharistic texts: Yes, 183, no, 72.
- On the changed eucharistic texts up for consideration: Yes, 189, no, 65.
- On the ICEL variations in the Order of Mass proposed for all English-speaking countries, including the simplified introductory rites: Yes, 179, no, 75.
- On the U.S. adaptations of the Order of Mass: Yes, 189, no, 54.
- On the U.S. appendix to the General Instruction of the Roman Missal, with changes reflecting the U.S. adaptations: Yes, 186, no, 59.
- On the U.S. appendix to norms for the liturgical year and calendar, for which the only new change under consideration was moving observance of the feast of St. Maria de la Cabeza to the same day as that of her husband, St. Isidore the Farmer: Yes, 221, no, 25.

One major change that drew extensive debate at the bishops' meeting was the simplification of the introductory rites of the Mass.

As a result of consultations with bishops throughout the English-speaking world, the revised Sacramentary will offer six distinct opening rites. These are: a rite of blessing and sprinkling of water, a penitential rite, a litany of praise for God's mercy, the Kyrie, the Gloria, or any of the opening rites approved for special occasions such as baptisms or funeral Masses.

Because many bishops were concerned that the simplified introductory rites would not permit people to have the Kyrie and Gloria together in the same Mass, they also

adopted a U.S. adaptation permitting the Gloria to be added to another opening rite. That rule applies except during Advent and Lent, when general liturgical norms rule out use of the Gloria.

Another option the bishops approved as a U.S. adaptation is permission for the people to raise their hands as the priest does while praying the Lord's Prayer.

The bishops have been dealing with the issue of a revised Sacramentary for several years. In November 1993 they approved a new procedure for handling the process of reviewing the texts. In November 1994 they held their first votes on the actual text. At that time they approved Segment 1, the cycle of prayers for Ordinary Time, and Segment 2, the Proper of Seasons.

Segment 3—the Order of Mass—forms the heart of the Sacramentary. It includes the instructions for celebration of Mass throughout the year and all the common prayers of the liturgy such as the eucharistic prayers, the Kyrie, Gloria, Lamb of God, Lord's Prayer and so on.

Parts of the Sacramentary still to be treated by the bishops include the prefaces, solemn blessings and prayers over the people, sample general intercessions, the proper prayers for feasts of the saints, the common of the saints, the Holy Week liturgies, the entrance and

Communion antiphons, ritual Masses, votive Masses, Masses for the dead, and Masses for various needs and occasions.

These are to be treated in a total of five additional segments, but only two of those—segments 4 and 6—are needed to complete the first volume of the Sacramentary, used for Sundays and major feasts.

Except for the American adaptations—which were developed by the U.S. bishops' own liturgy committee—the various texts for the Order of Mass were developed by the International Commission on English in the Liturgy.

ICEL is a joint commission of bishops from English-speaking countries around the world. It was formed during the Second Vatican Council and operates under a Vatican mandate to produce common English texts for the liturgy for worldwide use. The texts cannot be used in any country, however, until they have been approved by that national bishops' conference and ratified by the Holy See.

Individual texts that the U.S. bishops or other bishops' conferences reject must be reviewed again by ICEL. It then proposes a new translation or proposes the original again with additional explanation for its decision.

Highlights of the coming changes in the Mass

By Jerry Filteau, Catholic News Service

WASHINGTON—In a series of votes completed in August on a revised Sacramentary, the U.S. Catholic bishops approved hundreds of changes—some big, most small—that will affect the way Catholics celebrate Mass in the future.

Further decisions by the bishops over the next two years or so and final approval by Rome are still needed before the new Sacramentary is completed and any of the revisions take effect. The Sacramentary is the book containing the prayers used at Mass.

Here are some of the future changes that Catholics are most likely to notice:

- Sign of Peace: It may sometimes be exchanged at the beginning of the Liturgy of the Eucharist instead of just before Communion.
- Our Father: People may raise their arms in prayer as the priest does when singing or reciting the Lord's Prayer.
- Introductory rites: Ordinarily there will be just one

introductory rite chosen from among six options: four penitential rites, the Gloria, or one of the introductory rites for special occasions. But outside of Lent and Advent the celebrant may add the Gloria to one of the penitential rites, a provision that permits use of the Kyrie and Gloria together in the same Mass.

• Penitential rite: In Lent the priest may invite the people to kneel during the penitential rite.

• Creeds: The Apostles' Creed—allowed up to now only at children's Masses—can also be used instead of the Nicene Creed at regular Masses. When the Apostles' Creed is used, it may be recited whole or broken into three parts, with the priest asking before the respective parts: "Do you believe in God? ... in Jesus Christ? ... in the Holy Spirit?"

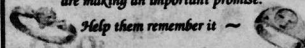
• Nicene Creed: Part of the text is revised to read: "For us and our salvation / he came down from heaven, / was incarnate of the Holy Spirit and the Virgin Mary / and was made man."

• Acclamations after the consecration: There is a distinctive invitation by the priest or deacon to each of the four acclamations by the people. Once people become accustomed to these, the words of invitation will cue people as to which acclamation they should give.

Alert Catholics will also notice that the priest may use some new greetings in addition to those already in use at the beginning of Mass. They should also notice over time a much richer, fuller language and style in the proper prayers for each Sunday and feast.

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Vatican and U.S. say no more 'bombs in Beijing'

Collaboration, not confrontation, is the game plan for World Conference on Women, despite differences

By Cindy Woodson, Catholic News Service

VATICAN CITY—Pundits use phrases such as "bombs in Beijing" to describe their expectation of what will happen when Vatican and U.S. delegations meet at the Fourth World Conference on Women.

The rhetoric, news stories and commentaries continue despite the fact that neither side has given any indication of preparing for a duel at the Sept. 4-15 meeting in China.

In fact, relations appear to be downright friendly, especially when compared to what was described as their "clash in Cairo" at last year's U.N. Conference on Population and Development.

At the same time, Vatican and U.S. officials point out the obvious: On some issues, such as abortion and contraception, there are irreconcilable differences.

The U.S.-Vatican differences on those issues and others related to sexuality and family life made headlines around the world during the Cairo conference and prolonged the conference negotiating sessions while mediators tried to find language acceptable to both.

Neither side came away completely satisfied with the conference documents, but all indications are that no one wants to sidetrack wider progress on women's issues by re-examining the Cairo debate in Beijing.

Raymond L. Flynn, the U.S. ambassador to the Vatican, said when he discussed the Beijing conference with Archbishop Jean-Louis Tauran, the Vatican's foreign minister, "he told me that the conference will not be Cairo II."

The pope made that clear in a May message to Gerardo Mongella, the secretary-general of the U.N. conference.

In contrast to the "grave concern" and long list of objections to Cairo proposals that Pope John Paul II expressed in a message to the conference leadership last year, his letter to Mongella focused on what he saw as positive elements in the draft documents for Beijing.

Even so, abortion, instead of lashing out against countries that want to use the Beijing conference as an opportunity to widen access to the procedure, the pope urged conference participants to take steps to ensure that no pregnant woman is put in a position where she feels abortion is her only option.

After a private audience, Mongella was hailing the pope as an ally of the conference and its goal of improving the lives of women around the world.

A variety of Vatican and U.S. Catholic officials have held substantive meetings with key players in the Beijing preparations—especially with officials in the Clinton administration. Most of those meetings were initiated by U.S. officials, not by the Vatican.

"We learned from the experience of the Cairo conference that respectful, open dialogue proves we have more agreement on important issues than divisions, although those are very real," said Flynn.

"Neither the president nor the Holy Father is going to change his position on certain issues he feels strongly about, but it is important that the rest of us don't create more differences" by failing to understand the unchangeable positions or failing to explore areas of agreement, Flynn said.

Some participants and observers of the Cairo conference cite an almost complete lack of U.S.-Vatican dialogue going into the meeting as the main reason for the open confrontation that marked their respective comments to the media about the other's positions.

But one Vatican official who worked on preparations for Cairo and Beijing said the problem was not a calculated ignorance of the other: The earliest preparations for Cairo were handled by Bush appointees; when President Clinton was inaugurated in 1993, the personalities and the official policies on the most sensitive Cairo topics changed.

"Before Cairo, the players didn't know one another," he said.

The better relationship going into Beijing is "inevitable," because many of the same U.S. and Vatican officials were involved in Cairo, in a U.N. conference on development held last March and in the Beijing preparations.

"It's not just that we decided to talk to each other,

it's easier now because everyone knows each other, everyone knows what the differences are and what the common points are," he said.

The common points include a commitment to social and economic justice for women, equal pay for equal work, equal access to education for girls and an end to violence and the sexual exploitation of women.

Pope John Paul prayed for the success of the conference Aug. 15 and hinted that collaboration where possible—not confrontation—will be the Vatican's Beijing game plan.

"With the constructive participation of every delegation, a significant contribution can be made to the cause of women and their mission in the modern world," he said.

Vatican sets U.S.-Canadian norms for use of Scripture in the liturgy

WASHINGTON (CNS)—The Vatican Congregation for the Doctrine of the Faith has given the U.S. and Canadian bishops secret norms for the "suitability of biblical translations for use in liturgical books." At least some of the norms deal with inclusive language issues.

Officials of both bishops' conference denied a Catholic News Service request for a copy of the norms.

Last year the Vatican withdrew its approval of two Scripture translations previously approved for liturgical use, largely as a result of concerns over their use of inclusive language. Liturgical use approval was withdrawn from the New Revised Standard Version of the Bible and the revised New American Bible version of the Psalms.

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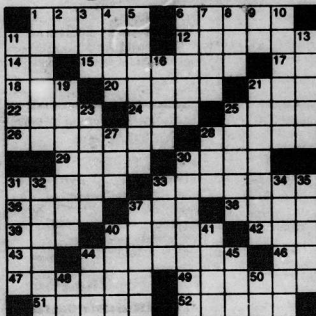
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- ACROSS**
- 1 Laughter words
 - 2 Caper
 - 3 Turner's relative
 - 4 14 — the good shepherd (John 10:14)
 - 5 — in her body that she was healed (Mark 5:28)
 - 6 Boston Pilgrims' state (Abbr.)
 - 7 Mischievous child
 - 8 Run away to many
 - 9 Chicago trains
 - 10 The great day of the Lord is — (Isa. 1:4)
 - 11 Toddler
 - 12 Break, as a twig
 - 13 "We — at Service." (Acts 20:15)
 - 14 "The — of the north gate" (Eze 40:40)
 - 15 Decline positively
 - 16 "The wild beast shall — them" (Psa 13:9)
 - 17 Home place (Abbr.)
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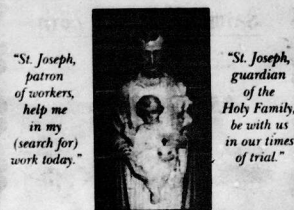
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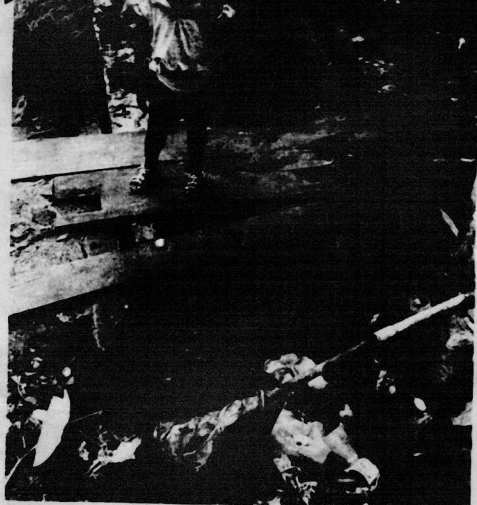
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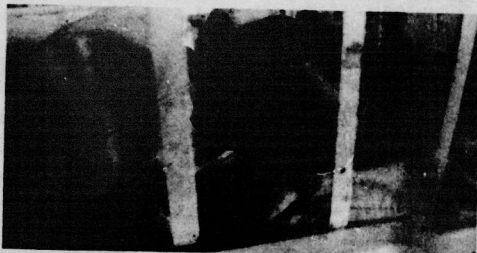
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SPECIAL REPORT: Are The Cries Of The Caribbean Children Being Heard By Christians In America?



The needs of the Caribbean's poor were discussed in a recent meeting between Pope John Paul II and Food For The Poor's founder, Ferdinand Malfood. Since its inception in 1982, Food For The Poor has supplied more than \$130 million worth of food and other relief supplies to clergy in the Caribbean.



Are We Really One Family In Christ?

Father Richard Southworth — Caribbean Church Liaison

With 20 infants and young children dying every minute from causes related to hunger and malnutrition, parents all around our world are doing whatever they can to give their children a chance at survival. Many parents, knowing they can't provide enough food and struggling to keep their children from starving will break their infants' arms or legs, cut off hands or feet,

or blind their children in hopes that, as cripples the children might gain enough sympathy so as to survive as beggars. Other parents force their young children into child labor or prostitution to help them get enough to eat. Parents who can afford to feed and educate their children don't realize how lucky they are.

Sister Mary Benedict Chung — "Law Street Center"

An education can mean the difference between life and death for a poor child in the Caribbean. That's why I've made basic school and job training programs a part of my ministry. Some American children may take their schooling for granted, but you don't see that kind of attitude

among these boys and girls. They realize they will never escape their family's cycle of poverty without an education. Of all the things Food For The Poor is doing for children in Haiti and Jamaica, I believe the ministry's educational projects are the most important.

Father Gregory Ramkisoen — "Mustard Seed"

I pray American parents and grandparents will never have to experience the kind of tragedy I've seen in the Caribbean. There are parents living here under such poverty that they abandon their handicapped babies in a church or at my doorstep rather than see them die

from illness or starvation on the streets. They're giving their babies a last chance for survival. What could be more painful for a mother or father? Thanks to the benefactors of Food For The Poor, we take these children in and raise them in a loving environment.



Jamaica (1), Haiti (2) and Guyana (3) are very close to America's shores. Some American churches and First World Christians are becoming "Good Samaritans" by responding to these neighbors in need.

Food For The Poor: A Good Steward In Serving The Poor

For more than eleven years, Food For The Poor has served the poor of the Caribbean through an established network of churches and Christ-centered social ministries.

By distributing goods through churches, the organization is able to reach the poor in a way that is both cost effective and empowers the local clergy.

The success of Food For The Poor can also be attributed to the agency's business expertise and buying power on the world market.

A donation to Food For The Poor can actually do much more for a Caribbean church program than a direct cash gift to the social program would accomplish, and the reason is simple economics. Food For The Poor's buying power allows it to purchase more for less, and it has access to a greater range of products.

The organization also has a duty-free status on goods — a benefit very few churches can obtain. Duty fees can more than double the costs of many items a church imports.

HOW YOU CAN HELP:

1. Include the needy of the Caribbean in your daily prayers.
2. Use your talents and financial blessings to help the poor. More information about Food For The Poor can be obtained by writing to: Food For The Poor, Dept. 11440, 550 S.W. 12th Ave., Deerfield Beach, FL 33442.

Embracing Our Lost Children:

The Challenge Of Being One Family In God

— By Penny Wiegert —

Associate Editor of The Observer Catholic Newspaper of the Diocese of Rockford, IL



Each day, I am privileged to see the shining faces and bright eyes of my four children as they take in the world around them. They are healthy, happy, thriving children.

But there are also faces of other children in my home. These are faces I've captured in photographs. They may not be my biological children or live in my home, but they do occupy a special place in my heart. They are children of God — children I have been privileged to meet in the Caribbean. They live in Haiti, Guyana and Jamaica, some of the poorest countries on the face of the earth.

The eyes of these children are not as bright as those of my American children. They are eyes that reflect a life of extreme hardship. Most have been dimmed by sickness. They are eyes that tell an agonizing story of poverty and want.

Yet when I look closely at the photographs, I also see rays of hope and a light of faith in each of their faces. Even amid the hunger and want these poor children are enduring, they smile and seem to find a simple happiness in their days. They hold a trusting grip on the future that most adults couldn't begin to find in similar circumstances.

Most importantly, I can see Christ when I look in their eyes. There is a deep, abiding love in the souls of these children — a love that survives in spite of their difficult life. A life of walking miles with bare feet to find water for the day. A life of constant, gnawing hunger. A life without the benefits of an education or adequate medical care. For some, even a life of abandonment and homelessness.

These are children who live day by day, searching for food in garbage dumps and along roadsides. Some are forced to beg in the city. But begging is difficult when there are so many hungry on the streets. No child should know these struggles.

"How can we not care, when we see the suffering of so many children, especially when this suffering is in some way caused by grownups?" Pope John Paul II said in a

recent letter to the world's children.

Thankfully, the poorest of the world's children are being helped. Since 1982, Ferdinand Mahfood has taken on the challenge of serving God by ministering to the poor of the Caribbean. Through Food For The Poor, the ministry he founded, children are being provided with the most basic of human needs: food, shelter and clothing. By combining this sustaining help with educational opportunities, Food For The Poor is giving children back their childhood and instilling them with a new sense of hope.

The nonprofit agency provides millions of dollars of aid each year to church-based social ministries in several Caribbean countries. The goods are distributed through the churches by dedicated missionaries who live and work among the poor. With the help of its American benefactors, Food For The Poor is working to provide the poor with a hand up rather than hand-outs. The flexibility of the ministry allows Food For The Poor to meet virtually any need.

In Guyana, The Sisters of Mercy and

Food For The Poor have given young boys with lives of uncertainty a similar opportunity and hope for the future. The boys at St. John Bosco Home were once without a family. Now, brought together with assistance from Food For The Poor, they are family to each other. They have clothes to wear. They have books to read. And they have people who love them.

The boys of St. John Bosco also realize how fortunate they are. Their neighborhood in Guyana is filled with painful reminders of the life that might have been, or once was, their own. The life left behind was one of constant need. The world they see around them, now is a warm reflection of Christian charity as they share the little they have with their brothers in Christ.

In Haiti there is even less hope for young children. The chance for survival is one in five. Imagine, holding a new baby for the first time and not knowing how you will feed it, where clean water will come from or if your child will ever be clothed. Imagine too, that the arms in which the baby is cradled may be the only

bed it will ever know.

If the faces of my Caribbean children tell me anything, it is that the poor children of the Third World challenge our Christian responsibility. To answer that challenge takes maturity, prayer and love. It also takes money. The surprising part is that it doesn't take much money from any one person to make a difference.

Just a few dollars — the amount I give my children for allowance — can feed a Haitian child for days. The price of my daughter's Barbie doll can help provide a desk and school supplies for a poor Jamaican school girl. For the price of my son's toy truck, an entire Haitian Family can be fed for a week.

True Christian love for children must extend beyond our own homes, and the life of Jesus can serve as our model of compassion. He reached out to all children and loved us with such passion that he came to earth as a child himself. In His walk among the poor, Jesus also showed the world that concern for family should know no boundaries.

There, but by the Grace of God...

Brian Johnson is a shy three-year-old boy who's known only poverty during his short life. Food For The Poor discovered Brian in Jamaica where he lives with his mother and two sisters in a tiny, rat-infested shack. A rusty can serves as a toilet for the family and Brian's mother has to buy food one day at a time, fearing the rats will swarm over anything she tries to store.

Simple furniture and a few personal belongings claim most of the dilapidated house, leaving about three feet of space for the family's living quarters. Brian can't play outside because the shack is located in one of Kingston's worst slums.

Brian's mother takes in laundry to earn a living, leaving Brian in the care of his eleven-year-old sister, Marcia. Brian's older sister Nadine, 16, was brain-damaged at birth and is like an infant herself. Because Brian's mom is behind on rent, the Johnson family faces eviction and life on the crime ridden streets of the city.

Fortunately, with the help of Sister Regina Burrichter, the Johnsons will instead be able to live as dignified children of God. Sister Regina is helping the poor family obtain a simple but secure house through Food For The Poor. Soon, Brian's fears of rats biting him while he sleeps will be gone. He will have a sense of security and stability for the first time in his life, thanks to Sr. Regina Burrichter and the benefactors of Food For The Poor.



Three-year-old Brian Johnson



Be proud to be Catholic, cardinal tells Cursillistas

By Cheryl Doyle-Ruffing, Catholic News Service

DENVER—Like a minister preaching fire and brimstone, Cardinal Bernard F. Law of Boston pounded the pulpit, waved the Bible and exclaimed, "This is our book!"

Cardinal Law was in Denver Aug. 7 to address the IX National Cursillo Encounter on the topic, "To Be Catholic is to Be Christian in the Full Sense."

"Proud to Be Catholic" was the theme of the Aug. 9-13 encounter at the University of Denver.

Cardinal Law shared his enthusiasm for the Catholic faith with encounter participants and refuted what he called "some misconceptions about the Catholic Church."

"One of the misconceptions is that we are not biblical," he said. "This (the Bible) is our book. Where did anyone get the idea they could use this against the Catholic Church?" It's our book. You can't understand it fully except in the faith of those who wrote the New Testament, which brings to fulfillment Revelation."

He said his words were aimed not at discouraging ecumenism, but at encouraging Catholics in their faith. "All I'm saying is that it's wrong to ever feel apologetic about the Catholic faith not being biblical. We (were) biblical before any of the others ever thought about it."

The cardinal reminded his audience that they, along with all Catholics, are the Catholic Church. "We're only going to find the church floating in air; we're only going to find the church in body. We are the church."

To illustrate his point, he told them what he had told a gathering of 1,400 lay leaders in the Archdiocese of Boston: "It's true that we don't have as many priests as we once had, but you are not here because there is a shortage of priests. You are here because this is your role as baptized, confirmed Catholics. The scarcity of priests is used by God to show us the role of lay people in the church."

Cardinal Law also spoke of his own experience with the Cursillo movement.

"My Cursillo experience (in 1976) was the most powerful experience of the church that I had ever had up to that point," he said.

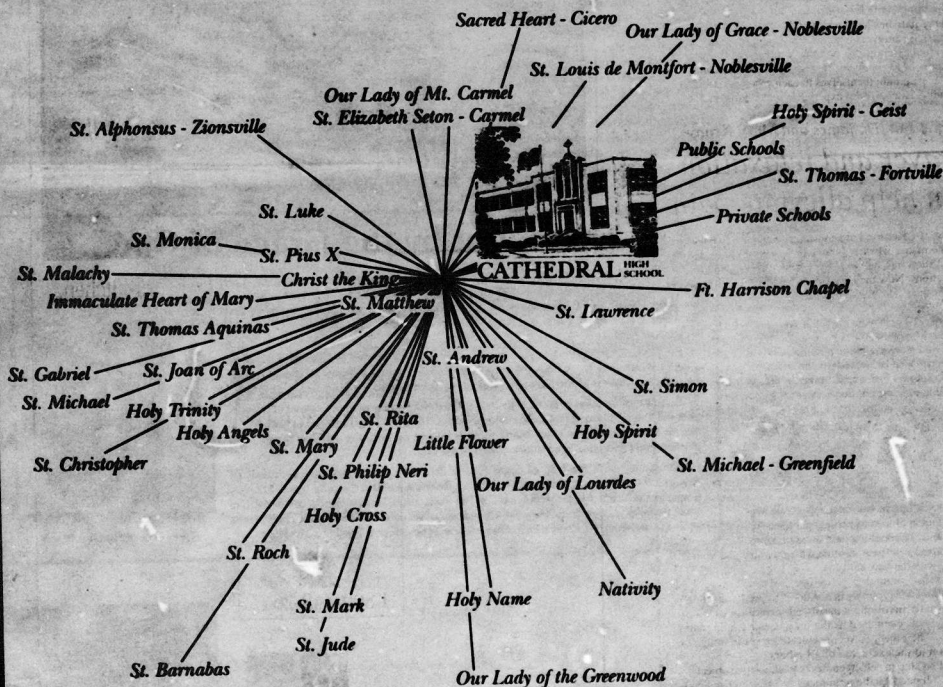
There are nearly 4 million Cursillo participants—called Cursillistas—throughout the world.

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Question Corner/ Fr. John Dietzen

Church offers opportunities to renew marriage vows



Our friends just celebrated 40 years of marriage. Our pastor gave them a blessing, but said that renewal of marriage vows was no longer permitted. He was kind about it and said he would give them the reference.

Is this true? We are celebrating our 40th anniversary in a short time, but feel we shouldn't bother even to mention it. Given today's standards, we would think the church would be delighted to fulfill the wishes of such couples married so many years. If this is a new regulation, it is certainly confusing. (Ohio)

A I am aware of no church statement that would forbid or discourage renewal of wedding vows at appropriate times.

The official Catholic "Book of Blessings" has a special section of blessings for married couples. Several times, after the homily at an anniversary Mass, for example, the celebrant is instructed to invite the couple "to pray in silence and to renew before God their sacred matrimonial commitment to each other."

The exact structure and meaning of that sentence is obviously ambiguous; but there seems to be no reason to conclude that renewal of the vows aloud is wrong.

The same ritual, in fact, explicitly provides for renewing the exchange of rings, with an appropriate prayer (No. 125). If this is so, even more reasons would suggest the couple could publicly renew the vows themselves.

In my view, the increasing practice of renewing marriage vows on major anniversaries is one of the encouraging signs for our times.

Many parishes have an annual communal celebration of marriage anniversaries near St. Valentine Day, and individual celebrations on other Sundays of the year.

I know from comments that listening and watching couples recommit themselves to each other as husbands and wives is a powerful experience for children and

grandchildren. Much of what they have seen their parents do through the years comes into focus as they hear the promises that made it all happen.

The whole community of the parish profits from it too. People are confronted so consistently today with the prevalence and acceptance of divorce; it is a genuine gift to be reminded that loving fidelity and perseverance are not unthinkable and have their own wonderful rewards.

Q Please explain what is meant by "He descended into hell" in the Apostles' Creed? (Wisconsin)

A Our English word "hell" comes from the old Teutonic word "hela." In earlier English it designated any kind of pit or dark hole or dungeon.

The use of the word in the Apostles' Creed goes back to this ancient meaning. Unfortunately as this may be, it is possibly too late to change now, although the American bishops recently talked about substituting another word.

"Hell," in this context, translates a Latin (also Greek and Hebrew) word which means the "lower regions," a generic name for the place where people would go after death, without regard to a condition of reward or punishment. It does not signify the hell of the damned, which the term usually means in today's English.

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

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Family Talk/Dr. James and Mary Kenny

Prayer and relaxation can help alleviate pain

Dear Dr. Kenny: I am constantly in pain. My back hurts no matter whether I move or stay still. I have had several surgeries, and my physician has tried numerous medications. Now they say I must grin and bear it. I don't know if I can. Have you any ideas? (Iowa)

Answer: Try a "pain clinic" if you have not already done so. Most large cities have such clinics where a group of physicians specialize in treating pain itself.

Pain can also be treated psychologically. That does not mean your pain is not real. Rather, it means that your mind is capable of some control over your pain centers.

One obvious approach is to pray. Ask for strength to endure the pain. Ask for freedom from hurting.

Read in the Book of Psalms for some prayer suggestions. The Book of Psalms is truly poetry, written by persons like yourself, who are in pain of all types.

Offer your pain as a gift of your love for your neighbor. Accept your pain, and ask God to free someone else from suffering or loss in your place.

Another approach to chronic pain is to re-label or re-frame it. Think of the pain as something other than what it is. Picture your pain in some way, then imagine yourself dealing with the new entity.

The most common psychological approach is self-hypnosis. Hypnosis is a state of altered consciousness, usually involving a narrowed mental focus. Hypnosis has been used as the only anesthetic in major surgery. The object is to concentrate on some image or sensation to the exclusion of all others.

The first step in self-hypnosis is to choose an object such as a lighted candle or to focus on breathing and concentrate your mind on it in a relaxed way. As you breathe, or stare at the tiny flame, imagine yourself settling deeper and deeper down, becoming more and more at peace.

Once you have a narrowed mental focus, you can imagine yourself fixing the pain or you can continue to relax. Pick a tranquil scene from your past. Use all five of your senses to recall the scene. This is a way of distracting yourself, and it works.

You also can use other relaxation techniques, such as "tension/relaxation" or "deep breathing." Different relaxation techniques are explained in the first chapter of our parenting book "Loving and Learning."

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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The Annual Percentage Rates in effect as of August 1, 1995 are: 10.75% for loans of \$1,000 to \$19,999; 10.25% for loans of \$20,000 to \$24,999; 9.75% for loans of \$25,000 to \$49,999; and 9.25% for loans of \$50,000 and greater. The APRs are variable, subject to change monthly, and are based on The Wall Street Journal prime rate as of the 26th day of the previous month. The maximum APR is 21%. Interest accrued during the first 90 days after you close the loan, if any, will be repaid up to a maximum of \$300. Your actual interest savings will be reported on your first monthly statement. The credit line is subject to an annual fee of \$40, which is waived for the first year. There are no application fees or other costs to open your account. Please consult your tax advisor regarding the deductibility of the interest on your credit line. Subject to credit approval and collateral review. Property insurance is required. Offer ends November 30, 1995.

Entertainment

Viewing with Arnold/James W. Arnold

'Indian in the Cupboard' is a delightful fantasy

The movie's title lays out the premise clearly for "The Indian in the Cupboard."

The film is about a boy named Omri who gets a cupboard for his ninth birthday that turns out to be magical. Toys placed inside it are brought to life.

Of course, they remain original size, so the Indian of the title, a lead toy figurine, is alive but only about three inches tall.

In this whimsical story based on the novel by Lynne Reid Banks, he's Little Bear, a real Onondaga from 1761 New York, suddenly appearing in the "giant" Omri's bedroom in the modern city and half-scared to death. You can sympathize with him.

Omri (Hal Scardino) is imaginative and sensitive, but otherwise a typical kid. He works the magic on his contemporary action toys, including a dinosaur and Darth Vader, but mostly they produce a lot of racket trying to kill each other. So he changes them back and settles for Little Bear (well played by young actor-musician Littlefoot).

This is a marvelously spooky movie idea, if you don't let it devolve into just pop schlock big-and-little jokes like "Honey, I Shrank the Kids."

"Cupboard" comes from wife-luband production team Kathleen Kennedy and Frank Marshall, who midwived all the major Spielberg movies. Frank Oz (the Miss Piggy and Yoda characters, and director of "What About Bob?") directs, and the adaptor is Melissa Mathison ("E.T.,").

It's a familiar movie and fairy tale theme. The child-hero gets hold of magic, but finds he has too much power and it's

out of control. In this case, Omri decides to give it up because the toys have a right to their own lives. An echo of "E.T." that action provides comparable emotional fireworks at the end.

Trouble is, despite the talent on board, "Indian" never quite knows what to do with its potential. In the immortal words of Cole Porter, it's Asbury Park, not Granada. But that's okay: we get a quietly charming story with laudable messages and a bag of cinematic tricks, delighting adults but mainly children, especially if close in age to Omri and his pal Patrick (Rishi Bhat).

Patrick brings on the major story complication by insisting on making his own "little man" by transforming a cowboy-on-horseback. He emerges as Boone (David Keitel), a rough but lovable 19th century Texas cowboy who doesn't get along too well with Little Bear.

Most of the "action" is staged, with laudable cleverness, in Omri's bedroom (with tables serving as cliffs and bed covers as prairies) and backyard (where Little Bear bunts a transformed toy deer). Patrick gets Omri to take the little man in a pouch to school for a sensational show-and-tell. But at the last minute Omri decides he shouldn't do it, and the teacher sees the cowboy and Indian (in the movie's best sight gag) pretending to be lifeless toys.

The moral points are gentle. The toys are not stereotypes, but individuals with personalities, real lives and feelings. Omri realizes (without adult help) that it's wrong to "use" or play God with them.

The cowboy and Indian "enemies" come to know each other and become friends. In a scene that deftly attacks the influence of TV sex (Boone is disgusted by a music video) and violence, Little Bear and Boone are alarmed watching a bloody battle in an old western. They



CNS photo from Paramount Pictures

Omri, portrayed by young actor Hal Scardino, holds a three-inch-tall Indian named Little Bear (Littlefoot) living in an old wooden cupboard in the fantastic adventure "The Indian in the Cupboard." The U.S. Catholic Conference classifies the film A-I for general patronage.

begin to take sides, leading to near tragedy. Omri transforms a toy soldier medic to repair the wounded.

Another point is made against contemporary culture when Omri, to give Little Bear a companion, transforms an old Indian who is so frightened he dies of a heart attack. The boy is obviously upset, but Little Bear is scornful. "Have you never had a dead man here?" he asks. Omri replies, "People die. You just don't see them."

The Indian knows that death is part of life. Later, as he carves up the deer, it's part of a ritual respecting the dead animal. Now wiser, Omri chooses this moment to bring out the old Indian's tiny body for burial. Encouraging children to have compassion even for their toy soldiers and Indians seems ultimately healthy.

Girls and women play no role here, except peripherally. Omri's parents (Richard Jenkins and Lindsay Crouse) are portrayed as loving and laidback, raising the family in an older house in a mixed and somewhat dangerous city neighborhood. Omri and Little Bear ponder giving him a wife, but finally the Indian objects, fearing she'd be taken from home and clan. "perhaps even

from husband and family."

The Indian approach to life and nature, as in "Pocahontas," is seen again as a model to be emulated. It must fascinate Native Americans to see their high status in popular culture after so many decades of disrespect.

Indeed, the movie's most poignant moment may be when Omri is forced to tell his friend ("Are we always a great people?") of the "huge changes" in the fortunes of the Onondaga.

(Funny and tender, thinking kid's fantasy; good family viewing.)

USCC classification: A-I general patronage.

Film Classifications

Recently reviewed by the USCC

The Brothers McMullen	A-IV
Dangerous Minds	A-III
Jeffrey	O
A Kid in King Arthur's Court	A-II

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

PBS features the remarkable Providence-St. Mel story

By Henry Hurn and Carol Pare, Catholic News Service

Demonstrating that getting an education depends upon hard work, self-discipline and people who care is "A Man and a School: The Providence-St. Mel Story" airing Wednesday, Aug. 30, from 9:30 p.m. to 10 p.m. on PBS. (Check local listings to verify the program date and time.) Located on the west side of Chicago, Providence-St. Mel was a Catholic high school which the Archdiocese of Chicago in the 1970s could no longer afford to keep open as the neighborhood changed from middle-class whites to poor blacks.

Unwilling to see the school close, its African-American principal, Paul Adams, got the community and sympathetic business people to financially support Providence-St. Mel as a private institution, with the building donated by the Sisters of Providence.

Under principal Adams, the school continues to have a 99 percent grade acceptance rate despite the impoverished neighborhood's rising crime rate.

Adams has maintained the school's tradition of academic excellence by insisting that students knockle down to the serious business of learning, understand its importance for their future, and follow the rules of good order.

Students who cut classes or cause trouble on the school campus are assigned to work projects around the school rather than being sent home.

Adams believes in giving students a chance but, if they continue creating problems, there is no place for them at Providence-St. Mel.

As a no-nonsense administrator, Adams' insistence on discipline is accepted, and even appreciated by students who know he cares about what happens to each of them.

Adams is there for the students throughout the day as he visits classrooms, walks the halls, and tours the grounds. He drives the school bus when needed and sleeps in the school to prevent overnight intruders.

As seen in this documentary, Adams is a remarkable person totally committed to his vocation as an educator

responsible for the formation of young people intellectually and morally.

Though the school no longer has religion classes, it does have morality classes to help students clarify their values and grapple with notions of right and wrong.

Asked by colleagues in an educational seminar whether his success at Providence-St. Mel can be replicated in the public school system, Adams replies, "We should try."

Written and produced by Peter Spencer Hesser and narrated by Oprah Winfrey, the program is brief and well worth seeing. It demonstrates that a school is more than its curriculum and that the task of developing young minds and characters needs the dedication of more educators like Paul Adams.

TV Programs of Note

Sunday, Aug. 27, 6-7 p.m. (Family cable) "The Tale of Tom Kitten and Jimmie Puddle-duck." This rebroadcast of an episode from "The World of Peter Rabbit and Friends," an animated series based on Beatrix Potter's books, features some of the adventures of the lively creatures beloved by generations of children.

Sunday, Aug. 27, 7-8 p.m. (NBC) "Time-Life's Lost Civilizations: Africa: A History Denied." The program explores the archaeological remains of three civilizations—the 12th-century kingdom of Mapungubwe in South Africa, the 14th-century empire of Great Zimbabwe, and the Swahili Coast, a network of ports stretching 1,800 miles from Somalia to Mozambique.

Sunday, Aug. 27, 9-10:30 p.m. (PBS) "The Best of Friends" Sharing the thoughts and feelings of three very unusual kindred spirits, this British play revolves around Sidney Cockerell (Sir John Gielgud), a museum curator and art collector; Dame Laurencia McLachlan (Dame Wendy Hiller), a cloistered Benedictine nun; and author-playwright George Bernard Shaw (Patrick McGeehan). Cockerell's friendship with Dame Laurencia began in 1907 when he met her on a visit to Stanbrook Abbey to study a rare medieval manuscript. Cockerell introduced Shaw, a longtime friend, to Dame Laurencia in 1924, and the author of "Saint Joan" was

captured by what he called "the enclosed nun with the uncensored mind."

Sunday, Aug. 27, 9-11 p.m. (TBS cable) "National Geographic Explorer: Violent Planet." The season premiere of the series takes a look at three of the world's most deadly natural disasters—avalanches, fires, and volcanoes.

Wednesday, Aug. 30, 9-9:30 p.m. (PBS) "Barenboim Conducts Brahms." Daniel Barenboim, musical director of the Chicago Symphony, conducts the orchestra in a performance of Johannes Brahms' Symphony No. 3 in F Major, Op. 90, with introductory commentary.

Thursday, Aug. 31, 8-9 p.m. (PBS) "Clive James' Postcards." Rome is the eighth and final city on the itinerary of this historic city is disappointingly provincial as he takes the part of foreign visitor being outrageously felled by every Roman he meets during his visit. Though he visits some of Rome's magnificent sights, including the Vatican, they only serve as background for his heavy-handed whimsy.

Friday, Sept. 1, 9-10 p.m. (NBC) "Running Out of Time." A common complaint is dealt with both humorously and seriously by National Public Radio's Scott Simon in this informative look at what he calls "time famine" in this country, Japan and Europe. Despite the glut of labor-saving devices now prevalent in American homes, adults are working more hours and taking less vacation time. The situation seems even worse in Japan, where workaholic has led to "karoshi," sudden death at a young age, apparently due to punishing 17-hour workdays. By contrast, several European countries such as Germany can accommodate a six-hour workday and give employees at least six weeks annual vacation plus numerous holidays.

Saturday, Sept. 2, 2:30-4 p.m. (NBC) "Notre Dame Football." The Fighting Irish take on the Northwestern Wildcats to open the gridiron season in South Bend.

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

Twenty-first Sunday in Ordinary Time/Fr. Owen F. Campion

The Sunday Readings

Sunday, August 27, 1995

- Isaiah 66:18-21
- Hebrews 12:5-7, 11-13
- Luke 13:22-30

The last chapter of the Book of Isaiah provides this weekend's liturgy with its first reading.



This section from Isaiah unveils a gradual change in the classical theology of God's Chosen People. Once all things and all persons foreign to their tradition were discounted as beyond the divine concern and

therefore unworthy of Israel's regard. This attitude surely prevailed during the generations of exile in Babylon. Such was understandable. The Babylonians hardly treated the Hebrew hostages with respect. For the hostages, marooned so far from their homeland, the years of exile were filled with unremitting misery, and the Babylonians were the cause of it all.

However, in the end, it was a foreign authority, Cyrus, the king of Persia, who released the hostages, allowing them to leave Babylon and return to their homeland. Since ultimately God's mercy prevailed in this escape from exile, the devout saw Cyrus as God's instrument. This in itself was a revolutionary concept. The Persian ruler, of course, was a pagan. To assume that God would use a pagan to work the divine will was a startling new religious perception.

The verses read today were written long after Cyrus. They borrow, however, from the mindset that saw him as God's chosen agent. In this reading, God again promises the Chosen People security and triumph if only they will be loyal to the covenant. In the verses just preceding, verses not read in this weekend's liturgy but present in this weekend's selection, the neighboring nations must, and will, assist God's own people in fulfilling their destiny of religious fidelity.

What is important here is that God offers salvation to the people, and that in their limitations and struggles, God will assist them in securing their salvation. God will be their help employing even the most unexpected of resources. God will support them. The divine mercy is lavish. The divine power is overwhelming.

This weekend's second reading is from the Epistle to the Hebrews.

As the name suggests, this epistle was composed with Jewish Christians in mind. In early Christianity, certainly in the circles of Christians in Jerusalem and elsewhere in the Holy Land, Christians usually were Jews by descent. Very often, in the first generations of Christianity, these Jewish Christians still saw themselves as Jews. Certainly the apostles saw themselves still as Jews. (The Acts of the Apostles reports the fact that the apostles regularly visited the temple in Jerusalem to worship.) Only in the firestorm

of events in the last third of the first century A.D. did Christianity and Judaism move apart dramatically.

The Epistle to the Hebrews is filled with Jewish imagery and expressions.

In this weekend's reading, the verses repeat at least the mood set in the first reading this Sunday. God's salvation is offered to all. It is not always easy to secure. Humans experience many limitations. They are weak, uncertain, and they can make mistakes. However, God's great strength is at their disposal, to assist and strengthen them in their Christian resolve. St. Luke's Gospel is the source of the Gospel reading this weekend. This Gospel, as the others, was composed in an atmosphere heavily charged with risk and apprehension for Christians. The political authority had turned against Christianity. The Christian community of Rome had endured the most terrifying of persecutions. Even without the danger of arrest and horrifying punishments for the crime of Christianity, followers of Jesus very often experienced the scorn of neighbors, of relatives, even of parents or spouses.

Early Christianity hardly celebrated its traits, anymore than any other society or movement rejoices in defections. But defections were a part of life for first century Christianity. Luke saw this, and his Gospel dealt with it. Discipleship was not easy or simple. It had demands, to say the least. It was indeed necessary to creep through a narrow door. Some would accomplish the passage, indeed some with ease. Others would pass with difficulty. Still others would fail to pass.

Reflection

In God's mercy, Americans in 1995 do not find themselves in the same circumstances as that which confronted Christians in the first century A.D. Catholics today in America need not fear a knock at their door as if it might be the police poised to arrest them for their religious beliefs. Nevertheless, today's reading from the Gospel of Luke is as relevant to American Catholics today as it was to Roman Empire Christians long ago.

The law may not harm Christians, but the culture all around Christian Americans certainly presents them with questions and even doubt. The values of Christianity, with their emphasis upon care for others and their rebuke of materialism, hardly echo the instincts of contemporary society. So Christians today have their opponents.

For several weeks, the church through these liturgical readings has reminded us of the opposition. It has warned us that discipleship has its price. Indeed, discipleship always has had its price.

It is a price often difficult for humans to pay. However, God awaits in mercy and strength. God fortifies and inspires those who turn to this mercy and who resolve to love the Lord, overcoming their limitations and weaknesses. For the earnest Christian, God awaits with power and love.

Daily Readings

Monday, Aug. 28
Augustine, bishop and doctor of the Church
1 Thessalonians 1:1-5, 8b-10
Psalm 149:1-6, 9
Matthew 23:13-22

Tuesday, Aug. 29
The Martyrdom of John the Baptist
Jeremiah 1:17-19
Psalm 71:6, 15, 17
Mark 6:17-29

Wednesday, Aug. 30
1 Thessalonians 2:9-13
Psalm 139:7-12
Matthew 23:27-32

Thursday, Aug. 31
1 Thessalonians 3:7-13
Psalm 90:3-4, 12-14, 17
Matthew 24:42-51

Friday, Sept. 1
1 Thessalonians 4:1-8
Psalm 97:1-2, 5-6, 10-12
Matthew 25:1-13

Saturday, Sept. 2
1 Thessalonians 4:9-11
Psalm 98:1, 7-9
Matthew 25:14-30

The Shaping of the Papacy/John F. Fink

Leo was pope but Charlemagne ruled the church from 800-814

Leo III was pope but Charlemagne ruled the church during the first years of the ninth century. Leo owed his papacy to Charlemagne and Charlemagne was crowned emperor by Leo.

Leo succeeded Pope Adrian I on Dec. 26, 795, and he immediately announced his election to Charlemagne, the King of the Franks who lived in Aachen, Germany. Charlemagne replied, in a letter probably written by his adviser Alcuin, that it was Charlemagne's function to defend the church and consolidate it and it was the pope's role to pray for the realm and the victory of its army.

Leo's ascension to the papacy was not peaceful in Rome though. Although he had been unanimously elected pope, he was disliked by the military aristocracy. During a procession through the streets of Rome on April 25, 799, an armed gang attacked the pope, taking him prisoner. The gang attempted to poke out his eyes and cut off his tongue but, for some reason, was unable to do so. Instead, they held a formal ceremony of deposition and then shut him in a monastery.

With the help of friends, Leo was able to escape and he made his way to Charlemagne, who received him with courtesy. But Leo's enemies also went to Charlemagne and accused Leo of perjury, adultery and other crimes. Alcuin advised Charlemagne that no power on earth had the power to judge the pontiff, so Charlemagne had Leo escorted back to Rome.

In Rome, an investigation was held into both the attack on the pope and of the accusations against him. Although it was generally believed that the charges were true, the investigators felt that they did not have the power to make a decision and referred the matter to the king.

Charlemagne finally arrived in Rome in late November of 800. He presided over an assembly of Frankish and Roman notables in St. Peter's, explaining in his opening address that it was their duty to examine the charges against the pope. The assembly, however, declined to do so. Instead, on Dec. 23, Pope Leo took an oath of purgation of "the false charges." His opponents were then sentenced to death but, at Leo's request, the sentence was commuted to banishment.

Two days later, on Christmas, as Charlemagne rose from praying before the tomb of St. Peter, Pope Leo placed an imperial crown on his head and declared him Emperor of the Romans. He placed Charlemagne's name in the list of Roman emperors after that of Constantine VI, who had recently been deposed.

Leo then knelt in homage before

Charlemagne, the last time a pope was to do that for an emperor. Although reports of the coronation stated that it came as a surprise to Charlemagne, historians are certain that it had been very carefully prearranged.

For the next 13 years, until Charlemagne's death on Jan. 28, 814, the pope and the emperor were close. Leo even traveled to Aachen to spend Christmas with Charlemagne and his family in 804. However, it was obvious that Leo understood who was boss. The relationship between Leo and Charlemagne was clearly similar to that between Pope Silvester I and Constantine.

Even Leo recognized that: In a new hall he built in the Lateran Palace he commissioned two great mosaics to emphasize his ideal of the cooperation that should exist between pope and emperor. One mosaic shows Christ commissioning both Silvester I and Constantine while the other shows St. Peter handing a palm to Leo and a royal banner to Charlemagne.

It was Charlemagne who took the lead in organizing religious affairs in his empire. He asked Leo to raise Salzburg to metropolitan status, which he did, and to hold a synod in Rome to condemn the adoptionist heresy of Felix of Urgel in Spain, which he also did. After Charlemagne defeated the Avars, he and Leo organized the church in that region.

Leo did, however, resist Charlemagne in one thing: Charlemagne wanted to have *filioque* (and from the Son) inserted in the Nicene Creed to indicate that the Holy Spirit proceeded from both the Father and the Son. However, to keep from offending the church of the East, Leo refrained from doing so. (It was added later.)

After Charlemagne died he was buried in his magnificent Romanesque cathedral in Aachen where his throne and treasure can still be seen. He was represented as a saint, but actually he was far from saintly. He had nine wives or mistresses, two of whom he divorced. Nevertheless, his feast is still observed in parts of Germany.

After Charlemagne's death, there was another attempt to depose and assassinate Leo. With the help of his Lombard subjects, Leo was able to suppress the rebellion. He then personally tried the rebels on charges of treason and ruthlessly condemned scores of men to death.

Leo himself did not live long after Charlemagne. He died on June 12, 816. Although considered to have been a harsh and divisive pope, he is included in the list of popes who are also saints.

My Journey to God

Like a Sunflower

When I am alone, everyone gone,
on bank of stream,
no music reaching in my head,
I turn like a sunflower
to where you have been inside me.
My thoughts spill their pure perfume
into this vast field within
until there is only silence
and a whispering emptiness
my soul seems to understand.

By Virginia Hewitt DeBorja



(Sunflower looking for a member of St. Louis Parish in Indianapolis.)

The Active List

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

August 25

The Kings Singles from Christ the King Parish, Indianapolis, will meet for 5:30 p.m. Mass with dinner following. For more information, call Rosanne Brooks at 317-251-5272.

A pro-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the **Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.** Everyone is welcome.

St. Christopher's Parish, Singles and Friends Group, Indianapolis, will host Dance the Night Away. For more information, call Andrew at 317-241-7172.

Natural Family Planning will be taught by the Couple to Couple League at a series of four classes beginning at 7 p.m. at St. Roch, 3600 S. Pennsylvania St., Indianapolis. For more information and registration, call David and Jan Cato at 317-862-3848.

August 25-26

St. Augustine's Home-Little Sisters of the Poor, 2345 W. 86th St., Indianapolis, will hold a Run-mage Sale from 10 a.m.-4 p.m. Clothing, furniture and White Elephant items will be sold.

Holy Spirit Adult Singles and Friends, Indianapolis, will meet at 7:30 p.m. at the Parish Center for social, planning, cards, etc. All are welcome.

August 26

The Class of 1945 of Sacred Heart High School, Indianapolis, will hold its class reunion starting with Mass at Sacred Heart followed by dinner at Primo Banquet Hall. For information, call 317-784-5468, 317-787-2815 or 317-785-4614.

St. Bernadette Church, 4826 Fletcher Ave., Indianapolis, will sponsor a garage sale, rain or shine, from 8 a.m.-4 p.m. Booth space is available for \$15. For more information, call Jeff Williams 317-537-7329 or the parish at 317-356-5867.

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.

The **Positively Singles Group, Indianapolis,** will host a canoe trip to an undetermined destination. For more information, call Don at 317-858-1601.

August 27

The **Secular Franciscans** will meet in Sacred Heart Parish Chapel, 1530 Union St., at 1 p.m. for ongoing formation classes. Benediction, service and business meeting following. For more information, call 317-828-8833.

Sacred Heart Parish, 1530 Union St., Indianapolis, 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. Anthony Church in Clarksville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, Benediction, Novena topic is Mary's Triumph.

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.

Christ the King Parish, Indianapolis, will host the King's Singles vs. King's Couples in a baseball game. For more information, call Rosanne Brooks 317-251-5272.

August 28

St. Christopher Parish, Indianapolis, will host the Archbishop's Young Adults' Forum. Young adults, 20/30's are invited to a meeting with the Archbishop. For more information, call Beth Ann at 317-236-1439.

August 29

St. Christopher Parish, Singles



and Friends, Indianapolis, will meet at 6 p.m. in the parking lot across from the 56th St. entrance for a bike ride in Eagle Creek Park. For more information, call Tony 317-293-0429 or Mike 317-879-8018.

Fr. Justin Belz, Order of Friar Minor, author of "Success: Pull Living," will give a free lecture open to the public at the Hermitage, 3650 E. 46th St. Indianapolis beginning at 7:30 p.m. For more information and to register, call 317-545-0742.

Little Flower Parish, Indianapolis, invites anyone interested in learning about the Catholic faith to come to the Parish Center located at 13th and Bosart St. beginning at 7:30 p.m. For more information, call Paul Johnson 317-357-3697 or Dave Bushland 317-357-8352. Everyone is welcome, and there is no obligation.

The prayer group of **St. Lawrence Parish, 4630 Shadeland Ave., Indianapolis,** will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4005 or 317-843-8805.

Devotions to Jesus and the Blessed Mother will be held from 6:30-7:30 p.m. in **St. Mary Church, 317 N. New Jersey St., Indianapolis.** For more information, call 317-784-7512.

August 30

Immaculate Heart of Mary Parish, 570 and Central, Indianapolis, will meet to pray the rosary from 1-2:15 p.m. All are welcome.

August 31

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For information, call 317-784-1763.

September 1

Christ the King Parish, Indianapolis, King's Singles will meet in the church parking lot at 6:30 to attend Octoberfest German Park/Altitude Park. For more information, call Rosanne Brooks at 317-251-5272.

A pro-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the **Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.** Everyone is welcome.

Sacred Heart Parish, Indianapolis, will have a First Friday religion topic discussion after the 8 a.m. mass. Refreshments will be served. All are welcome.

September 1-4

Sacred Heart Parish, Clinton, will hold its Little Italy Festival on parish grounds from 10:30 a.m. to 10 p.m. Cost is \$5 for adults; \$3 for children. For more information, call Bertha Rayce at 317-832-8468.

September 2

St. Nicholas Church, Sumner, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

Apostle of Fatima will hold a holy hour at 2 p.m. in the Little Flower Church 13th and Bosart.

—See ACTIVE LIST, page 19

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- Outdoor celebration lasting
until 6:00 p.m.

Celebration includes a Jug's chicken
dinner and various other food booths.

For additional information,
contact Tom Hayes at 317-574-8818.

Criterion Coffee Break

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- \$500 Third Prize
- \$250 Fourth Prize

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Prizes will be 50/50

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"COME JOIN US!"

German bishops criticize new abortion legislation

By Ferdinand Oertel
Special to The Criterion

AACHEN, Germany—Almost five years after the reunification of East and West Germany, the German parliament has passed new abortion legislation which the German Catholic bishops have called a bad compromise and one which, they will not accept.

According to the new law, the mother is legalized up to the 12th week if the mother undergoes obligatory counseling in a state-approved institution. The law also says that a father or anyone else who forces a woman to have an abortion will be punished.

The purpose of the legislation was to make the law the same in both parts of Germany. In the former communist East Germany, abortion was legal and paid by health insurance while in West Germany abortion was allowed up to 12 weeks in special cases. At the time of reunification in 1989, the two parts of Germany could not agree on an equal law on abortion, so this question was excluded from the treaty of unity and the new government was charged with passing a solution within one year.

The all-German parliament, however, could not find a majority for a solution for five years. Opinions on proposed

legislation differed not only among political parties but also among members of each party. The members of the Green Party and Alliance (former communist members) wanted to legalize abortion as it had been before in East Germany. Most members of the Socialist Party wanted to allow abortion within 12 weeks and have it paid by health insurance. Most of the Christian parties favored legislation of abortion in certain cases but wanted an obligatory counseling in favor of the unborn child. Only a small group of Catholics asked for a law declaring abortion illegal in general.

Years ago in Germany, when a first attempt at abortion reform was made, counseling was obligatory. The Supreme Court rejected this legislation, though, because it did not protect the right of the unborn according to the German constitution. So the law in West Germany had to be changed anyway.

During the years of political and public debates on a new abortion law, the German bishops insisted on declaring abortion illegal and on protecting the right of the unborn. Chancellor Helmut Kohl, a practicing Catholic himself, kept in the background of the debates. He stressed the necessity of protecting all human life by law, but referred to the

conscience of the individual in society as well as in parliament.

It is not known how Kohl voted on the compromise legislation. However, his secretary for family affairs, the young Catholic mother Claudia Nolte, said in parliament that she would not vote for the legislation because it did not include equally the right of the unborn child and that of the mother, and because she regards any abortion as an act against life.

For the same reason, the German bishops reject the compromise legislation and regret that the German parliament by this law promotes "a culture of death." The bishops appreciate that, at least for the first time, the right of the unborn is referred to (as the Supreme Court had ruled) in connection with the obligatory counseling. The liberal representatives had attempted to restrict counseling to accepting any decision of the mother as her final right. Now the aim of counseling must be helping pregnant mothers to have their child.

The bishops had threatened to close the church's counseling institutions if the aim had been to issue permissions for an abortion. Now the bishops have said that the church will increase its aids for all mothers in need and demand a better policy of the government for the welfare of families and children.

For more information, call Lena Pooni at 317-784-9757.

The St. Christopher's Singles and Friends of St. Christopher Parish, Indianapolis, will attend Sky Concert 1995-Fireworks to Music. For more information, call Duane at 317-329-8203.

September 3

The Holy Spirit Adult Singles and Friends, Indianapolis, is sponsoring a trip to the Mount exhibit in Chicago by train. For reservations and information, call Jane Green 317-356-1336 or Margaret Zecchin 317-899-0945.

Bingo

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, Brownburg, 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.

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14
October

The Third Annual Archbishop Daniel Walk-N-Run Is Coming!

Watch Future Editions for more information



REST
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REFLECTION

Fatima

Sept. 15-17
TOBIT Weekend
TOBIT Team Members
Engaged Couples Program

Oct. 2
The New Catechism:
Catholic Identity
Fr. Jeff Godecker
Reflection Day

Nov. 9
Prayer is Not Optional!
Fr. William Muehler
Reflection Day

Sept. 20
What Does the Sacrament
of Penance Mean?
Archbishop Daniel
Buechle
Reflection Day

Oct. 13-15
Love One Another
Fr. Conrad Louis, OSB
Scripture Weekend

Nov. 17-19
Finding Meaning & God in
Your Work Life
Kevin DaPozzo/Dr. Joseph Martin
Weekend Retreat

Sept. 22-23
Celebrating African
American
Spirituality
Fr. Cyprian Davis, OSB
Overnight Retreat

Oct. 20-22
TOBIT Weekend
TOBIT Team Members
Engaged Couples Weekend

Nov. 24-26
TOBIT Weekend
TOBIT Team Members
Engaged Couples Program

Sept. 22-24
Entertaining Angels
Unawakened
Megan McKenna
Weekend Retreat

Oct. 26
Vatican II and Its Spirit
Fr. Martin Poirer
Reflection Day

Dec. 1-3
The Holy Spirit's Mission
Fr. Robert Hogan, SMI
Charismatic Retreat

Sept. 29 - Oct. 1
Women's Servant Retreat
Serenity Retreat Team
Weekend Retreat

Nov. 3-5
Marriage Encounter
Marriage Encounter Team
Retreat Weekend

Dec. 6
Mary's Message To All of Us
Fr. John Mung
Marian Reflection Day



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Spiritual Direction Internship

The Spiritual Direction Internship is a two-year program intended for Christians who are being asked to act as a spiritual director, or who are already directing others and desire further study and supervision. It is designed to deepen the director's self-knowledge, to discover whether she/he possesses the gift of discernment, and to develop experientially the skills needed in spiritual direction. The internship is intended to meet the needs of the Christian ecumenical community. Classes begin September 12, 1995. Applications are presently being processed.

For more information about either program or to obtain an application for the Spiritual Direction Internship, call

Beech Grove Benedictine Center

Youth News/Views

Indiana Nazareth Farm promotes stewardship

By Jaime Raetz

When St. Agnes parishioners Gene and Dee Sading of Nashville first approached tri-parish youth ministry coordinator Janet Roth of Terre Haute with the idea of starting an Indiana Nazareth Farm, Roth was more than a bit skeptical about their suggestion.

"My first thought was that something of this magnitude would be almost impossible to pull off," Roth said. "But my second thought was that with God's help anything is possible."

Roth serves as the youth ministry coordinator for St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute and also is a former board member of Nazareth Farm, a Catholic ministry at Center Point, W. Va., which helps the poor in that area of Appalachia.

The idea of starting a similar community service effort in Brown County, where some residents also struggle with depressed economic conditions, became not just a possibility, but a reality, during the week of July 29 through Aug. 2.

Twenty volunteers from four archdiocesan parishes met at Forest Acres, the Sading's Brown County farm, on July 29 for a week of prayer, service, and camping experiences.

St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute were represented by youth group members and adults Cathy

Adler, Gail Baker, Melissa and Ryan DeLong, Dorothy Gifford, Molly Grimes, Doreen King, Stephen Munwaring, Megan Maroska, Sylvia Nieto, Janet Roth, Gretchen Scheidler and myself. We worked with St. Agnes Parish youth and adults Jacob Hannon, Mike Lewis, Kathy Lewis, Rachel Lewis, Stephanie Masters, Rachel Nay, and Justin Schwenck of Nashville.

During the week, special emphasis was placed on the gifts each participant offers to the Indiana Nazareth Farm ministry.

• One obvious gift is time.

Participants spent time volunteering at the Community Action Program, the Catholic Youth Organization's Camp Rancho Framosa, and at the homes of several Brown County residents.

On Tuesday of that week, many members of our group scraped and painted gutters for an 86-year-old young woman named Virginia Morgan.

"I learned how important it is to help people, especially lonely people," one Indiana Nazareth Farm volunteer said. "I loved going to visit Virginia, and truly think that the company was more important than any of the work we did for her."

• Another gift is prayer.

Throughout the week, the teen-agers had opportunities to pray at many different times and in many different ways.

One evening, St. Agnes parishioner Jackie "Crypy Moon" Schmidt and her friend, "Midwest John," talked with us about hobo homes. Schmidt said a hobo is a person who

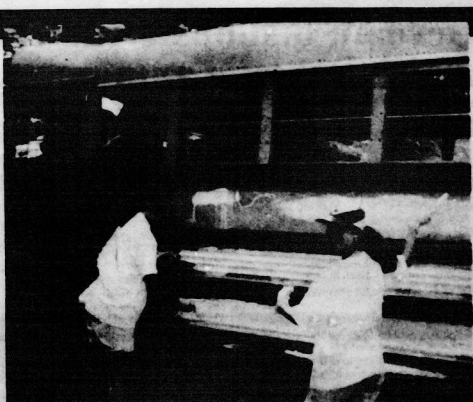


Photo by Jaime Raetz

Indiana Nazareth Farm participants Molly Grimes (left) of St. Benedict Parish in Terre Haute and Melissa DeLong from Sacred Heart Parish in Terre Haute paint a tree for Camp Rancho Framosa, the archdiocesan campground in Brown County operated by the Catholic Youth Organization.

travels from place to place in search of work.

We heard fascinating stories about life as a hobo and the beauty of the human spirit.

Schmidt shared an especially memorable story about a young hobo she met during a hobo convention in Iowa. This friend explained that whenever he prays about anything—whether it involves something that has made him sad, or something very lovely, or something that troubles him—he always says the same, one-word prayer: "Lord." The reason for his simple prayer is beautiful.

"This is the one God who created me, who knows the number of hairs on my head," Schmidt said he told her. "He knows my thoughts before I think them. I don't need to tell him what I am praying about. No matter what it is, he already knows."

• A third gift is friendship.

One of the most striking aspects of our week in Brown County was the hospitality and warmth of the St. Agnes Parish community. Many members of this parish opened their hearts and homes to us. Each evening, we were served a delicious meal by different St. Agnes parishioners.

A lesson in how to tie the hobo knots was among our memorable activities. Schmidt showed us how to make the knots, which are about the size of a marble and appear to have no beginning or end. This knot has come to symbolize

community and family to the hoboes.

Reflecting on her week at Indiana Nazareth Farm, participant Megan Maroska of Terre Haute said she thought it was "really neat to see how we all worked together to get things done."

At the beginning of the week, Megan said, "members of each youth group pretty much kept to themselves. But by Tuesday we were all doing things together. I really felt like we formed a community."

It is hard to say where the Indiana Nazareth Farm project will go from here, but Dee Sading remarked that she and her husband would like to sponsor this week of community service, camping, and prayer at Forest Acres again next summer.

All the teens who participated in the inaugural effort are hoping for a chance to go back to Indiana Nazareth Farm in Brown County. We have great memories and warm feelings from this week, but Doreen King of Terre Haute summed up the general sentiment quite well by saying, "I feel as if my C.A. (Christian attitude) has improved immensely."

(St. Benedict parishioner Jaime Raetz of Terre Haute is a junior at the University of Evansville this year. She also has journeyed to Nazareth Farm in West Virginia to help some of the people of Appalachia who need assistance.)

YouthFest '95 will combine music and games with chastity promotion

YouthFest '95, a day of fun activities for teen-agers on Sept. 9 in Bloomington, will feature Christian music, games, a talent show, and inspirational talks on faith and chastity.

Over 2,000 teen-agers are expected to attend the second annual youth festival from 11 a.m. until 10 p.m. at the Bloomington Speedway, located at 5185 S. Fairfax Road, according to YouthFest organizing committee member Michael Hall.

Tickets are \$8 each in advance for groups of 15 or more and \$10 each in advance for individuals. Admission is \$12 a person at the gate, but parents and youth leaders may qualify for free tickets. For more ticket information, call YouthFest '95 at 812-331-1590 or 800-775-YF95.

Participants will receive stickers featuring the day's four themes: "True Love Waits," a national teen chastity program; "Pure for Sure," a chastity pledge; "Serious Fun," a variety of games and contests; and "More Mud . . . More Music," always a popular combination.

Over 1,100 youth attended the first YouthFest last September at Bloomington, Hall said. Mud slides, mud volleyball, mud tug of war, and the

high-energy music of Audio Adrenaline were big hits. That day over 300 youth signed pledges to abstain from premarital sexual activity.

Four professional music groups are scheduled to perform at this year's event, he said. Seven, a popular Indianapolis group, will join Jars of Clay, Big Tent Revival, and Geoff Moore & The Distance on the YouthFest stage.

Other activities include a teen talent show organized and run by local youth, as well as regular volleyball, ultimate Frisbee, a basketball-shooting contest, a bounce house, a dunk tank, a tie-dye T-shirt area, multi-screen audio/visual shows featuring "Say no to drugs and alcohol" messages, and a fireworks display.

Former Indiana University basketball greats Kent Benson, Keith Smart, and John Laskowski are endorsing YouthFest, Hall said, and are hoping to attend the one-day festival. Other prominent role models have been invited to join them to promote chastity to teen-agers.

YouthFest '95 is sponsored by the Center for Women's Ministries, the Christian Service Association, the Crisis Pregnancy Center, Youth for Christ, and the Youth Pastors Network in Bloomington.

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Young Adult Scene

Notre Dame is a unique place to live and learn

By Patti Carson

Notre Dame. What comes to mind when you read those words?

Th. Fighting Irish?

Of course! Irish football fans already know the University of Notre Dame opens its gridiron season at home on Sept. 2 against the Northwestern Wildcats.

Besides a reputation for athletic excellence, what else comes to mind when you think of Notre Dame? Gifted students, perhaps? Again, you'd be right.

However, I'd like to address a floating misconception about these students and the university.

During a conversation with a friend who attends another university, he associated Notre Dame students with terms such as "Donner" and "khaki pants."

True, many students are conservative at Notre Dame. However, I have quite a few friends who attend the University of Notre Dame, and not all of them are conservative. I'm not out to put an end to this floating misconception about their reputation, but Notre Dame is not completely for "Donners."

As a matter of fact, the university and

students are quite diverse. Where else can so much take place on one campus?

At what other institutions of higher learning could the 1994-95 student body president be elected last year on campaign promises that he would "bring the Grateful Dead to campus for a concert and reduce the cost of student football tickets?"

Where else did Robert Kennedy, Jr. speak on campus the same night that a West Virginia student hosted a "Star Wars" film festival—free of charge, of course—in his dorm room?

Where else can a student listen to a popular campus band at the Acoustic Cafe and then stop at the Grotto, the campus shrine to Mary, to light a candle or say a prayer?

Where else can a Georgia student fall asleep in the architecture building on a relatively warm night and wake up a few hours later to discover snow covering the ground?

And where else can you hear the "Irish Accent Show," which is broadcast near the "Touchdown Jesus" library?

Not everyone at Notre Dame wears khaki!

One Notre Dame student admitted that his roommate is on serious academic probation



Photo by Mary Ann Wyand

Three members of "Picture This!" perform a conflict resolution skit at St. Mark Parish during an Indianapolis South Decorey program earlier this summer as part of the archdiocesan response to the National Catholic Youth Stand Against Violence. Sponsored by Community Hospitals, the actors present educational and interactive step-action performances on a variety of topics.

because he hasn't been studying enough.

"He's been having too much fun here," the student said of his friend. "We call him '1.2.' That's his grade point average."

And, finally, where else can a dorm room be occupied by Claudia from New Mexico, Ann from New York, and Sazy from Minnesota?

The answer to all of these questions is a resounding "Notre Dame!" It's an institution of tradition, yet a place of diversity. And variety is the spice of life!

After one Notre Dame dance on a Saturday night, a student who is a member of a

popular campus band pulled a plastic bag from his coat pocket and opened it. Inside the bag was his stash of theology flash cards for a big exam that next Monday.

Again, this could only happen at Notre Dame! But even with all it has to offer, Notre Dame is definitely not for everyone. However, it's a very entertaining and interesting place to visit. And if students study hard, they just might get to stay for four years.

(Patti Carson is a junior at St. Mary's College in Notre Dame. She is a member of St. Susanna Parish at Plainfield.)

SERV promotes religious vocations among young adults

By Charles Woods, Catholic News Service

Catholic young adults at the University of Notre Dame in northern Indiana are praying for one another and prompting one another to consider vocations to the priesthood and religious life through a program called Students Encouraging Religious Vocations, also known as SERV.

A recent national expansion is under way, fo, the vocation awareness group, which sponsors such activities as a Way of the Cross dubbed "Stations for Vocations," and a "vocations vigil," which entails setting aside an hour of personal prayer monthly.

SERV also organizes meetings with priests and religious for lectures and informal discussion sessions, as well as other young adult gatherings such as retreats and weekly Masses.

The first SERV club began at the University of Notre Dame in 1990. The organization is not officially affiliated with the university, which is operated by the Congregation of Holy Cross.

SERV arose partly from conversations between a longtime Notre Dame employee who had recently retired, Herb Juliano, and students who prayed the rosary regularly at the Notre Dame grotto honoring Our Lady of Lourdes.

Juliano said the group hopes to show young men and women that other young adults respect priestly and religious vocations by promoting an environment of spiritual and practical support from peers and concerned adults.

SERV is succeeding in that goal, said one member who is set to enter a seminary.

"I'm sure all our prayers together (generate) great power," Peter Minahan said. "Prayer is the most important thing in a vocation. It's crucial for a rich relationship with God."

Minahan said it is in that relationship that discernment of a vocation fundamentally takes place.

Largely due to the student organization, his vocation "becomes more clear every day and every week." The 1995 Notre Dame graduate said, and he is more confident telling people about it.

Founder Juliano is now overseeing establishment of the National Legion of SERV due to growing interest in the vocations group among young adults.

Juliano said the national organization has minimal structure with freedom to adopt or adapt the activities of the founding club.

Individuals who wish to enroll in the group will be asked for a yearly \$2 donation, if they can afford it. A quarterly newsletter for the national legion is available.

The group does not influence male members' choice between diocesan priesthood or religious orders, Juliano said, nor does it endorse any religious order of men or women.

Juliano said perhaps 10 to 15 among some 50 members of the Notre Dame SERV club have discerned a priestly or religious vocation or are seriously considering the possibility. Four former members have entered seminaries; one was ordained a priest and another a deacon this year.

SERV also encourages all young Catholics to recognize the call to a distinctly Christ-centered life, explained Anthony Popanz, a 1995 graduate who was president of the group's Notre Dame club.

A diocesan-sponsored SERV program has begun in San Diego, and "some kids get excited about it," said Father John Dolan, the diocesan director for priestly vocations in the Diocese of San Diego.

Father Dolan said the San Diego SERV group started simply with visits to Catholic schools to distribute prayer cards and to explain the program.

He said the cards provide a prayer that students in junior high school, high school, and college can recite for peers in whom they see the signs of a religious vocation.

(For more information on the National Legion of SERV or on establishing a local club, contact the National Legion of SERV, Attention: Herb Juliano, P.O. Box 211, Notre Dame, Ind. 46556.)

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Book Reviews/By Laurie Hansen Cardona, Catholic News Service

Mexico's complicated political strife

MEXICO AT THE CROSSROADS, by Michael Tangeman. Orbis Books (Maryknoll, N.Y., 1995). 138 pp., \$16.95.

Packed with valuable gems not found elsewhere, journalist Michael Tangeman's "Mexico at the Crossroads" is a must-read for anyone seeking a clear account of the current complicated political strife enveloping Mexico. Tangeman, Mexico correspondent for Catholic News Service since 1987, draws a colorful picture of the enormous and complex role the church has played and continues to play in Mexican politics—a role seldom described in the U.S. secular press.

The reader is introduced to key players in the Mexican

church, from Bishop Samuel Ruiz Garcia of San Cristobal de Las Casas, chief negotiator between the Zapatista rebels and the Mexican government, to Archbishop Geronimo Prigione, the Vatican's envoy in Mexico, to Jesuit Father Enrique Gonzalez Torres, a top adviser to Mexico City Cardinal Ernesto Corripio Ahumada.

Tangeman's book dispels the rumors that suggest that the Diocese of San Cristobal, Bishop Ruiz and the Jesuits are behind the Zapatista uprising—rumors some of which, the author claims, were fed by the administration of former Mexican President Carlos Salinas de Gortari.

Tangeman notes that on Dec. 31, Mexico had dreams of entry into the First World, thanks to the North American Free Trade Agreement. Yet it awoke in the midst of a night-

mare the next day to find guerrilla warfare confirming that it was still part of the Third World.

Tangeman points out that the Zapatista appeal to Mexican nationalism and patriotism—concepts which didn't mean much to the indigenous Zapatistas—was carefully designed to draw sympathy from the rest of the nation. The indigenous Zapatistas, on the other hand, are drawn to the struggle by a "chronic combination of insufficient land and degrading rural poverty," which they believe likely to worsen as a result of the opening of Mexican agriculture to free trade through NAFTA.

Throughout history, Tangeman says, the Mexican Catholic Church's reaction to flaws in democracy, human rights abuses and the nation's vast economic inequities has been mixed. Sometimes, he says, it has sided with the powerful, and other times it has taken up the cause of the poor. On other occasions, it has straddled the fence and "end up caught in the turmoil it was unable to prevent."

(At your bookstore or order prepaid from Orbis Books, Maryknoll, NY 10545. Add \$2 for shipping and handling.)

Rest in peace

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

BLAES, Jules P., 89, St. Gabriel, Connersville, Aug. 10. Husband of Norma (Harrier); father of Jule, F. Jr.; grandfather of four.

BLANDFORD, Kevin J., 80, St. Michael, Indianapolis, July 10. Father of Kevin P., Kerry D., and Kent J.; brother of Bernard, and Evelyn Leaf; grandfather of five.

BRINKER, Jean Ellen, 51, Holy Family, Richmond, Aug. 11. Wife of Robert; daughter of Francis Sauer, Helen Deimayer, stepmother of Elaine, Ellen Baca, Patricia Rivers; sister of John Sauer. Maryanne Loganski.

BRUNSMAN, Benedict

(Ben), 80, St. Gabriel, Connersville, Aug. 10. Father of Bennie, John, Rosalie Peters; brother of Andrew (Tom); grandfather of nine; great-grandfather of six.

CASTELLUCCIO, Lucy Ann, 80, Holy Family, Richmond, Aug. 9. Sister of Mary DeLacio.

COGSWELL, Mary M., 64, Holy Family, New Albany, Aug. 10. Mother of Thomas, and Nancy Day; sister of Clyde McNutt, James McNutt, Gertrude Dickel, Margie Schulz; grandmother of three.

COPE, Dorothy, 72, Mary, Queen of Peace, Danville, Aug. 13. Mother of Kenny, David, Donald, and Eugene.

DIFFENDERFER, Minnie L., 92, Holy Spirit, Indianapolis, Aug. 7. Mother of Charlene, Alyce Carroll, Marjorie Smith, William Dalton, sister of Betty Wardlow; grandmother of ten; great-grandmother of 13.

EISENBERG, Theresa Marie (Hedges), 103, Little Flower, Indianapolis, July 21. Mother of Marcella, Norbert, Loretha Wenzel, Eleanor Savard.

Mildred Kockelman, Lucille Nodisch, sister of Edmond Hentges; grandmother of 28; great-grandmother of 57; great-great-grandmother of 35.

HART, Helen Marie, 85, St. Philip Neri, Indianapolis, Aug. 9. Mother of William J. Osterman, Phyllis J. Goff, Rita Hendrickson; grandmother of six; great-grandmother of 11; great-great-grandmother of one.

HARVEY, Susie, 87, St. Rose, Franklin, Aug. 14. Mother of John N. Montgomery, Stanley Montgomery, Ronald L. Montgomery, Carolyn Guidrey, Nina Brown, Norma Birdwell; grandmother of 24; great-grandmother of 18; aunt of two.

LAKER, Gertrude M., 105, St. Barnabas, Indianapolis, Aug. 9. Mother of Anthony, Richard, Raymond, Dorothy, Gertrude Fox, Deloris Mann; grandmother of 24; great-grandmother of 40; great-great-grandmother of 14.

LAWRIE, Ellen Louise (Ford), 53, St. Mary, Danville, Aug. 19. Wife of Jim Lawrie; mother of Melinda, and Angie Miller; daughter of Bertha Ford; sister of Charles Ford, Jim Ford, Paul Ford, John Ford, Bill Ford, Richard Ford, Nancy Lindsey, Jenny Ford, Sarah Bennett, Catherine Buggs; grandmother of two; aunt of several nieces and nephews.

LUZAR, Frank J., 84, Holy Trinity, Indianapolis, Aug. 14. Husband of Alma; father of Diane L. Kelley, brother of Louis, and Emily Carter; grandfather of three; great-grandfather of one.

MCGLOTHLIN, Roland "Shorty," 68, St. Mary, New Albany, Aug. 13. Husband of Blanche E. (Schneil); brother of Mary Mills.

MURPHY, John, 75, Holy Family, New Albany, Aug. 7. Husband of Patricia; father of Jack, LuAnne Trobaugh, Craig Trobaugh, Tony Trobaugh, Gary Trobaugh; brother of Gene "Spider"; grandfather of two; step-grandfather of four.

RUFF, Clarence, 82, St. Joseph, St. Leo, Aug. 6. Brother of Wilbert; nephew of Nora Meyer, Leo Gaud.

SCHWEGMAN, Dorothy M., 86, St. John, Ellettsburg, Aug. 9. Sister of Frances Berkmeyer.

VORE, Mary Ann (Murray), 68, St. Matthew, Indianapolis, Aug. 13. Wife of Dr. Robert; mother of Dr. C. Scott J. Michael, Sally Black, Nancy L. Knarr; sister of Albert Bud Murray, Margaret Caskey, Eileen Irish; grandmother of six.

WENDLING, Cecelia (Schmidt), 87, St. Rose, Franklin, Aug. 12. Mother of James, Barbara Smith, half-sister of Susan Bierman, Dorothy Harting; grandmother of six; great-grandmother of six.

WETZEL, James C., Jr., 52, Holy Family, Richmond, Aug. 8. Husband of Kathy E., Nancy L. of Jim, John, brother of Arthur Fern Schneider.

YOUNG, Charles Robert, 59, Holy Family, New Albany, Aug. 7. Husband of Nancy; father of Elizabeth, Steven, Mary E., James, Mary L. Weathers, Marjorie Wilkerson; grandfather of three.

Sr. Clare Therese dies at Woods

Providence Sister Clare Therese Bullock died in Karcher Hall at St. Mary of the Woods on Aug. 11 at the age of 92.

The Mass of Christian Burial was on Aug. 14 at the Church of the Immaculate Conception at St. Mary of the Woods.

The former Clara Margaret Bullock was born in Loogootee, entered the congregation in 1923, professed first vows in 1926 and final vows in 1931.

Sister Clare Therese taught in schools in California, Indiana, Illinois, and Oklahoma, including St. Benedict in Terre Haute.

She is survived by a sister, Bernadette Norris.

Fr. Amsden's mother dies

Eather Irene Amsden, mother of Father Thomas J. Amsden, died on Aug. 11. She was 89.

Her funeral was at Holy Spirit Church in Indianapolis on Aug. 14. Burial was at Calvary Cemetery.

Mrs. Amsden is survived by a daughter, Mary Kay Watkins, and two sons other than Father Thomas: Robert E. and John M. Amsden.

She is also survived by her brother, Ralph Colvin; sisters Mildred Spaulding, Mary Edith Hayes, Helen Seal, Ermiel Brown and Norma Warden; seven grandchildren and two great-grandchildren.

Father of Father Gottemoeller dies

Walter Gottemoeller, father of Father Mark Gottemoeller, died on Aug. 15 at the age of 74.

The funeral Mass was celebrated at St. Jude Church on Aug. 17.

Walter Gottemoeller is survived by his wife, Josephine; a daughter, Christine Dittman, and son, Father Mark; sisters Mildred Hack, Mary Jo Applegate, and Mary Magdalene Arzmann; brother Charles Gottemoeller, and three grandchildren.

Sr. Patricia Jane Scheaff dies


A Mass of Christian Burial was celebrated for the late Sister Patricia Jane Scheaff on Aug. 14 at the motherhouse in Oldenburg. She died on Aug. 11 at 69 years of age.

The former Sister Mary Viannay taught at St. Michael, Brookville; Our Lady of Perpetual Help, New Albany; St. Michael and Little Flower in Indianapolis; and two parishes in the Evansville Diocese, as well as schools in Ohio and Missouri. Sister retired to the motherhouse in 1991.



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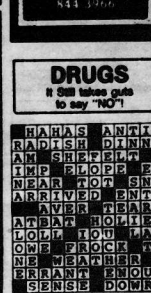
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Whatever happened to Orville & Mary Ruth Lee?

They met in 1946 at a Sunday School Class called the Metholite Group. Orville Lee later spotted Mary Ruth Peek at a social gathering across the shuffle board court and decided she was the one for him. Six months later, Orville convinced Mary Ruth they were meant to be together and they married on October 23, 1946! They were blessed with two sons and one daughter. Orville was employed by L.S. Ayres & Co. as Head Cashier in their Downtown Indianapolis store for over 20 years after having worked for National Hosiery Mills for 26 years. Mary Ruth enjoyed teaching as she taught piano to beginning students and English to foreign students through the use of picture primers. These days, Orville and Mary Ruth call Westside Retirement Village home, and have since 1987.

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