



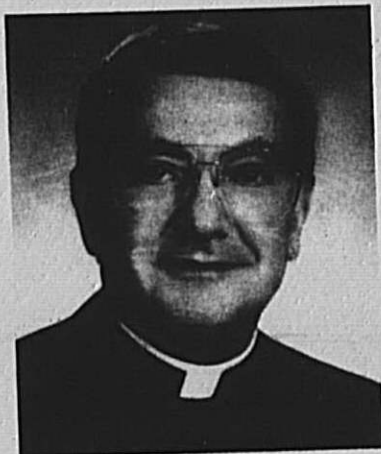
Bishops urge veto of welfare reform bill

They say the legislation fails to 'enhance the lives and dignity of poor children and their families'

By Catholic News Service

WASHINGTON—The U.S. Catholic bishops have urged President Clinton to veto sweeping welfare reform legislation approved by Congress because it "falls far short of the bishops' criteria for genuine reform," said the head of the bishops' twin conferences.

In a letter hand-delivered to the White



CNS photo

Bishop Anthony Pilla of Cleveland, president of the National Conference of Catholic Bishops, signed the letter to President Clinton urging him to veto the welfare reform bill.

House July 26, Bishop Anthony M. Pilla of Cleveland said the bishops support "more personal responsibility and community initiatives," but that the recent legislation "undermines the national safety net, reduces resources for hungry families and unfairly targets legal immigrants."

Bishop Pilla signed the letter as president of the National Conference of Catholic Bishops and the U.S. Catholic Conference.

"Sadly, the legislation making its way to your desk is more about reducing resources and reallocating responsibilities than it is about empowering families and protecting children," he wrote.

The letter said the legislation, in conference for reconciliation at the time the letter was sent, fails to "enhance the lives and dignity of poor children and their families" and fails the moral test of society in "how we treat the least among us."

"We urge you to veto this legislation and continue to work for genuine welfare reform which will strengthen families and protect children," the letter concluded.

In welfare bills approved in the House July 18 and the Senate July 23, responsibility for government cash assistance to families with dependent children would pass from Washington to the states in block grants. Benefits would carry time limits of five or fewer years, work requirements and a food-stamp cutoff for able-bodied adults with no dependents.

A family cap provision—prohibiting states from giving cash aid to children born to mothers who are currently welfare



Photo by Margaret Nelson

During a Mass and picnic marking the 50th anniversary of St. Andrew the Apostle Church in Indianapolis, servers (from left) Erin Carrasquero and Chris McDougall, Fathers James Farrell, Patrick Kelly, John Willmering and Mark Svarczkopf join hands during the Our Father. Providence Sister Marilyn Herber is the parish life coordinator of St. Andrew. Father Farrell was pastor from 1980-89; Father Kelly is the present sacramental minister; Fathers Willmering (a Jesuit priest serving in Honduras) and Svarczkopf grew up in the parish, as did Father Rick Ginther, who attended the picnic after the Mass.

recipients—is part of the House bill but was deleted from the Senate bill.

Each bill also has some exclusions for current and future legal immigrants regarding food stamps, cash benefits and Medicaid.

In a statement released in Washington July 25, the chairman of the bishops' Committee on Domestic Policy said the Senate made a "wise decision to abandon the family cap which encourages abortion and hurts children."

But the chairman, Bishop William S. Skylstad of Spokane, Wash., also said "the Senate refused to address other fundamental flaws in the legislation."

Before the lawmakers voted, the bishops made a last-ditch effort to alter major provisions of the bills.

In letters sent to representatives, senators and the White House in mid-July, the bishops urged major changes to the bills to remove the family cap, reduce cuts in food and nutrition programs, avoid targeting legal immigrants, and continue providing a safety net for poor families and children.

The bishops also expressed concern over cuts in the Earned Income Tax Credit, also known as EITC, a federal program that helps low-income working families by reducing their tax burden.

"The target of reform ought to be poverty, not poor families," said Bishop Skylstad in the earlier letters.

The National Immigration Forum also

has voiced concern about huge cost shifts that the legislation would impose on such states as California, New York and Texas, where state and local governments already are financially strapped.

In a July 22 statement, the Washington organization said half the expected \$59 billion in welfare savings over six years comes from benefits for legal immigrants. "Those costs will just be shifted to states and localities," the statement said, "because the health and nutrition needs of some immigrants are not going to disappear."

In addition to traditional welfare benefits, the group said the ban on services for legal immigrants also would prohibit them from receiving student loans, attending federally-funded English classes, and participating in most gang prevention programs.

The National Immigration Forum called the welfare legislation "much more punitive than even the pending immigration bill."

Republican leaders have said they hope to have a final welfare reform bill ready by the August congressional recess.

Pope denounces Atlanta bombing, offers prayers for the Olympics

By Cindy Wooden, Catholic News Service

VATICAN CITY—Pope John Paul II denounced the pipe bombing of Atlanta's Centennial Olympic Park and offered prayers that the Olympic Games would be a witness to the unity of the human family.

A telegram pledging the pope's prayers and condolences for the two people who died and the 111 people injured was sent to Archbishop John F. Donoghue of Atlanta by Cardinal Angelo Sodano, the Vatican secretary of state.

With thousands of people gathered in the park to listen to a rock concert and enjoy the international party atmosphere of Olympic nightlife, the pipe bomb exploded at 1:25 a.m. July 27.

"With great sorrow the Holy Father has learned of the tragic bomb explosion in Atlanta," Cardinal Sodano wrote in the telegram, asking Archbishop Donoghue to convey the pope's sentiments to the victims and their families.

"Upon those afflicted by this act of senseless violence and those who seek to comfort them in their distress, His Holiness invokes divine consolation and strength," the cardinal said.

Despite the bombing, Cardinal Sodano wrote, the pope hopes the thousands of people gathered in Atlanta for the Olympic Games "will be confirmed in their witness to the unity of the human family and in their commitment to build a world of solidarity, friendship and peace."

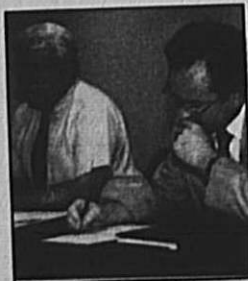
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Faith Formation

Strategic plan for faith formation sets direction for efforts for next three to five years. Readers' comments and suggestions are requested.

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Public Policy

The Office of Public Policy Information coordinates information networks for agencies whose ministries are affected by government and legislative decisions.

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Seeking the Face of the Lord

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



Who is the magisterium?

“How are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?” (Rom 10:14-15). The “Catechism of the Catholic Church” says that no one—no individual and no community—can proclaim the Gospel to himself or herself because faith comes from what is heard. No one can claim for self the mandate to proclaim the gospel. “The one sent by the Lord does not speak and act by his own authority, rather by virtue of Christ’s authority, not as a member of the community, but speaking to it in the name of Christ. No one can bestow grace on himself; it must be given and offered. This fact presupposes ministers of grace, authorized and empowered by Christ. From him, they receive the mission and faculty (“the sacred power”) to act in *persona Christi Capitis* (in the person of Christ the Head)” (No. 875).

The faculty to teach and to proclaim the Gospel comes from Christ, not from the community of faith. The church mediates the call of Christ. The catechism goes on to note that this mission and faculty is only conferred by Christ through the power of the Holy Spirit in the sacrament of holy orders.

The teaching ministry as part of the magisterium is conferred on a priest when he is ordained a bishop. I mentioned last week that the understanding of the role of magisterium in the church is complex. I want to continue to try to explain our church’s understanding about this important teaching ministry. It is a bit technical, but for a good reason. The “Catechism of the Catholic Church” states: “In order to preserve the church in the purity of the faith handed on by the apostles, Christ who is the truth willed to confer on her a share in his own infallibility. By a ‘supernatural sense of faith’ the people of God, under the guidance of the church’s living magisterium, unfailingly adheres to this faith” (No. 889).

The catechism goes on to say, “The mission of the magisterium is linked to the definitive nature of the covenant established by God with his people in Christ. It is this magisterium’s task to preserve God’s people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus the people of God abide in the truth that liberates. To fulfill this service, Christ endowed the church’s shepherds with the charism of

infallibility in matters of faith and morals. The exercise of the charism takes several forms” (No. 890).

The reason Christ provided the apostolic church structure was to ensure the authenticity of the true faith through the ages. I will write a good deal more about the church’s understanding of the meaning of infallibility in another article. For the moment I want to outline the several forms the teaching magisterium takes in the church.

There is the magisterial teaching of the Holy Father, as successor to Peter and Bishop of Rome. As supreme pastor the pope, in consultation with the other bishops, can proclaim a teaching by a definitive act of doctrine pertaining to faith and morals. We believe this authority “of the keys” was conferred on Peter by Christ for the sake of the unity of the church.

Secondly, there is the magisterial teaching of “the body of bishops when, together with Peter’s successor, they exercise the supreme magisterium, above all in an ecumenical council. When the church through its supreme magisterium proposes a doctrine ‘for belief as being divinely revealed,’ and as the teaching of Christ, the definitions ‘must be adhered to with the obedience of faith’” (Cf. Catechism, No. 891).

We believe divine assistance is also given to the bishops, the successors to the apostles teaching in communion with the successor of Peter, the bishop of Rome, “when without arriving at an infallible definition and without pronouncing in a ‘definitive manner,’ they propose in the exercise of the ordinary magisterium a teaching that leads to better understanding of revelation in matters of faith and morals.” Members of the church “are to adhere to the teaching of the ordinary magisterium with religious assent, which though distinct from the assent of faith is an extension of it” (Cf. Catechism, No. 892).

In other words an extraordinary teaching ministry proposes the essentials of the Catholic faith which is infallible and requires belief. And there is the ordinary teaching ministry which proposes truths related to those essentials and it requires religious compliance. Why does the church bother about all of this complexity? So that Christ’s proclamation and the means of our salvation can be handed on faithfully in the face of the many changing circumstances of human history.

Editorial Commentary/John F. Fink, Editor

Bishops try to influence political parties’ platforms

The formal part of this year’s election campaign gets underway next Monday as the Republican Party’s Platform Committee meets. This will be followed a week later by the Republican convention. After that it will be the Democrats’ turn.

The U.S. bishops have sent both major parties’ platform committees a 20-page document explaining the bishops’ positions on a large range of issues from abortion to welfare reform. In doing so they are practicing what they preach; they are participating in the political life of this country that is the right and duty of all citizens.

The bishops, as they should, emphasize the need for fundamental moral principles to guide deliberations on public policy. Unfortunately, neither party has a very good record of doing that. Too often what guides politics is not the common good but the good of parts of the community.

Much has been made this election year of elements within the Republican Party trying to soften the party’s official stance on abortion in order to “tolerate” other views. The woman chosen by Bob Dole to keynote the Republican convention, Congresswoman Susan Molinari of New York, is described as an advocate of abortion rights despite the fact that she is a Catholic. Some of those being considered for Dole’s running mate are also described

as pro-choice on the abortion issue.

Meanwhile, the Democrats are trying the opposite maneuver. Pro-life Democrats are trying to get their party’s platform, which in the past has advocated abortion on demand, to tolerate their views. As my column on page 4 of this issue points out, Robert Casey, the pro-life former governor of Pennsylvania, thinks that a pro-life Democratic nominee would be unbeatable. However, we know very well that this year’s Democratic nominee, President Clinton, is definitely not pro-life.

Congressman Henry Hyde of Illinois, chairman of the Republicans’ Platform Committee, has pointed out that Catholics fill a growing leadership role in the Republican Party. There are nine U.S. senators, 55 representatives and nine governors who are both Republican and Catholic. Unfortunately, there is no record of how faithfully they all follow the teachings of the church as enunciated by the bishops. And, of course, the same is true of Catholic Democrats elected to those offices.

In fact, the biggest problem the church has with politics seems to be that the positions of the bishops are too often ignored by both parties. Let’s see how many of those positions are reflected in the platforms of the two parties this election year.

Sister Diane Ris elected superior general of Sisters of Providence

A Kentucky university professor, Sister Diane Ris, is the new general superior of the Sisters of Providence. She and her general council will be installed during a Mass at 2 p.m. Sept. 7 in the Church of the Immaculate Conception at St. Mary of the Woods.

Her general council consists of Sisters Jeneen “Jenny” Howard, a teacher at Cathedral High School in Indianapolis; Ann Margaret O’Hara and Rose Ann Eaton, educators currently serving as general officers at the motherhouse; Margaret Ann McNamara, director of the Chicago archdiocesan diocesan program; and Joan Slobig, a counselor in a Naperville, Ill. center.

The new leaders were elected, after a process of discernment, during the 35th General Chapter of the Sisters of Providence conducted July 2-14 at St. Mary of the Woods.

At the same time, the congregation’s business matters and policies for the next five years were determined by the 250 sister-delegates to the Chapter of Affairs.

Sister Diane, formerly Sister Martin

Therese, currently ministers as a professor of education at Morehead State University, Morehead, Ky.

She entered the congregation in 1951, professing perpetual vows in 1959. She has taught in elementary schools in Indiana, Illinois, and Maryland. She became associate professor of education at Morehead in 1977 and was named professor in 1980.

Sister Jenny entered the congregation from Holy Cross, Indianapolis, and professed perpetual vows in 1992. She taught at North Central High School and in Chicago before starting her ministry at Cathedral High School in 1991.

Sister Ann Margaret entered the Sisters of Providence from St. Anthony, Clarksburg, professing perpetual vows in 1963. In 1975, she began a 10-year period during which she was an office in the St. Gabriel Province, Indianapolis.

Sisters Rose Ann and Sister Joan (formerly Denis Mary) have ministered at St. Joan of Arc, Indianapolis.

Truax to lead Madison schools

Larry Truax has been selected to serve as the first president of the Prince of Peace Catholic Schools in Madison, effective July 22. The Prince of Peace Board of Total Catholic Education named Truax to administer Pope John XXIII Elementary School and Shawe Memorial Junior Senior High School.

Truax told the Prince of Peace congregation, “It was not something I’d planned to do, but something I suddenly found important to do. We have as many challenges as opportunities and will continue to need your active support.”

The duties for the new presidential position will include external relations, development, student recruitment, long-range strategic planning, annual budget and interaction with the board.

New principals will be named soon to replace the principals of both schools. Their resignations took effect at the end of the 1995-96 school year.

Truax has been active as president of



Larry Truax

Friends of Shawe and Pope John Schools, Inc., an organization he helped found 11 years ago that has raised more than \$1 million to assist Madison Catholic schools.

The Criterion

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Religious urge Congress to override veto

WASHINGTON (CNS)—The heads of the national conferences for men and women religious urged Congress to override President Clinton’s veto of the partial-birth abortion ban, saying it was about “infanticide.”

“For the past three months we have been horrified by the arguments that have raged around this issue,” said a July 25 joint statement from the president of the Conference of Major Superiors of Men, Vincentian Father Joseph Levesque, and the president of the Leadership Conference of Women Religious, Franciscan Sister Nancy Schreck.

“Our hearts and souls are stunned by the brutality of this procedure,” they wrote.

Committee to advise on public policy information

By Margaret Nelson

Representatives of several agencies in the archdiocese meet regularly with the director of the Office of Public Policy Information, since their ministries are affected by government and legislative decisions.

The office coordinates information and action networks throughout the archdiocese. Its director, Charles Schisla, serves as the liaison between the archdiocese and the statewide Indiana Catholic Conference (ICC).

At the July meeting, Myrna Vallier reported that the Pro-Life Office is sponsoring the annual Pro-Life Leadership Day on Sept. 21 at the Archbishop O'Meara Catholic Center. She said that the office received positive feedback on the parish post card campaign to support Congressional overriding of the presi-

dent's veto of the Partial Birth Abortion Ban.

Glenn Tebbe said that the Indiana Professional Standards Board has refused to allow the state to pay the stipends to mentor teachers in public schools to those in non-public schools and that the Indiana Non-Public Education Association (INPEA) may try to reverse that ruling.

Tebbe is working with the Indiana Federation of Catholic School Families (IFCSF) to develop training manuals to inform school parents about how they can respond to legislative issues.

Rex Camp said that the IFCSF is planning a series of regional workshops for the fall. Christian Community Sister Michelle Faltus is working with the curriculum guideline committee and Schisla to develop guidelines for the social studies curricula in the schools which incorporate public policy information.

Jillian Vandermarks reported that Tom Gaybrick, director of Catholic Charities, has been appointed by the governor to a state commission designed to strengthen the role of fathers and families.

Vandermarks said that a Peace and Justice Workshop will be held at the Archbishop O'Meara Catholic Center on Nov. 2. Facilitators Jim Lund and Mary Hyde will use the United States Catholic Conference document, "Communities of Salt and Light."

Schisla said that he has traveled around the archdiocese to meet with

most of the deaneries to discuss political responsibilities.

He explained that ICC diocesan coordinators will now be working as advisers to the ICC executive director, M. Desmond Ryan. Each diocesan coordinator will form an advisory body, as well as help develop and maintain an information/action network and carry out public policy requests.

In the fall, the archdiocesan advisory board will report on legislative issues that concern them for the annual review on Nov. 20 at the Archbishop O'Meara Catholic Center.

Sisters of Providence allege housing discrimination in Chicago

On behalf of the Sisters of Providence of St. Mary of the Woods, the Leadership Council for Metropolitan Open Communities has filed a housing discrimination suit in Federal Court alleging that two Providence sisters were forced to move out of a Chicago apartment because one of them is African-American.

The sisters had been renting an apartment from Clarence and Eileen Jacobs for two years. After one of the sisters moved out and another sister—African-American—moved in, Clarence Jacobs informed the two sisters that they would have to vacate the apartment within one week because it was needed for a family member. After the sisters moved out, the apartment unit was put back on the market and rented to a white woman who was not a family member.

"As Sisters of Providence, we seek to honor Divine Providence by devoting ourselves to words of love, mercy and justice," said Sister Ann Margaret O'Hara, spokesperson for the congregation. "In light of this mission, we feel compelled to

call all Sisters of Providence to an active response to the realities of racism and housing discrimination wherever we live."

Sister Ann Margaret said that any money awarded as a result of the suit will be used for racism education. "The motive for the suit is based on moral values and principles, not for the money involved," she said.

The Leadership Council for Metropolitan Open Communities is the largest and oldest fair housing organization in the country. It was established in 1966 as a result of Dr. Martin Luther King's visit to Chicago during which he organized open housing marches as part of his campaign.

Edward Voci, director of litigation for the council, said, "We are alleging that a member of a religious community has been denied a fundamental right—to live where she chooses, regardless of her race." He said that the law is clear that it is unlawful to make a dwelling unavailable because of race, color or national origin.

Approximately 125 Sisters of Providence from St. Mary of the Woods currently minister in the Chicago area.



David Bothram, Family Life Office; and Tom Colbert, Catholic Social Services, are busy writing during a July meeting of the Public Policy Advisory Committee meeting. Representatives of the Pro-Life Office and Office of Catholic Education are also on the committee.

Catholic, Pentecostal leaders meet in dialogue focusing on evangelization

By Lynne Well, Catholic News Service

VATICAN CITY—Catholic and Pentecostal leaders met for a week in mid-July in northern Italy to discuss their differences and

common interests in evangelization.

It was the most recent in a series of conferences involving leaders of the two groups. Now in its fourth phase, the Roman Catholic-Pentecostal Dialogue is focusing on evangelization.

Details were summarized in a brief statement made available to the press at the Vatican July 25 after the weeklong meeting in Bressanone, Italy.

The Catholic Church is the world's largest Christian group, and the Pentecostals are gaining numbers faster than any other Christian group.

During the 1990s, Pentecostals have created a number of programs aimed at evangelizing the world. Pope John Paul has put special emphasis on the subject with an eye toward the approach of the year 2000.

Sometimes where their evangelization efforts have overlapped, most notably in Latin America, Catholics and Pentecostals have raised charges of proselytism and persecution against each other.

Participants in the most recent interfaith meeting included members of the Pontifical Council for Promoting Christian Unity and leaders of the Pentecostal Assemblies of Canada and the U.S.-based Assemblies of God.

The group plans to draft a report on its findings. According to the press statement, it is already evident that Catholics and Pentecostals can form closer ties "provided they can develop further patience and trust with each other."



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From the Editor/John F. Fink

Gov. Casey tells how he has been fighting for life



Robert Casey, the pro-life former governor of Pennsylvania, has attended the past two conventions of the Catholic Press Association. Last year he was the keynote speaker. This year he returned to autograph copies of his book "Fighting for Life" (Word Publishing, Dallas).

The title of the book is meaningful in two senses: It details Gov. Casey's fight for his own life when he made medical history by overcoming a terminal illness through a heart and liver transplant, and it tells about his fight for pro-life causes as a Democrat and as governor of a large state.

I first met Gov. Casey several years ago when he spoke at a meeting here in Indianapolis of diocesan pro-life directors from all over the country. Later I heard him speak at a meeting of the Catholic Campaign for America. By that time he had become controversial because he was denied the chance to speak at the Democratic convention in 1992 because of his pro-life position and success at getting pro-life legislation passed in Pennsylvania.

The illness that almost killed Casey was Appalachian familial amyloidosis. The book is thorough in reciting how it affected Casey, how he told his eight children about it, his thoughts as he got weaker, his feelings as he was about to undergo the heart-liver transplant, and his gratitude to the mother who donated her son's organs after the son was killed.

Casey uses the flashback technique to tell about his life up to the time he was elected governor, alternating chapters between past and present. This way we learn about his father's work in the Pennsylvania goal mines before he became a lawyer, and then about Casey's life. He attended Holy Cross College on a basketball scholarship (in the days of Bob Cousy and Tom Heinsohn). There he met Ellen and they were married two weeks after they finished college.

Casey worked as a lawyer and became involved in politics because he inherited from his father a determination to help the needy. And that's also why he became a Democrat; he felt that that party worked for the workingman and the poor. Above all, he became the champion of families. But it took four tries before he was elected governor.

The book describes his terms as governor, especially

his success in getting the Abortion Control Act of 1989 passed by his state legislator. When that was challenged, the Supreme Court, in *Planned Parenthood of Southeastern Pennsylvania vs. Casey*, upheld the law that required parental consent for minors, informed consent, and a 24-hour waiting period for abortion.

Casey also describes the details of what happened when the Democratic Party refused to let him speak at the 1992 convention, even assigning him—a two-term Democratic governor of a major state—what he called seats in the "nosebleed section."

When this year's presidential campaign started to heat up, Casey thought very seriously about running against President Clinton for the Democratic nomination. Eventually, though, he realized that he wasn't up to it physically—yet. He still didn't have the stamina, since his 1993 operation, for the campaign.

Governor Casey is convinced that, in his words, "a qualified pro-life Democrat running for president cannot lose. Such a candidacy would have broad appeal. One of these days—soon, I hope—the national Democratic Party will wake up and discover that abortion on demand is not only morally wrong, it is also a long-term loser in political terms."

He believes that many natural Democrats have been driven out of the Democratic Party because of its stand on abortion, but they don't feel comfortable in the Republican Party. Therefore, he wrote, "A pro-life Democratic candidate for president would draw millions back into the ranks—more than enough to cover the loss in pro-abortion votes. I believe that, and that alone, is what prevents some Republican leaders from surrendering the abortion issue. There is nothing they fear more than the prospect of pro-life Democrats regaining control of their party, as they surely will in time."

Casey devotes the latter part of the book mainly to the abortion issue, and it concludes with appendices with several of his talks on the issue.

Casey finished his second term as governor in 1995. Later in the year he formed two new organizations to place the interests of families in the formulation of national policy. One is the Campaign for the American Family, which works for legislation to help families. The other is the Fund for the American Family, an educational foundation whose purpose is to study and report on public issues affecting the family. He intends to continue to speak for the child.

Matters Liturgical/Fr. Rick Ginther

Weddings as liturgy

This is a complementary column to Sherie Berg's column on "Why Catholic Weddings Are Celebrated in Parish Churches" (June 28 issue).



I attended my first wedding in 1960. It was my eldest sister's. She was my godmother and good friend. I wasn't very happy she was getting married, so I don't remember too much—just Dad and I sitting there, Mom in between, passing out Kleenex left and right to two snuffling fellows, one a man, the other a boy.

In 1964, I began to sing at weddings.

In the years to follow, I have stored up many wedding memories (some good, others painful, still others unbelievable). Sorting through the memories, I can say that I have come to know a number of things about weddings.

Weddings are about a particular couple, and they belong to the people of God who gather at them. They are, in their ideal form, a prayerful celebration of what the couple is promising and what the people of God are hoping: the power of God in the lives of two human beings profoundly effecting something new (two become one) and affecting all people by how their lives reflect their becoming.

The exchange of vows and rings, and the subsequent blessings take place for Catholics within the context of a Liturgy of the Word, or a Eucharistic Liturgy (Mass). Thus, the wedding is liturgy. It is *leitourgia* (a Greek word meaning "the work of the people").

What "work" do people do at a church wedding? Much more than answering an invitation, spectating, snuffling and gift bearing! They are, by the very nature of the gathering, called to communal prayer and worship—through sight and sound, yes, but through so much more! Their prayer is in and through the word heard, words sung, and responses invited and given. They are called to reflect upon the mystery of faith as it unfolds in the celebration: Christ present in the newly married couple, Christ gathered as the body (the assembly of guests), Christ imaged in the church building (at one and the same time a symbol of "Christ gathered"), the word of God, and Eucharist (the body and blood of Christ). They pray with gladness in their vocal and overt affirmation of the newly married couple, and their affirmation of the families and friends from which these two have come. And they are called to go forth in continued celebration as the body of Christ, the people of God, living out what they have prayed.

As vocalist, planner, and presider, my experience is clear: when decisions being made about those aspects of a wedding which takes place within the church (and among the church) find their central focus first and foremost in prayer and worship—a full, conscious and active participation by those present (while honoring the unique roles of the various ministries), then weddings in church, by the church, and for the church, make sense and are truly a work of worshipful art leading to a worshipful life.

announced, and the article (which the NCR attributed to staff writers) recast Sister O'Connell's letter in the form of news. Thus, readers of the NCR, who only had access to a highly condensed version of the archabbot's statement, were led to believe that the NCR's investigative reporters had uncovered a major story. Instead of presenting its readers with a statement by St. Meinrad followed by a response from the Sister of Mercy, as *The Criterion* did, the NCR manipulated the information it received, and, as a result, the seminary's position was "buried" and the Mercy sisters' side of the story was featured.

Two Catholic publications chose to treat the same information in radically different ways. Did the NCR's treatment distort the truth? I think the answer is "yes," but the NCR should let its readers decide for themselves—by giving them equal access to both sides of the story.

A View from the Center/Dan Conway

Different reporting of same story distorts truth

Every day newspaper editors make decisions about how to treat the massive amount of information which comes across their desks. In fact, an editor's job is to decide what to use and what not to use—and how to treat the information he or she receives. Is it news or opinion? Should it be used as a major story or just a "briefing"? There are no hard and fast rules for such decisions. That's why editors must be people who can exercise good judgment. Failure to do so can manipulate the facts and, ultimately, distort the truth.



For an example of the ways that different editors treat the same information, it is interesting to compare two Catholic publications, *The Criterion*, and the *National Catholic Reporter* (an independent newspaper that is widely read by clergy, religious and lay people throughout the country). Both publications recently received a statement by Benedictine Archabbot Lambert Reilly. In this statement, the archabbot commented on a recent lawsuit filed against St. Meinrad School of Theology by Mercy Sister Carmel McEnroy, who was dismissed from the seminary faculty last year for public dissent from the teaching of Pope John Paul II on the ordination of women.

The second unsolicited statement received by both publications was a letter from the Mercy Sisters' U.S. provincial leader, Sr. Teresa O'Connell. In her letter, Sister O'Connell responded to Archabbot Lambert's statement. She refuted the archabbot's claim that the allegations contained in Sister McEnroy's lawsuit are "incorrect" and "irrelevant," and she provided extensive quotations from letters that were previously sent to officials at St. Meinrad by Mercy Sisters in the U.S. and

Ireland. According to Sister O'Connell, these letters received no response from the seminary.

The Criterion printed the full text of Archabbot Lambert's statement. We decided that it was a matter of interest to our readers because this was the first major statement by an official of St. Meinrad on a matter that has been widely reported in the media. The statement was treated in the same way that *The Criterion* treats guest columnists, which means that it was not identified as either a news story or an editorial but as the opinion of someone who represents a particular point of view.

The letter from Sister O'Connell was printed in *The Criterion* as a letter to the editor (which is what it was), but it first required some editing. As noted above, Sister O'Connell chose to illustrate her points with extensive quotations from previous letters to St. Meinrad officials. These quotes focused on Sister McEnroy's character and her years of service to the church. They did not address the allegations made in Sister McEnroy's lawsuit or the question of whether it is appropriate for a seminary faculty member to engage in public dissent. For this reason, and because of space limitations, these quotes were edited from Sister O'Connell's letter to the editor, but the substance of the letter remained intact. An editor's note explained *The Criterion's* reasons for editing out the quotations.

The Criterion's treatment of this information contrasts sharply with decisions made by the editorial staff of the *National Catholic Reporter*. The NCR took Archabbot Lambert's statement (which arrived first) and reduced it to one short item in its "briefings" section. However, when the letter from Sister O'Connell arrived the NCR treated it like a major news story. "Mercy sisters say St. Meinrad did not respond to overtures" the bold headline

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The Criterion



To the Editor

Money comes from generous Catholics

I don't get it. In the July 5th issue of *The Criterion* Jerry Locey tells us that Catholics are the poorest contributors to charities, giving on average only 1 percent of gross income to all charities combined. Dan Conway states that Catholics continue to have the lowest giving levels of time, talent and treasure of almost any denomination in the country.

However, it is also reported in that same issue that the 1996 United Catholic Appeal exceeded its goal by more than \$40,000. SS. Francis and Clare Parish has broken ground for its new church due to total commitment of the parishioners. Catholic African Americans contributed funds to establish Our Lady of Africa Chapel at the National Shrine in Washington, D.C.

Also in this issue we learn that Richmond parishes raised funds for the Catholic School Endowment. St. Peter's Church in Brookville seems to be holding its own, and more.

And what's this? The Holy Land Foundation is providing subsidized housing, scholarships, a maternal and child care facility among other things, through gifts and donations. The Retirement Fund for Religious has raised more than \$200 million since its inception. More money is needed. I have no doubt it will be raised from further collections in Catholic parishes.

Catholics support churches at home and abroad, elementary and secondary schools,

colleges and universities, adult education, hospitals, retreat centers, missions, relief services, evangelization, Birthlines, infant and pre-natal care, television Masses and spot announcements, radio rosary, not to mention youth activities including religious, cultural and sports, and more.

Where does all that money come from if not primarily from generous Catholics who contribute real money and volunteer their time and talent? I just don't get it at all.

Florence Miller
Indianapolis

A book by converts to Catholicism

Not too long ago you named some books which you found to be of value to the believer. Recently *The Criterion* has been printing some uplifting contributions from converts to the faith.

I may have missed it but I have not seen mention of any work by Scott Hahn, especially "Rome Sweet Home" (Ignatius Press), which was co-authored with his wife Kimberly and which combines value and conversion.

He was a Presbyterian, Calvinist minister who had a special mission to save Catholics from their "damning" faith, and while seeking the truth to convince them, he found that Scripture, which he then held as the only authority, actually failed to support the basis for Protestantism and supported every case he tried to make against our church. Being a man of integrity, after many trials and the risk of a bro-

ken marriage, family and in-law alienation, he converted because he could not refuse God. Instead Scott converted and kept faith that God would call Kimberly to conversion.

Kimberly was in the same Protestant seminary. She studied and proved the case against contraception solely from a biblical standpoint. She used the same standards to prove to herself that no matter how much she wanted to be a minister, the Bible did not support the ordination of women and she was obedient to her findings. Her loyalty to her Protestant beliefs had to be changed by God, because while Scott gave her information, he wanted her to make the choice without pressure, and she did.

Not to be forgotten is the strength and knowledge of their Protestant faith and Scripture and that he had to give up his position as a successful pastor to pursue the truth. He had no job prospects and he was taking his family, trusting in God.

It is a story neatly written from both their perspectives. It reveals the whole Bible, the sacraments, relationships with others and our spouses as covenant. Meditating on that thought, it became awesome to me. He has to be right. It can't be anything else. God is love and all powerful. He wants us to serve him first according to his will, his word, and his church. Scott converted before Kimberly because he believed that delayed obedience is disobedience. Hard choices, yes, he made several with prayer and Scripture as his guide.

It shows how their mutual trust in God worked through Scott to bring Kimberly into the church and how they have helped others to flower in the faith. And how much stronger and how sacred is their faith through using natural family planning. It is a love story and much more. They have a marriage covenant with God, trusting only in his gifts.

Also revealing is that he converted because he knew it was right. He wasn't dissuaded because of clergy who put him off and Catholics who did not know or live or care about their faith or salva-



tion. There was no sign of bitterness at this, just dismay that so many Catholics treat lightly the great treasure the church is as upholders of Christ's Gospel.

There are many eye-opening revelations about our faith and the zeal and depth of the faith of Evangelical Protestants in this book written in simple words and approaching subjects we should know the whys and wherefors of. I couldn't put it down and it makes one wonder why so few have heard about Scott and his books and tapes. I believe that this one should be a discussion book in every Catholic education class from late grade school through adult Catholic education.

I hope that, if you did not read it previously, you will now. Surely a professional review of this book will help many Catholics see that what we have is a wonderful gift of love from God.

Dan Logan
Indianapolis
("Rome Sweet Home" can be purchased in any Catholic bookstore.—Editor)

Point of View/Marie Hollada

Fifty-one years in the priesthood

I went back to my hometown of 21 years to be a confirmation sponsor for my friend's daughter. I had been gone less than two years, but the church had changed somewhat. The regal red carpet made a striking difference when I first walked in, but the altar was still the same. Neither the Blessed Mother statue, nor St. Joseph, had been moved. I recalled when my two friends and I knelt before Mary's statue saying our rosaries and a feeling of nostalgia and sadness came over me. This small town was my home, the people were my family, the church was a central part of my life; my children were born and raised in this small community.

The year before we moved out of state (a devastating but necessary relocation move with my husband's job), Father A. retired. He was the founding pastor of our church, so it was a parting in sweet sorrow.

Many of my friends and I used to enjoy hearing Father's stories of how he came about building our church. There was a story for every piece of material that went into it. From the pews, the stained glass windows, the steel beams in the basement, the wiring—Father had a personal story of how he acquired everything. I loved hearing how he wheeled and dealt. If it couldn't be donated, he made sure he got the best bargain. Many of my friends' parents put much of their time and energy into saving on labor costs.

Yes, Father A. had a special place at the altar that day of confirmation, and as the bishop blessed each child I looked at Father as he peered out over his flock of parishioners of 25 years and I began to realize what a unique, rewarding, personally fulfilling, blessed, yet sometimes lonely life it must be for a priest.

My mind began to wonder. Father was now 76 years old, a priest for 51 years, my parish pastor for 25 years, founding father of the parish. He now lives in the family home he helped his father build, where he and his sister, a nun but now deceased, grew up. He planted the small forest in his back yard when he was a boy.

Just as he planned his church, he also planned his retirement well. He had some

of the boys from the parish (including my son) help him restore his home so he could move in when his retirement day arrived. One of his bedrooms was converted into a chapel where he is able to say Mass. Just as he took great pride in the grounds of his church, his yard looks professionally groomed. Inside his home the walls are adorned with many religious pictures and pictures of his family. It was such a treat for me to visit early on a Saturday morning with my friends and participate in Mass with Father and enjoy his friendship over coffee afterwards.

Father's sermons: Little did I realize that some day little phrases or thoughts would pop back into my mind to help me get through a difficult situation in my daily life. How many sermons does a priest give in one lifetime? I'm sure too many to keep track of. How many of those sermons have quietly guided someone along the right path when they were confused and needed a helping hand from our Lord?

Of course, no relationship is perfect, and there were times when disagreements would come about. Everything was always settled in a fair manner, Father usually being right.

Fifty-one years in the priesthood. Fifty-one years of hearing confessions and guiding people through the many trials and tribulations of their lives. What a great responsibility, that can only be aided by the guidance of the Holy Spirit.

As I look at Father at the altar, I wish I had more time to be with him and have him share more of his life with me—from his early days, when he knew he would be dedicated to the religious life, through all of his schooling, his first years as a priest, how he persevered the changes of Vatican II, taking on the responsibility of building a new church, an author, and now retired. What a life, what accomplishments there have been. And Father is still moving forward.

I am sure we all have a special place in our hearts for our priests of present or past. We have a lot to thank them for. A good way to say thank you is through prayer; prayers for them and for their vocations.

(Hollada is now a member of St. Malachy Parish in Brownsburg.)

Light One Candle/Fr. Thomas J. McSweeney

Holocaust hero rescued humanity

One of the darkest periods in recent history was surely the pursuit and persecution of Jews during the Holocaust. There is, perhaps, no greater vindication of The Christophers' motto—*It is better to light one candle, than to curse the darkness*—than the example and achievements of those



who acted to rescue and shelter their fellow human beings at this time.

Jan Karski was one who took action when it would have been easier to play it safe. The recent biography of this Polish Catholic by Thomas Wood and Stanislaw Jankowski titled "Karski: How One Man Tried to Stop the Holocaust" (John Wiley & Sons) introduces a compelling hero and a light in that darkness.

Karski was a young Polish military officer when the Nazis began World War II with their surprise blitzkrieg attack on Poland in 1939. As a member of the Polish underground, he was familiar with the horror and tragedy of conditions in the Warsaw Ghetto. Later he was smuggled into the Belzec concentration camp with the complicity of Lithuanian guards to observe firsthand the fearful and inhumane conditions there. During a daring attempt to convey the facts of the situation to the Polish government in exile in London, Karski was captured and tortured by the Germans. Karski later escaped to the West. He made valiant but largely futile attempts to convince allied leaders including British Foreign Secretary Anthony Eden and American President Franklin Roosevelt of the seriousness of what was occurring in the ghetto and "resettlement camps."

He pleaded for Allied air action to destroy rail links to the camps, and lectured over 200 times on the Jewish tragedy and put his testimony in book form as early as 1944. He contributed articles to *Collier's*, *The New York Times*, *The Herald Tribune*, and *Harpers' Bazaar*. Most people at the time, however, apparently doubted the harsh accuracy and truthfulness of his accounts, and were unwilling to believe that the situation could be as dire as he described.

Karski believed that destroying human beings simply because they were born Jewish seriously threatened all people. He had no choice but to resist in every way he could. "There is a bottom line that no one dares trespass," he would later say, "or else life loses its ultimate meaning and becomes indeed what the Nazis professed it to be—a brutal struggle for the survival of the fittest."

Jan Karski's witness makes it clear again that a moral life means far more than survival. Our Judeo-Christian tradition encourages us not only to know right from wrong, but to raise our voices against injustice and persecution.

In 1982, four decades after Karski spoke out, the fervent Catholic was honored at the Yad Vashem martyrs and heroes memorial in Jerusalem as "righteous among nations." The onetime soldier received a medallion inscribed with these words: "He who saves one life rescues humanity."

Whether or not we are ever called heroes, we can all be rescuers—one person at a time.

(For a free copy of the *Christopher News Note* "Make Your Voice Heard," write to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

Cornucopia / Mary Ann Wyand

Confession can be confusing

At times, the sacrament of reconciliation can be somewhat daunting. For one thing, it's humbling. For another, it's challenging... especially when the confessional door sticks and the penitent is trapped inside the little room after the absolution. To quote syndicated columnist Dave Barry, I am not making this up.

As an adult convert to Catholicism, I must admit I prefer face-to-face confession. I like to look at the priest, and gauge his reactions, while I'm pouring my heart out to him and to God. It seems more logical to me to have a normal conversation about life and faith, and well, failings,

without the trappings (literally) and confines of a confessional.

Not that I'm claustrophobic or anything, but that dark little room with the window grate kind of makes me nervous. That's why I had never used it until a Lenten penance service at my parish, when for some unknown reason I decided to try the traditional method.

Somehow that mysterious closet seems to magnify sins, perhaps because you have to close yourself in with your verbal confession instead of letting the damning words soar upwards, toward the nave (in traditional church buildings), and finally heavenward to God's understanding ears.

And then there's the matter of the red light outside the confessional. Why does it have to be red? And how in the world do you turn it on?

I got inside the room OK, and closed

the door. So far, so good. Then I sat on the straight-backed chair. Was I supposed to kneel on the bench to trigger the light switch?

In the middle of my confession, a man opened the door, gaped at me, apologized, mumbled something about turning on the light, and quickly shut the door. Well, since I'm not a product of Catholic schools, I don't have a clue about how to do that. Is there a light switch somewhere, or is the priest supposed to turn it on? Do they teach proper confessional procedures in grade school religion class? Or do teachers give children a guided tour of The Room before First Reconciliation?

Without a doubt, I prefer the post-Vatican II communal penance service because we all get to sit together in the semi-privacy of the darkened church and admit that we've sinned—sort of the safety in numbers concept—and then the liturgical musicians sing soothing hymns while we search our pockets for tissues and pick a sympathetic looking priest to hear our individual words of contrition.

Anyway, about the confessional door, I think I'll ask the parish maintenance man to take a look at that knob. It doesn't turn very well from the inside, especially when you're in a hurry to get out after hearing your penance.

While I discreetly twisted the door handle left and then right, to no avail, Father calmly asked—from his side of the window grate—"Is there something else?"

"No, Father," I replied, frantically jiggling the knob, "but the door seems to be stuck."

Taking pity on me, he quietly got up and walked around to open the door from the outside. That was really very nice of him, but I didn't know he was going to rescue me.

I had just put my shoulder to the door with what I thought was a fair amount of strength when Father opened it for me. Surprised, I stumbled out of the confessional and practically landed in the arms of another penitent waiting in line.

Everything considered, my last reconciliation experience was pretty exhausting. On the way home, safe inside my car, I decided that something this stupid could only happen to me.

Oh well. At least I went! And maybe God had a good laugh. I know a few of my fellow parishioners who were waiting in line thought it was pretty funny.

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VIPs...



Benedictine Sister Virginia Evard, a native of Indianapolis, was installed as prioress of St. Benedict Monastery, Winnipeg, Manitoba, Canada, on July 11. Sister Virginia entered St. Benedict Priory after graduation from St. Mary Academy here. Members of her family participated, including her brother, Father Paul Evard, who presided at the liturgy, and her sisters, Delores Kesterson and Zita Rosner, and another brother, Joseph Evard.

from St. Mary Academy here. Members of her family participated, including her brother, Father Paul Evard, who presided at the liturgy, and her sisters, Delores Kesterson and Zita Rosner, and another brother, Joseph Evard.



Eva Corsaro was received as a novice into the Sisters of St. Francis of Oldenburg, July 27 in the convent chapel at Oldenburg. For the last four years, Eva has served as youth minister at St. Lawrence Parish

in Indianapolis. She is the daughter of Elizabeth and the late Anthony Corsaro of Good Shepherd Parish in Indianapolis.



Louis E. Jr. and Helen Eckhart celebrated their 50th anniversary July 27 with a Mass at St. Mark Church in Indianapolis. The couple was married July 27, 1946 at Holy Cross Church in Indianapolis. The couple has seven children: Anne Marie Saul, Elaine Holloway, Rita Butler, Jane Svarczkopf, and Joni, Tim, Tom Eckhart. They also have 37 grandchildren.

Check It Out...

"The Gospel in Everyday Life" is the theme for a men's retreat to be held Aug. 9-11 at Mount St. Francis Retreat Center. The retreat will begin with registration at 7 p.m. Aug. 9 and will conclude with lunch Aug. 11. For more information or to register call the retreat center at 812-923-8817. Mount St. Francis is located off Hwy. 150 in south-east Indiana, 15 minutes from Louisville. Take I-64 west and exit 119.

The Feast of St. Mary Major "Our Lady of the Snow," a Marian feast day celebration will be held Aug. 5 at the Little Sisters of the Poor, 2345 W. 86th St., in Indianapolis. Glorious mysteries will be prayed at 6:30 p.m. with Mass following at 6:45 p.m. Refreshments and the movie "The Gospa" will follow Mass.

The Catholic Choir of Indianapolis has a few openings in the tenor and bass sections. Dedicated to the preservation and performance of traditional music from the Roman Catholic liturgy and other religious traditions, the choir provides music at liturgical services and concerts throughout the archdiocese. Men with a choral music background who are interested should call Benjamin DelVecchio at 317-925-1534.

"Work and Love as Spiritual Energies," a guided retreat for men and women

will be held Aug. 23-25 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Father John Shea, author and retreat director is the presenter. The program begins with registration at 6:30 p.m. Aug. 23 and concludes after lunch Aug. 25. The cost is \$135 for single and \$115 for double. For more information or to register call the retreat house at 317-545-7681.

After more than 10 years of continuous existence, the Indianapolis Chapter of the National Catholic Golden Age Club has closed its books. From the time it began in 1985, the city-wide organization had attracted men and women from several parishes. Health problems prompted the decision to discontinue the chapter. It was the dedication of three members and long-time officers, Fran and Dorothy Cunningham and Mary Ellen Schmidt who are accredited for keeping the chapter in existence.

A display on Saint Meinrad's first abbot will be featured at the Archabbey Library Aug. 6 through Sept. 29. The exhibit will include documents, photographs, and other memorabilia. The exhibit is free to the public. Library hours are Mon.-Fri. 8 a.m. to 11:30 a.m. and from 1 p.m. to 4:30 p.m.; and Sat.-Sun. from 1 p.m. to 4:30 p.m. For more information call Barbara Crawford at 812-357-6501.

Jane King helps single people lead positive lives

By Mary Ann Wyand

Lots of books have been written about the power of positive thinking. St. Pius X parishioner Jane King of Indianapolis acknowledges, but sometimes it's difficult for people to actually put that philosophy into practice in daily living.

Learning how to turn negatives into positives is an important life lesson for everyone, King said, and it's especially critical for single people.

King teaches a course on positive living at Indiana University/Purdue University at Indianapolis (IUPUI) and two out-of-state colleges. She also offers a one-day seminar for church groups. Earlier this year she presented a seminar called "Successfully Single," sponsored by the archdiocesan Family Life Office at the Archbishop O'Meara Catholic Center in Indianapolis.

"Our family ministry includes programs for people who are single for lots

of different reasons," Marilyn Hess, associate director of the Family Life Office, said. "We try to listen to people and provide resources for them. Jane King has been a friend of our office for several years, and has spoken at some of our programs for other groups."

King knows firsthand how important it is to have a support network, and she emphasizes the need for friendship in her seminars and classes.

Following her unexpected divorce 18 years ago, she turned to the former Alverno Retreat Center in Indianapolis for support and counseling, joined the Catholic Church, and later studied marriage and family therapy. After earning her degree as a marriage and family therapist, she began teaching a course on positive living for single people through IUPUI's Continuing Education Program.

"Many of the people who take the class don't have a support system," King said. "Through becoming widow-

ed or divorced, they've lost a lot of their friends. Others who have always been single begin to feel isolated when friends marry or move away. That's why it's so important to establish a social support network."

Single people have much in common, she said, but often feel alone and lonely because they are reluctant to reach out to others in friendship. King tries to help class or seminar participants work through their grief and learn how to achieve a stronger sense of self-esteem so they will be comfortable meeting new people and trying new activities.

"Single people have the same daily struggles as married people," she said, "except when crunch time comes they are on their own unless they have maintained a support network."

Even people who are married don't necessarily have all the support they need at times, she said. However, single people have to learn to be more creative in problem-solving and other aspects of daily living.

"Inertia and being single don't go together if people want to have happy and satisfying lives," she said. "Singles have to make their own lives."

Single parents often fall into the habit

of directing all their energies on parenting children, King said, and in the process can lose their own identities. However, prayer can help singles stay close to God and in touch with their feelings and needs. "Spirituality has a lot to do with positive living and a hopeful attitude," she said.

King recommends that single people practice a variety of essential self-care techniques on a daily basis which include eating right, exercising, getting enough rest, exploring new hobbies and interests, reading, journaling, and initiating social activities.

"Single people are whole people and can lead happy and satisfying lives," she said. "Everything we talk about in the course always comes back to learning how to be happy with yourself, knowing yourself, being your own best friend, learning to love yourself, and being kind to yourself. It's not a handicap to be single. It's a wonderful way of living."

(Contact the archdiocesan Family Life Office at 317-236-1596 for information about upcoming programs and activities for single people. For information about Jane King's ministry to singles, telephone her at 317-582-1552.)

Oldenburg Franciscans mark jubilees

Nineteen Sisters of St. Francis, Oldenburg, who have served the archdiocese were honored at a Mass and dinner at the motherhouse on July 26.

Three celebrated their 75th anniversaries: Sisters Ann Charles Brichetto, Eugenia Marie Dorian, and Antoinette Marie Manus.

Marking 60 years with the Oldenburg Franciscans are: Sisters Mary Ellen Hampel, Ann Cyril Hermann, Laurita Kroger, Jean Marie Linesch, Laetitia Meyer, and Angele Timmers.

The 50th jubilee celebrants are: Sisters Alice Ann Deardorff, Gerald Gaynor,

Mildred Grein, Noreen McLaughlin, Rose Cecilia Plumbo, Jonette Scheidler, Marie Camille Schmalz, Marie Schroeder, Joan Elise Smith, and Teresa Trick.

Most of the jubilarians are currently in motherhouse or retirement ministry at the motherhouse.

Those celebrating their golden anniversaries who are now serving the archdiocese are Sister Jonette, who is in parish ministry at St. Joseph, Shelbyville; Sister Marie Schroeder, director of religious education at St. Vincent de Paul, Shelbyville; and Sister Alice Ann Deardorff, a substitute teacher in Indianapolis.



From top left, Sisters Ann Charles, Eugenia Marie, Antoinette Marie, Mary Ellen, Ann Cyril, Laurita, Jean Marie, Laetitia, Angele, Alice Ann, Gerald, Mildred, Noreen, Rose Cecilia, Jonette, Marie Camille, Marie, Joan Elise, and Teresa.

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Dalai Lama calls for harmony among religions in visit to Trappist Abbey

He says compassion, love, forgiveness are common to all major religions

By Joseph Duerr, Catholic News Service

TRAPPIST, Ky. — During a visit to a Kentucky Trappist abbey, the Dalai Lama, exiled spiritual leader of Tibetan Buddhists, said humanity is best served by harmony among the world's religions, and less conflict in the name of religion.

"I think (one religion) is unrealistic," the Dalai Lama said at a July 22 press conference at the start of a July 22-27 interre-

ligious dialogue held at the Our Lady of Gethsemani Abbey. Buddhists, Christian scholars, monks and nuns were gathering to discuss prayer and contemplation.

Just as having a variety of food for the body is healthier and more satisfying to people, so also is a variety of "food for the mind," he said. "I feel the variety of religions is much better."

He advised maintaining religious traditions, but also stressed the importance of exchanging views on such traditions with people of other religions to form an understanding of differences and common ground. For example, he said, compassion, love and forgiveness are among things common to all major religions.

The Dalai Lama's visit to Gethsemani was part of a U.S. tour of Midwestern and Western states and he said the gathering of religious representatives was a "fulfillment of the wishes" of now deceased Trappist monk, Father Thomas Merton.

He met Father Merton in Thailand in 1968 for exchanges on Christianity and Buddhism and it was during this trip to Thailand that Father Merton died.

The 61-year-old Dalai Lama, who lives in India, said harmony among religions is particularly needed today because of material developments in the world and divisions and conflicts among people, as in Bosnia and Africa.

"It is quite clear that material development is very useful for humanity," he said. But he acknowledged that material development alone would not solve all of society's problems and that religion had a special role to play.

He said closer understanding among religions could come about through dialogues among scholars exploring similarities and differences among religious

faiths, meetings between people of different faiths to exchange "deep spiritual experiences," and group pilgrimages to holy places of various religious traditions where people can join in prayer or silent meditation. For instance, he said he has visited, "as a genuine pilgrim," Catholic shrines in Lourdes, France, and Jerusalem.

The Dalai Lama also called for meetings of leaders of religious faiths, such as the 1986 world day of prayer for peace in Assisi, Italy, where he sat next to Pope John Paul II, whose idea it was to have the prayer day.

Before the start of the six-day interreligious dialogue, the Dalai Lama and Trappist Abbot Timothy Kelly planted a tree outside the abbey walls and both offered a prayer and reflection.

The Dalai Lama called the tree a reminder of "our deep inner human quality" and Abbot Kelly said it symbolized the diverse spiritual traditions that came together "as a sign of enduring respect and a deeper sharing of our one search."

Visits to the four Indianapolis Catholic cemeteries are encouraged

By Mary Ann Wyand

Looking for a scenic outdoor site for a hike with family members? The Catholic Cemeteries Association encourages visits to any of the four Catholic cemeteries in Indianapolis.

"We at Catholic Cemeteries would like to extend an invitation to all to come visit with us this summer," grounds superintendent John Wahl of Indianapolis said.

"Bring your children and enjoy the flowers, trees and birds while visiting with a loved one or just enjoying the outdoors."

Wahl said Catholic Cemeteries "has made it their mission to provide a green lush setting teeming with color and the song of birds" at Calvary, Holy Cross and St. Joseph cemeteries on the Indianapolis southside and at the new Queen of Peace Cemetery on the northside.

"All too often, people think of a cemetery as a place of death and sadness," Wahl said. "Nothing could be further from the truth. A cemetery should be viewed as a peaceful, restful retreat to visit your loved ones who have joined

our Creator in their final reward."

During the fall of 1995 and winter and spring of 1996, he said, cemetery personnel planted over 2,000 perennial flowers and shrubs at the four cemeteries and made other improvements to the grounds.

"With the kind donations of two local companies and the woodshop class at Roncalli High School," Wahl said, "we have built and installed 25 bluebird houses and 25 robin nest shelves in Calvary, St. Joseph and Holy Cross cemeteries."

Service Supply Co. of Indianapolis, a distributor of industrial fasteners, donated fasteners and hardware, he said, and Southeastern Supply Co. of Indianapolis, a lumber and home supply company, donated lumber for the student project.

Under the direction of Kevin McKeehan, Roncalli woodshop students constructed the birdhouses and nesting shelves utilizing plans supplied by Dan Ernst of the Indiana Department of Natural Resources, Division of Forestry.

"Cemeteries are resting places for our loved ones," Wahl said. "They are also tapestries of color and song for the living to enjoy."



CNS photo from Reuters

Benedictine Sister Mary Margaret Funk of Our Lady of Grace Monastery in Beech Grove looks on as the Dalai Lama addresses questions from the media during an interreligious meeting at the Abbey of Our Lady of Gethsemani in Trappist, Ky., July 22. The exiled spiritual leader of Tibetan Buddhists was participating in a dialogue there between spiritual leaders from the East and West. Sister Mary Margaret was one of the main organizers of the dialogue.



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'Distinguished Principal' Vesper sees work as vocation

By Margaret Nelson

Jeannine Vesper credits prayer and perseverance with making her a good school principal. "Those are the two key ingredients."

But Vesper is more than good. At the spring conference of the National Catholic Educational Association, she was named one of 12 in the nation to receive the Distinguished Principal Award. She represented schools in the Great Lakes region.

"It's just because I'm doing something I truly love to do," she said. "It is not a job, but a vocation."

"I believe I'm called to this," Vesper said. "When you're doing something you're called to do, somehow you find the way to do what needs to be done—because that's where you're supposed to be."

Because of her dedication, other principals, teachers, her pastor, parish and deanery board members, and parents recommended her for the national award.

They talked about her religious convictions, knowledge of budgetary matters, human resource skills, unique rapport with the students, educational background, and ability to communicate well.

And she has been involved in parish, deanery and archdiocesan activities. At two parishes, she has helped with the marriage programs. And in one parish where she was principal, she was on the building committee. She is president of the Archdiocesan Principals' Association and on the Leadership Academy of Training.

Having now served three years as principal at Immaculate Heart of Mary School in Indianapolis, Vesper came to this post after 10 years as principal of St. Monica. Before that, she'd taught first, second and third grade at St. Monica.

Vesper began her teaching career at St. Joan of Arc in 1960. (She quips that she was 8 years old then.) For six and one-half years, she taught third grade at the school—where she herself was educated.

She remembers teaching there as a unique experience. "That was back when Catholic schools were so overextended. There was a shortage of teachers. I had 54 in my third grade class! I believe I really did a good job. But kids were different then."

Msgr. James Galvin asked her to take that teaching position in 1960. Though the schools were overcrowded, her pastor, Father (later monsignor) Raymond Bosler predicted that within five years there would be no Catholic schools.

And she remembers that, within 10 years, the situation did change from overcrowded schools to closings and consolidations.

"We can thank the secular press for the (present) resurgence. We weren't telling our story, maybe because of the Catholic virtue of modesty. It was the best kept secret of Indianapolis," Vesper said.

She said that Joseph Peters in the Office of Catholic Education changed that. "Lots of people were reluctant to use the 'Yellow Brick Road' program—it sounded so commercial. But it was effective."

The principal at St. Monica, the late Franciscan Sister Julie Hampel, encouraged her teacher to work toward administration. "I was working on my master's degree," Vesper said. "She asked me if I ever thought about administration. I told her no, that I loved teaching too much."

"She suggested that I just take a couple of classes to see what I thought," she said. "It was like God had a plan for me, even when I ignored it. After getting my certificate, I still was not sure I wanted to give up my contact with the kids."

"Somewhere it clicked in: Rather than one classroom, I had a chance to influence more children. I am still teaching, but I'm a teacher of teachers."

She said that the change was difficult for her. "I wanted to be in the classroom all the time. My biggest frustration was not having time to be there."

"The job has grown and so has the paper work," said Vesper. "I put in long days, with all the committee work."

But she still has contact with the students. "I do informal pop-ins on a regular basis. At least once a day, I walk through the halls and speak to the kids. But as far as quality time in the classroom, there's not nearly enough of that."

"I try to attend as many sporting events as I can—in all the sports—to show I'm interested in them as kids more than what kind of grades they make and how they behave in the classroom," said Vesper.

Actually, very few of the students at Immaculate Heart School misbehave. "We're really blessed," she said. "We don't have a lot of serious discipline problems. We have a strong faculty and a good discipline code. The teachers are able to enforce it quite well."

"It's fairly infrequent that kids are sent to me for discipline problems. The teachers keep me apprised. When the matter does come to me, the kids take it pretty seriously," said Vesper.

"We have wonderful, wonderful parental support," she

said. "I never saw anything like it. When the kids know that the home and school are working together as a team, they are smart enough to know they'd better behave."

"They know we share a common set of values," she said.

There was never any doubt in Vesper's mind that she would become an educator. She was the youngest of six children. "From the time I was very young, because I had no younger siblings, I liked taking care of younger children."

As a teen-ager, she babysat. "I knew I wanted to work with children in some capacity. I never had any doubt."

People in her family have tried to help her make more money. But Vesper always said, "I'm doing what I want to do."

She said, "I could talk forever on Catholic education. I am totally committed to its value. Fortunately, research backs up the fact that it seems to work better than other models of education."

"If I retired, I would still want to be involved in Catholic education. In this archdiocese, there is a strong commitment to quality education," Vesper said.

"There was a time when Catholic parents didn't want their children to go to Catholic schools because they had had negative experiences. We had to sell them, to educate them to the changes," she said.

Vesper finds it unusual that, at Immaculate Heart of Mary, 90 percent of the school-age children are in the parish school. The Sunday religious education program is very small. She attributes part of that to the fact that it is a neighborhood school. "At St. Monica, the religious education program was the same size as the school," she remembers. "It is still huge."

"Young parents are really committed to Catholic schools," she said. "We are outgrowing our space. My

concern is whether we will be able to meet the needs of people who move here to send their children to the school," Vesper said. "So far, only a few are on the waiting list for a couple of grades."

The plaque in the principal's office reads: "Department of Elementary Schools of the National Catholic Educational Association's Distinguished Principal's Award, in recognition of outstanding leadership in Catholic elementary school education."

"They had a big dinner. It was quite an exciting thing," said Vesper.

Since it was for something she's always wanted to do with her life, she finds the tribute doubly rewarding.



Jeannine Vesper

Sponsor a child at a Catholic mission site

This is Conchita. She lives in Guatemala in a one-room house with a tin roof, a dirt floor and no electricity. Only four years old, she must help her mother carry water for cooking and bathing. She gets very tired but finds little comfort on her stiff wooden bed with a straw mattress. Because her father earns only \$25 per month as a day laborer, there is no money for playthings, and even basic necessities are a luxury to her family of six.

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Eighteenth Sunday In Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, August 4, 1996

- Isaiah 55:1-3
- Romans 8:35, 37-39
- Matthew 14:13-21

The Book of Isaiah is the source of the first reading for this weekend's Liturgy of the Word.



Life for God's Chosen People was by no means idyllic when this ancient prophecy was composed. In a sense, it was better than had been the case in earlier generations. But nevertheless, great want and hopelessness

were the everyday plight of many. Economic conditions were dreadful. No one alive could remember the days of glory when David and Solomon reigned. In fact, these kings had lived hundreds of years before. But their legacy was of strength and national grandeur.

Obviously many people longed for a return of those glorious days. They surely blamed God for the fact that times were not good.

This weekend's reading is magnificent in its language. Life in God is depicted as water. No other image could have been so compelling for a people who by and large lived in an arid environment. Water was, as it is now, necessary for life. Water refreshed and cooled those thirsty for physical nourishment, and its symbolic imagery also provided spiritual nourishment to the faithful.

The prophet reminds his audience that God is as water to the human spirit, life-giving, cooling, uplifting. Most of all, God offers to the people the water of divine life. This life-giving water is more valuable than food or drink, more satisfying than anything else on earth.

St. Paul's Epistle to the Romans provides the second lesson.

The New Testament writings, certainly the Pauline epistles, always must be read with the echo of persecution in the background. The times were uncertain at best for Christians.

In this reading, Paul reminds the

Roman Christians that nothing can separate them from God if they resolve to be with God. And, he insists, life with God is eternal life. The passage emphasizes that nothing else matters.

St. Matthew's Gospel offers this weekend the beautiful story of the loaves and fish.

It is a compelling story that is essentially repeated in both Mark and Luke.

The story demonstrates the divine power of Jesus. A great crowd takes its nourishment from the few original loaves and fishes. Jesus is verified as the Son of God.

Two other elements are critical in understanding the story. The first is that the Gospel itself reveals the cause for the Lord's exercise of divine power in this case. It is love. The Lord took pity on the hungry crowd.

The second element is that this love was so lavish that great quantities of food remained even after the crowd had eaten all it needed. The love of God is never confined or limited.

It is good to remember the impact with which the early Christians must have heard this story. So attached to the Eucharist, the strong overtones of God's gift in this story must have overwhelmed them.

Reflection

Life in Palestine at the time of Christ was hardly paradise. Yet it probably would not be historically correct to assume that great numbers of people were starving.

Looking upon the crowd gathered all around, Jesus took note not only of the fact that they were away from home and without food, but also that they were searching for God, for something truly nourishing in their lives, for something life-giving and sustaining.

The message of the Gospel, and of the church, is that this longing is satisfied in the Lord Jesus. The Lord brings God to us all. The Lord is the gift of God's love. God's love reaches to us all, never trapped, never impeded, and never qualified, unless we ourselves limit the place of God's love by our willingness to give our all to God.

Daily Readings

Monday, August 5
Dedication of the Basilica
of St. Mary Major in Rome
Jeremiah 29:1-17
Psalm 119:29, 43, 79-80,
95, 102
Matthew 24:22-36

Tuesday, August 6
Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Matthew 17:1-9

Wednesday, August 7
Sixtus II, pope and martyr,
and his companions, martyrs
Cajetan, presbyter and
religious founder
Jeremiah 31:1-7
(Response) Jeremiah 31:10-13
Matthew 15:21-28

Thursday, August 8
Dominic, presbyter and
religious founder
Jeremiah 31:31-34
Psalm 51:12-15, 18-19
Matthew 16:13-23

Friday, August 9
Nahum 2:1, 3; 3:1-3, 6-7
(Response) Deuteronomy 32:35-
36, 39, 41
Matthew 16:24-28

Saturday, August 10
Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

The Pope Teaches

Mary's response to angel Gabriel indicates her loving devotion to God

By Pope John Paul II

Remarks at audience July 24

In our catechesis on the Blessed Virgin Mary, we have seen that God chose a young virgin of Nazareth to become the mother of his son.

To the angel Gabriel's message that she will conceive and bear a child, Mary replied: "How shall this be, since I do not know man?" (Luke 1:34). These words indicate both Mary's intention to remain a virgin and her complete openness to God's plan for her life.

Mary's decision to remain a virgin would have been unusual in the Jewish environment of her time, where such a decision would not generally have been esteemed. Marriage, in virtue of the divine precept 'Be

fruitful and multiply,' was considered to be women's natural vocation which includes the joys and suffering belonging to motherhood. But we must not forget the remarkable presence of grace in Mary's life, beginning with her Immaculate Conception.

Her decision to embrace virginity in order to devote herself completely to God should be seen as the fruit of an inspiration of the Holy Spirit. By her willingness to give up the personal reward which comes from motherhood, Mary "stands out among the poor and humble of the Lord, who confidently await and receive salvation from him" (*Lumen Gentium*, 55). Her poverty was to be transformed when she became the mother of God's son and the mother of all the redeemed (cf. *Catechism of the Catholic Church*, No. 501).

My Journey to God

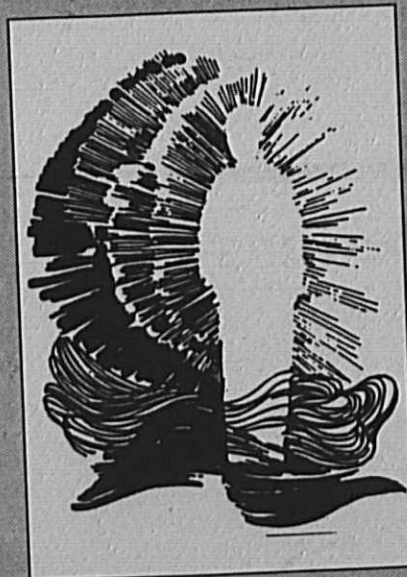
Goal

I see as a goal
a bright white light
standing in clouds
and turning to neon,
which evolves into a ray
and dissipates
into nothing.
No sound.
No emotion.
Save that of rest.

Never to awake again
(yet I awake tomorrow)
To remain in permanence
(yet the pendulum swings)
to sleep
to rest
to lie undaunted and unafraid
in God's bosom.

By Daniel Corsaro, 1962-1992

(Daniel Corsaro was a member of Good Shepherd Parish in Indianapolis. He died at age 30 on Dec. 11, 1992, after a painful illness which caused partial paralysis. "He spent much of his time confined to bed," his mother, Carole Corsaro, explained. "To pass the time, he began to write down his thoughts, typing with one finger, a process that was difficult to witness. In spite of this, he became a prolific writer, leaving the legacy of his thoughts and memories to his grieving family. He wrote this poem when he felt he had little time left. He encouraged me to think of him in heaven, walking tall and straight, the wind in his hair, the sun on his face, and an angel on each arm.")

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Archdiocese of Indianapolis Faith-Formation Plan

Draft #4

Dear Readers:

Many of you are well aware and familiar with the strategic planning process in the Archdiocese of Indianapolis. In the fall of 1993, after much consultation and many drafts, the archdiocese promulgated its Archdiocesan Strategic Plan.

Two years later, in 1995, the Office of Catholic Education undertook and completed the Archdiocesan School Strategic Plan. During the early months of 1996, the Office of Catholic Education began its Faith-Formation Strategic Planning Process. A core team was appointed by Archbishop Buechlein, and the team worked for several months.

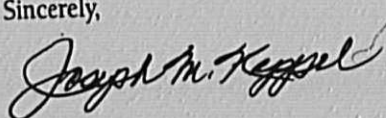
During that time the core team developed a mission statement, values, goals, and objectives. During each step of the process, several consultations took place. In recent months, other individuals have been brought into the process and asked to develop action steps for each goal. Additional refinements took place during this process. The result has been a Strategic Plan for Faith Formation, which follows on these pages.

This draft sets the direction for our faith-formation efforts for the next three to five years. This time period will encompass the recently announced Journey of Hope and lead directly to our celebration of the dawning of the Third Millennium since the birth of Jesus Christ. This draft plan addresses the faith-formation needs of people of all ages and in both parish and school settings. Our hope is to expand and improve the effectiveness of all these formation endeavors and those who minister in them.

Now it is your turn. You are the Church in central and southern Indiana. This is your Church. All the major elements of the draft are included in this insert. For the sake of length we have not included the Action Steps or time lines for your critique. This plan is meant to lead us into the new millennium. We are at a critical time in catechesis. We face more challenges than ever in sharing faith with each other and the next generations.

We would like to have your impressions, comments, and suggestions about how we have done with this plan. Are we headed in the right direction? Have we missed any glowing issues or concerns? If so, what are they? Please take this opportunity to comment on the draft and send your comments to one of us at the Office of Catholic Education. May the Lord continue to bless you and all of the members of our archdiocesan family.

Sincerely,



Joseph M. Kappel
Associate Executive Director of Catholic Education
for Religious Education



Daniel J. Elsener
Secretary/Executive Director,
Catholic Education

Mission

Rooted in Jesus and responding to our baptismal call to know, love, and serve God and each other, we, the catechetical/religious education leaders of the Archdiocese of Indianapolis, seek to form ourselves and others in Catholic beliefs, traditions, and values in order to foster faith that is living, conscious, and active.

We commit ourselves to develop the personal, physical, technological, and financial resources necessary to fulfill this mission in innovative, responsible, and effective ways.

Values

We value:

- Lifelong faith formation
- Primacy of the family
- Theological formation
- Assessment and accountability
- Partnerships among all members of the catechizing community

Goal 1
Emphasize the archdiocese's commitment to faith formation as a lifelong process.

Objective 1.1
Prepare a case statement that clearly articulates the philosophy and values of lifelong faith formation in the Archdiocese of Indianapolis.

Objective 1.2
Create intentional faith-formation opportunities for adults, youth, and children.

Goal 2
Emphasize the primacy of family in lifelong faith formation.

Objective 2.1
Educate professional and lay leadership in understanding family.

Objective 2.2
Promote and affirm family as the Church of the home.

Objective 2.3
Provide assistance to lifelong faith-formation leaders in implementing family-centered catechetical programs in parishes.

Goal 3
Create and nourish a pool of talented catechetical leaders.

Objective 3.1
Recruit and retain catechetical leaders and catechists.

Objective 3.2
Develop standards in the area of theology, educational methods, and program planning for faith-formation leaders consistent with national standards.

Goal 4
Explore new and creative approaches to lifelong faith formation.

Objective 4.1
Study and recommend to archdiocesan lifelong faith-formation leadership ways of effectively using technology in catechesis.

Objective 4.2
Research, evaluate, and pilot multiple delivery systems for lifelong faith formation.

Objective 4.3
Promote and expand collaboration in parishes and within deaneries for lifelong faith formation.

Objective 4.4
Study and promote the effective integration of media in lifelong faith formation.

Goal 5
Expand and enhance resources needed for lifelong faith formation, including human, physical, and financial resources.

Objective 3.1
Develop and implement a communications and marketing plan for lifelong faith formation that increases involvement, enrollment, and investment.

Objective 5.2
Assist parishes in identifying and establishing the most effective use of physical resources needed for lifelong faith formation.

Objective 5.3
Promote and improve stewardship education by involving parish lifelong faith-formation ministries.

Objective 5.4
Increase and enhance the methods of funding lifelong faith-formation opportunities in parishes, deaneries, and in the archdiocese.

your comments:

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, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

August 2

Sacred Heart Parish, Indianapolis, will hold a First Friday Mass at 8 a.m. followed by discussion of religion topics. Refreshments will be served. All are welcome.

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

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. All are welcome.

The Catholic Charismatic Renewal of Central Indiana will hold a Mass and healing service at 7 p.m. at St. Luke Church, 7575 Holiday Dr. E. Fr. Daniel Mahan will be the celebrant.

St. Lawrence Church, Indianapolis, will have adoration of the

Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

SS. Peter & Paul Cathedral's Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

St. Thomas Parish, Fortville, will hold a Monte Carlo from 7-11 p.m. Admission is \$5.

August 2-4

St. Jude Guest House at St. Meinrad Archabbey will hold a retreat titled "Riding the Waves of the Living Waters of Baptism" presented by Fr. Godfrey Mullen. For schedule and more information, call 812-357-6585.

August 3

Holy Spirit Elementary School

class of 1971 will hold its 25th reunion at the Snooty Fox Restaurant, 1436 E. 86th St., Indianapolis, at 7 p.m. All former classmates and teachers are welcome. Admission is \$10. For more information, call Colleen Ryan Renie at 317-299-1835.

St. Thomas Parish, Fortville, will hold its parish festival from 11 a.m.-10 p.m. featuring pony rides, games, live music and dancing, crafts, raffle and food.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. Everyone is welcome.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Peoni at 317-784-9757.

August 4

St. Anthony Parish, Clarksville, and St. John Parish, Starlight, will hold the "Be Not Afraid Family Holy Hour" each Sunday at 6 p.m.

St. Boniface Parish, Fulda, will hold a parish picnic from 11 a.m.-7 p.m. featuring games, quilt raffles and food. For more information, call Susan Hecke

or Pearl Gelarden at 812-357-2483.

St. Mary Parish, New Albany, will hold a prayer service after the 10:30 a.m. Mass. All are welcome.

St. Bernard, Frenchtown, will hold a country picnic from 10 a.m.-6 p.m. Quilts, dinners, booths will be featured.

St. Cecilia Parish, Oak Forest, will hold a festival and chicken dinner from 10 a.m.-3:30 p.m. Raffle and games will be featured. All are welcome.

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

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

Sacred Heart Parish, 1530 Union St., Indianapolis, will have 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. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.


St. Mary Church, 317 N. New Jersey St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

St. Patrick Parish, Indianapolis, will hold a Latin (Tridentine) Mass at 1:30 p.m. All are welcome.

August 5

St. Mary Parish, New Albany, will host the Foxhoven Family singers at 7 p.m. For more information, call Bonnie Kaelin at 812-952-3251.

The Indianapolis Marian Center will sponsor a Marian Feast Day Celebration "Our Lady of the Snows" at the Little Sisters of the Poor, 2345 W. 86th St.,



"Actually locusts don't sound too bad compared to spinach."

© 1996 CNS Graphics

Indianapolis. The celebration will begin with the rosary at 6:30 followed by Mass and concluding with the premier showing of "Gospa," a film about Medjugorje. All are welcome.

August 5-8

Fatima Retreat House, Indianapolis, will hold a senior adult enrichment program titled "That Your Joy May Be Full: Enjoying The Aging Process," presented by Fr. John Catoir. For registration and more information, call 317-545-7681.

August 6

The prayer group of St. Lawrence Parish, Indianapolis, meets in the chapel each Tuesday at 7:30 p.m. For more information, call 317-546-4065.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

Benediction of the Blessed Sacrament will be held at 7:30 p.m. in the Divine Mercy Adoration Chapel next to Cardinal Ritter High School, Indianapolis. Confession will begin at 6:45 p.m.

Sacred Heart Parish, Indianapolis, will present "Focus on Faith" neighborhood outreach at 7 p.m. in the parking lot. All are welcome.

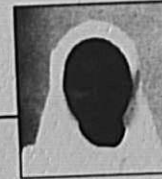
The "Be Not Afraid Holy Hour"

—See ACTIVE LIST, page 15

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Number of global priesthood vocations has grown

By Cindy Wooden, Catholic News Service

VATICAN CITY—After hitting bottom in 1975, the worldwide number of vocations to the Catholic priesthood has grown slowly but steadily, according to a Vatican statistical review.

Releasing the *Statistical Yearbook of the Church* in late July, the Vatican said, "It seems the period of crisis has been overcome and that the improvement is consolidated."

But the statement from the Vatican statistics office cautioned that a marked geographic imbalance in vocations means some countries will continue to experience a shortage of priests.

The yearbook, which has 450 pages of statistics on almost every aspect of the church's work force and activity, is based on data current as of Dec. 31, 1994.

The 105,000 men in the final stages of preparation for the priesthood—diocesan and religious order—at the end of 1994 represented a 44 percent increase over the number of

major seminarians registered in 1970 and 74 percent more than the number studying in 1975, said a press release accompanying the yearbook.

The Vatican statement said the rosy worldwide vocations picture cannot be allowed to color a realistic assessment of vocations in each continent, country and diocese.

For example, in Africa the number of major seminarians has almost quadrupled over the past 25 years, while in the United States and Canada there has been a continual drop in the same period. The North American countries had 60 percent fewer major seminarians at the end of 1994 than they did at the end of 1970.

The countries of Central America hit their low point in 1975, but with a "robust recovery" the number of major seminarians at the end of 1994 exceeded the number present in 1970 before the slide began, the Vatican said. A similar pattern was seen in Asia.

In South America, "the rate of vocations has never shown signs of crisis, but has grown constantly," the statement said. By the end of 1994 there were two-and-a-

half times as many major seminarians as in 1970.

Europe experienced a serious decline in the number of men preparing for the priesthood through 1978, the Vatican said. While a strong, steady increase was reported between 1978 and 1994, the number of major seminarians was still below the figure reported in 1970.

The total number of seminarians at the end of 1994 was some 32,000 more than at the end of 1970, but the Vatican said the geographic distribution of today's seminarians makes it difficult to speak of a stabilization in vocations.

In 1970 only 4 percent of the men in their last years of study for the diocesan or religious priesthood were African; in the latest statistics, major seminarians in Africa accounted for 16 percent of the total worldwide.

Also in 1970, 66 percent of the world's major seminarians were European or North American; they accounted for only 33 percent of the 1994 total.

The Active List, continued from page 14

will be held at the Waiz's home in Jeffersonville at 7 p.m.

August 6, 7, 8

Little Flower Parish, Indianapolis, will hold Vacation Bible School from 6:30-8:30 p.m. each evening. Cost is \$2 per child or \$5 per family. For registration and more information, call Michelle at 317-356-7340.

August 7

At Immaculate Heart of Mary Church a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

St. Christopher Parish, Indianapolis, Singles and Friends will hold their August birthday dinner at Forbidden City restaurant at 7 p.m. RSVP to Duane by 8/5 at 317-329-8203.

August 8

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. All are welcome.

St. Francis Hospital and Health Care Center, will hold a free bereavement program called Caterpillar Kids for ages 5-12 at the Christ United Methodist Church, 8540 U.S. 31 South,

Indianapolis from 4-5:30 p.m. For more information, call 317-865-2092.

St. Lawrence Church, 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

August 9

The Central Catholic Class of 1976 will hold its 20th class reunion at 7:30 p.m. in the school cafeteria (formerly the old St. Catherine). Cost is \$5 per person. For reservations and more information, call Christman Fry at 317-897-0573 or Margee McHugh at 317-782-6276.

317-297-2257 or Debbie at 317-388-4940.

August 11

Holy Trinity Parish, Indianapolis, will hold its parish picnic beginning at noon at the Slovenian National Park located off W. 10th St. just over the Hendricks Co. line. For more information, call Fr. Taylor at 317-631-2939.

St. Mary Parish, Lanesville, will its annual church picnic from 10 a.m.-6 p.m.

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ACROSS

- 1 Axlite tool
- 2 Noah's scout (Gen 8:8)
- 3 "He is my shield, and the — of my salvation" (2Sam 22:3)
- 4 Itty-bitty
- 5 Has debt
- 6 S-shaped molding
- 7 "And they — Jesus away to the high priest" (Mark 14:53)
- 8 "Do all —?" (1Co 12:30)
- 9 Takes a big sniff
- 10 Cads
- 11 Piano part
- 12 "— my sheep" (John 21:16)
- 13 Give off
- 14 Roadsters and sedans
- 15 Actress Arthur, for short
- 16 By way of
- 17 Steam room
- 18 Smoked salmon
- 19 Cigarette residue
- 20 Fork prong
- 21 Departed
- 22 Comedian Carvey
- 23 Fast plane

DOWN

- 1 Leather-piercing tools
- 2 Hold as an opinion
- 3 A king of Judah (Jer 49:34)
- 4 Lace mat
- 5 Possesses
- 6 Animal doc
- 7 Compass pt.
- 8 "— in thy word" (Psa 119:147)
- 9 Fairy tale giant
- 10 Fishing spool
- 11 Tools for James and John (Mark 1:19)
- 12 Son of Zorobabel (Luk 3:27)
- 13 "Thou shalt not —" (Mat 19:18)
- 14 Toast spread
- 15 "And God — unto Leah" (Gen 30:17)
- 16 "— have purposed, — shall it stand" (Isa 14:24)
- 17 Nod's location, from Eden" (Gen 4:16)
- 18 Singer Home
- 19 Short snooze
- 20 Prohibitionists
- 21 Father of Enos (Gen 5:7)
- 22 Fellow
- 23 "And God said, — there be light" (Gen 1:3)
- 24 Flora and —
- 25 White-tailed eagle
- 26 One of the Gabor's
- 27 Management Info. System (Abb)
- 28 The first murderer (Gen 4:8)
- 29 "— out the handwriting" (Col 2:14)
- 30 Billion years
- 31 "The — is laid unto the root of the trees" (Luk 3:9)
- 32 Celery stem
- 33 "— thee behind me Satan" (Mark 8:33)
- 34 Pub arrows
- 35 Son of Jacob and Leah (Gen 29:35)
- 36 Garden building
- 37 Rip
- 38 Like Christ's yoke (Mat 11:30)
- 39 Curved, crooked
- 40 A son of Isaac (Gen 25:25)
- 41 Sinewy
- 42 Overhead trains
- 43 By birth

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Youth News/Views

Youth Council represents archdiocesan teen-agers

By Megan Friedmeyer

Eighteen members of the 1996-97 Archdiocesan Youth Council met for the first time on July 7-8 for the group's annual General Assembly at DePauw University in Greencastle.

The 11 executive committee members and seven deanery liaisons will represent Catholic teen-agers in the Archdiocese of Indianapolis in activities related to programming sponsored by the archdiocesan Office for Youth, Young Adult and Campus Ministries.

When I welcomed the group, I could almost feel the excitement and enthusiasm in the air! It seemed like all the members truly wanted to be there because they realized what membership on the council would mean to them.

I looked around the room and was so amazed! I realized these teen-agers share the "vision" and have said yes to the church and to God and his plan for them. They have seen the importance of Christ in their lives and want to help others grow in faith and community.

The memory I cherish the most from the assembly relates to our evening prayer time. We began our prayers quite excited and energized physically, and concluded our prayer time energized spiritually.

All our discussions for the future of the

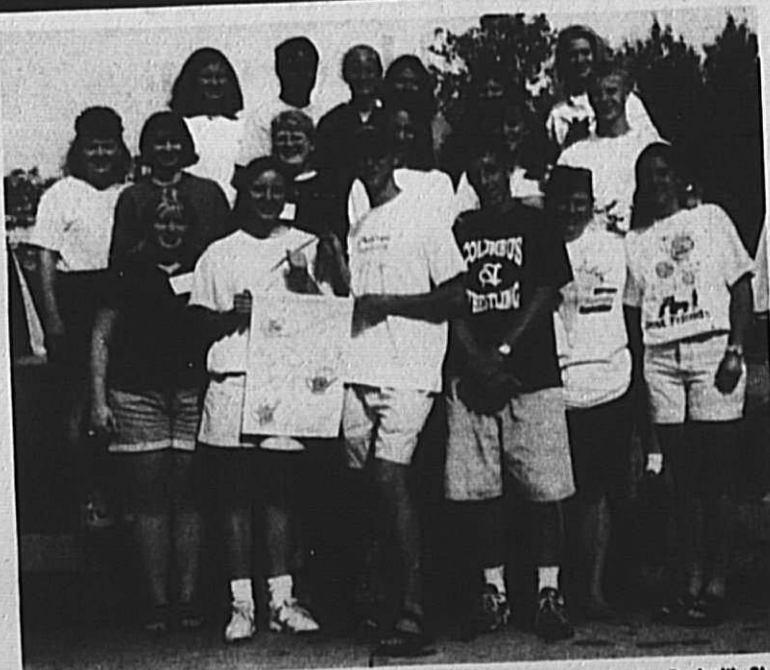
Archdiocesan Youth Council went well and were lots of fun! This year the council seems to have a very bright future because there are so many willing teen-agers to lead the way.

When we discussed goals for the 1996-97 year, it was obvious how much the members—both old and new—believe in the council and all it can accomplish for youth. I think teens in the Archdiocese of Indianapolis will have a great year!

Archdiocesan Youth Council chairperson Nick Bednarek from St. Thomas More Parish in Mooresville and I are serving our last term on the council because we will graduate from high school in the spring. We were commissioned during the 1994 Archdiocesan Youth Conference at St. Mary of the Woods College, and were among the youngest members of the council's executive board.

The Youth Council has been a big part of my life. Looking back, I can see how many things have improved as a result of the council's work. And looking at the goals we have set for the future, I can see how far we still have to go to achieve them. I know this will be the Archdiocesan Youth Council's best year yet!

(St. Luke parishioner Megan Friedmeyer of Indianapolis is a senior at Cathedral High School. She serves the Archdiocesan Youth Council as the associate chairperson this year.)



Archdiocesan Youth Council members for 1996-97 are (front row, from left) Heather Beckwith, St. Barnabas; Megan Friedmeyer, St. Luke, associate chairperson; Nick Bednarek, St. Thomas More, Mooresville, chairperson; Jeff Brown, St. Bartholomew, Columbus; Julie Szelek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries (OYYACM); and Betsy Card, St. Patrick, Terre Haute; (second row, left to right) Beth Ann Newton, administrative assistant, OYYACM; Amanda Tebbe, St. Mary, Greensburg, deanery reporter; Sara Baker, St. Thomas More, Mooresville; Michelle Payne, St. Thomas Aquinas; Carrie Helmich, St. Bartholomew, Columbus; and Nick Schmalenberg, St. Mary, Greensburg; and (back row, from left) Mandy Williams, St. Bartholomew, Columbus; J.R. Montoya, St. Anthony of Padua, Clarksville; Margie Goodwin, St. Ann, Terre Haute; Jennifer Bush, St. Agnes, Nashville; Dana Wood, Our Lady of the Greenwood; and Allison Schmalenberg, St. Mary, Greensburg. St. Andrew parishioner Becky Rokosz of Richmond, Holy Spirit parishioner Amber Moore of Indianapolis, and Tony Cooper, OYYACM associate director, also serve on the council.

St. Francis donates land for use as soccer complex

With the theme song from "Chariots of Fire" filling the air, "Olympic" torchbearers jogged through a crowd of 300 adults and children on July 15 to begin the groundbreaking and dedication ceremony for the St. Francis Soccer Alliance soccer fields adjacent to the St. Francis South Campus at South Emerson and Stop 11 Road in Indianapolis.

Using an Olympic theme, six Indianapolis southside soccer clubs and representatives from St. Francis Hospital and Health Centers participated in the "unity ceremony" commemorating the coming together of the seven groups into a single alliance.

Dr. John MacDougall, chairman of the St. Francis board of directors, and St. Francis chief executive officer Kevin Leahy presided over the festivities and introduced the newly elected St. Francis Soccer Alliance board officers and board members to the community.

After introductions, 24 representatives lit candles from torches carried by "Olympic" torchbearers Wiley Embry and Jerry Karwowski. The torches were then passed from representative to representative as a final symbol of the group's new unity.

The soccer fields will be built on St. Francis land designed

for community use and are one result of the Franciscan hospital's interest in promoting good health to adults and youth in a variety of creative ways.

St. Francis Soccer Alliance members are the Franklin Township Soccer Club, Perry Soccer Club, Rebel Soccer Club, Circle City South Soccer Club, Beech Grove Athletic Boosters Soccer Club, and Indy South Soccer Club.

In addition, several other community organizations and two educational institutions have indicated a desire to use the soccer fields but are not in a position to join the St. Francis Soccer Alliance as members. These groups include the Catholic Youth Organization soccer clubs, the Baxter YMCA, Roncalli High School, and the University of Indianapolis soccer program.

Participation by all of these community groups and St. Francis Soccer Alliance members will bring more than 1,500 soccer players to the southside soccer facility.

"We are very excited about the formation of this organization and the enthusiasm with which it has been developed," Leahy said. "The hospital is looking forward to participating with the St. Francis Soccer Alliance in development of soccer programs which will assist the hospital in its mission of leading the way to a healthier community."

Dave Guthrie of Indianapolis, the newly elected chairman of the St. Francis Soccer Alliance board of directors, described the creation of the club as "a significant step in establishing one of the best soccer programs in the state."



Photo courtesy of St. Francis Hospital and Health Centers

This soccer player shows his enthusiasm for the new St. Francis soccer fields by putting his handprint on a banner that says "We got a kick out of St. Francis soccer." The facility will be adjacent to the St. Francis South Campus.



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Young Adult Scene

Catholic athletes compete in summer games with pride

By Catholic News Service

ATLANTA—Despite the park bombing that overshadowed the second half of the Olympics, Catholic athletes continued to represent their nations with pride at the 1996 Summer Games in Atlanta.

Among the medal winners as the 10th day of competition began July 29 were Catholic members of the U.S. men's and women's swim teams, as well as individual-event swimmers from Arlington, Va., and Dublin, Ireland.

The United States led in the medal count as of July 29 with 55 gold, silver and bronze winners. Germany was second with 37 and Russia third with 35, followed by France with 30 and Australia with 29.

As swimmer Tom Dolan captured the first U.S. gold medal of the 1996 Games, his former coach, classmates and members of his home parish in Arlington cheered him on.

Parishioners of St. Agnes Church, including Dolan's parents and grandparents, were asked the week before to pray for their 20-year-old local Olympic athlete, who has fought asthma and an abnormally narrow windpipe to become one of the world's top swimmers.

"Dolan is a terrific kid who comes from a nice family that reflects the basic goodness expected in our heroic athletes," said St. Agnes' pastor, Father James R. Gould. "The people of St. Agnes are proud of his great work."

Dolan took the gold in the 400-meter individual medley July 21 with a time of 4 minutes 14.90 seconds.

Equally successful the next day was the U.S. women's swim team, which took gold in the 400-meter freestyle relay and set an Olympic record of 3 minutes 39.29 seconds, the second fastest time ever in the event.

The women's team included Catherine Fox, a recent graduate of Bishop Miege Catholic High School in Roeland Park, Kan., who said in an interview before the Olympics that she was not limiting herself to one goal — or one Olympics.

"I'd like to set another goal for 2000," she told *The Leaven*, newspaper of the Archdiocese of Kansas City in Kansas. "I'd like to compete in another Olympics in more events, but I am concentrating right now on this summer and swimming as fast as I can."

Fox — the daughter of Tom Fox, associate publisher and editor of the *National Catholic Reporter*, and his wife, Kim Hoa Fox — is the first Vietnamese-American to take home an Olympic gold medal in swimming.

The U.S. men's swimming team earned the gold in the 200-meter men's medley relay event. The foursome for that event included Josh Davis, a Catholic from San Antonio, and Joe Hudepohl, a Catholic from Cincinnati.

Catholic swimmers from other nations also have found success in Atlanta. Three-time gold medal winner Michelle Smith of Ireland comes from "a very devout family, well known in the parish," said her parish priest, Father Colm O Siocru of Rathcoole.

Members of the U.S. women's 400-meter freestyle relay celebrate their gold medal victory in Atlanta July 22. They are from left Amy Van Dyken, Jenny Thompson, Catherine Fox and Angel Martino. Fox is a graduate of Bishop Miege Catholic High School in Roeland Park, Kan.



CNS photo from Reuters

"There were times when she was swimming well and got no public recognition," said Father O Siocru. "But with the help of her family, she kept at it. Her family is her principal strength."

Smith, 26, won the 200-meter and 400-meter individual medleys and the 400-meter freestyle swimming events. She became the first Irish woman to win an Olympic gold medal, the first Irish person to win a swimming gold medal, and the first Irish person to win three gold medals at the same Olympics.

Another kind of team — the 37-member Olympic pastoral services team — was working to help athletes focus on more than wins and losses.

Cenacle Sister Susan Arcaro said that serving as chaplain to athletes and coaches inside the Olympic Village has been like living out a dream.

"It's a utopia. I find myself asking why we can't do this in the outside world," said Sister Arcaro, who has watched political and cultural barriers break down over a burger and fries in the village dining hall.

"Maybe it will be a catalyst for peace," she told *The Georgia Bulletin*, newspaper of the Atlanta Archdiocese.

Sister Arcaro was one of five Catholic chaplains chosen to participate. Chaplains also were chosen from other

Christian traditions as well as the Jewish, Muslim, Hindu, Buddhist and Baha'i faiths.

But in a separate interview with *The Georgia Bulletin*, one priest expressed concern that the religious dimension is peripheral to Olympic organizers.

Father David Dye was appointed four years ago as liaison for the Atlanta Archdiocese to an interfaith group created at the request of the Atlanta Committee for the Olympic Games.

People on this task force, said Father Dye, brought "high hopes and tons of enthusiasm" to their task. That is, he added, until it became clear that the committee, in its zeal to be politically correct, would endorse but would not be involved in any religious effort.

A former Episcopal priest who was ordained a priest for the Atlanta Archdiocese in 1992, Father Dye had to fight the committee for the right of priests to wear their Roman collars in the Olympic Village instead of the official Olympic volunteer uniform.

"They thought we wanted to be different, not part of the team like other chaplains," Father Dye said. But the distinctly religious dress has proved to be an asset to ministry as chaplains roam the village, he said.

"Now other chaplains say to ours, 'Everybody knows you're chaplains. Nobody knows who we are.'"

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CNS photo from Reuters

U.S. Swimmer Tom Dolan celebrates his gold medal for winning the 400-meter individual medley in Atlanta July 21. Members of St. Agnes Parish in Arlington, Va., Dolan's home city, were cheering and praying for their local hero.

Entertainment

Viewing with Arnold/James W. Arnold

'Phenomenon' highlights dilemma of special gifts

In "Phenomenon," John Travolta, continuing his newly revived career, plays a nice guy garage mechanic in a small northern California town who has an epiphany sort of experience and suddenly takes on extraordinary powers.

This is the ordinary-person-becomes-smart, and perhaps-even-holy, movie. It's survived for years, although with slight shifts to reflect the changing times, and always built around certain key questions.

One, how does the change affect the hero, his friends, his community, and the wider public? Two, how will it turn out? Will the changed hero be happy or unhappy? Will his gift be used or abused? Will the change last, or will the hero go back to the way he was?

Depending on the answers, you can get a variety of philosophical or even theological meanings. Thus, in a lot of movies being "blessed" or "visited" destroys happiness. (You were better off before, so what you thought was a gift is really a curse.) Or, people resent and punish those who've been "chosen." Or, the talented fail to use their gifts to help others. If they're selfish, the real value of their gift is lost, and perhaps also their soul.

A third question is also crucial: What caused the "miracle" to happen? If the cause is supernatural, you have a "saint" movie ("Song of Bernadette" or "Brother Sun, Sister Moon") in which the gift of grace often improves the world but brings the hero pain and suffering.

The classic "Resurrection" and "Fearless" were secular variations on this

theme. So was "Forrest Gump," except for the irony that the virtuous and simple Gump couldn't make a losing move.

If the cause is aliens or extra-terrestrials, you have (at worst) trash-science-fiction about being zapped or kidnaped by little green men. (Travolta's George Malley is asked, "Did 'they' magnetize you?") As with supernatural, there is mockery and skepticism.

Upscale from there, you may have something like "2001" or "Close Encounters," which presume the vast superiority of beings from other galaxies, who in turn may or may not be disguised versions or stand-ins for the God of tradition.

If the cause is medicine or science, the change (oddly enough) almost always goes bad. (We're in the robot or Frankenstein genre.) Or it's exploited or co-opted by the government or the media or capitalists. The poor hero often returns to his previous state ("Charley" and "Awakenings") more deprived than before.

In "Phenomenon," our hero George appears to be made superhuman on the night of a 30-something birthday by a bright light that knocks him off his feet. The exact nature of the event is kept a mystery until much later. Thus, writer Gerald DiPego tries to keep fans, or vastly different expectations, on the hook.

Most of George's new skills are showy. He speed-reads books, picks up languages in minutes, and figures out fast, creative solutions to physical and agricultural problems. He also can move objects with his mind (telekinesis) and, more spookily, sense earthquakes before they happen, which earns the interest of Berkeley seismologists.

But these powers don't help much with Lace (Kyra Sedgwick), a potential girlfriend who resists his every shy advance. She's a divorced single mom,



CNS photo from Paramount Pictures

Determined to be a famous writer, Harriet (portrayed by child actress Michelle Trachtenberg) spends her free time as a slouth in the action-comedy "Harriet the Spy." The U.S. Catholic Conference classifies the film A-II for adults and adolescents.

soured on men and icy enough to discourage most. She warms up only when George begins to be persecuted.

George's pals, including best friend Nate (Forest Whitaker) and the town doctor (Robert Duvall), are mostly supportive even if a bit awed. But they start to get scared after an episode in which he learns Portuguese in 20 minutes ("Not all of it!" he protests) and finds a lost boy in an orchard with his psychic powers.

"Phenomenon" eventually falls into clichés, with the FBI, "government" and medical establishment serving as familiar villains. When it gets around to the cause of the "miracle," it's a surprise not well prepared for. Depressing, it also radically changes the mood.

Writer DiPego and director Jon Turteltaub ("While You Were Sleeping") apparently had good intentions. They want to suggest the potential of the human spirit, without any help from superior beings. But most viewers will find this aspect—if they find it at all—fuzzy and unsatisfying, with a heavy reliance on symbolism (the characters often gaze mysteriously at trees waving in the wind) that doesn't work.

At a key moment, the frustrated, puzzled hero looks up at the stars and shouts: "Is somebody trying to tell me something? What?" Yeah, that's the way we all feel.

On the upside, actor Travolta is as easy and likeable as he's ever been, and his character is a model of simple charity and good will. The color-blind friendship between George and Nate is quietly touching and positive.

(Blurred but modestly enjoyable whimsy moves from comedy to tragedy, satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Celestial Clockwork	A-III
Fled	O
The Frighteners	A-III
Walking and Talking	A-III

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

'Survive the Savage Sea' documents family's ordeal

By Henry Herx, Catholic News Service

The fact-based saga of a family shipwrecked and adrift on a rubber raft in the vastness of the South Pacific is dramatized in "Survive the Savage Sea," which will be rebroadcast on Sunday, Aug. 4, from 7 p.m. until 10 p.m. on the cable Family Channel. (Check local cable listings to verify the program date and time.)

Jack Carpenter (Robert Ulrich), an otherwise responsible family man, decides

it's time to satisfy his lifelong yearning to sail around the world. He sells his farm and flies to Australia with his wife, Claire (Ali MacGraw), and their four children.

Arriving "down under," he buys a two-masted schooner and makes ready to sail to Tahiti, the first leg of his world voyage. At the last minute, the Carpenter's teen-age daughter, Susan (Danielle von Zerneck), balks at going on the trip but Wally (David Franklin), a young Australian who claims some boating experience, takes her place aboard ship.

Susan has made the right decision because soon after the vessel gets to sea, it runs into a playful pack of killer whales, springs some gaping leaks, and rapidly sinks beneath the waves.

Jack barely has time to get everyone aboard a 10-man rubber raft and secure it to a small wooden dinghy, which he rigs with a sail that enables him to steer the raft toward a shipping lane located an estimated 700 miles away.

The family decides that reaching the shipping lane is their only hope that a passing vessel might spot them in the tiny craft. But their meager food and water supplies are soon exhausted, and the group has to survive on rainwater and an occasional raw fish.

Wally has been seasick from day one, and turns out to be a pampered rich kid running away from his family. But he redeems himself at a critical moment by sticking to his post just before rescue arrives.

The Carpenter family's ordeal at sea lasts 38 days, and viewers along for the ride will feel thirsty and not a little waterlogged by its end.

But they will also get to know a family that cares enough about each other to pull together from one crisis to the next. They never give up, even when all they can do—as Jack says—is "hope and pray."

Adapted by Fred Haines and Scott Swanton from the book by Dougal Robertson, this story of faith and perseverance appeals to more than disaster-movie fans. Director Kevin James Dobson makes the ordeal at sea credible enough, even though he sticks to the

conventions of family movies from an earlier age when crude language was unheard, children respected their parents, and life was noble.

The sole reservation some may have is the nagging question of why, if Jack is such a model of responsibility, did he allow his teen-age daughter to leave the family trip and put other family members in such potential jeopardy all for the sake of a dream. However that may be, the result provides a warming family drama.

TV Programs of Note

Monday, Aug. 5, 8:05-9:05 p.m. (TBS cable) "The Ark of the Spirit with Avery Brooks." This special presents highlights from music, dance and theater presentations taped at the 1966 National Black Arts Festival in Atlanta, Ga.

Monday, Aug. 5, 9-11 p.m. (PBS) "The Battle of the Rhine." Examining the end of World War II in Western Europe, the "Battlefield" series concludes with a program covering the hard-fought victories of the Allies from Normandy to Berlin, including a look at the Allied strategic bombing offensive and the liberation of the occupied countries.

Thursday, Aug. 8, 8-9 p.m. (CBS) "Miracle Babies." This rebroadcast of a special narrated by talk show hostess Kathie Lee Gifford features stories of children born in medically challenging circumstances who survived big odds.

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



CNS photo from Reuters

Members of the U.S. 200-meter men's relay team (left), winners of the gold medal, are congratulated by the German team, which took the bronze, during their medals ceremony at the Centennial Olympics televised by NBC on July 21 in Atlanta. The U.S. swimmers are (from left) Josh Davis, Bradley Schumacher (back row), and Joe Hudspeth.

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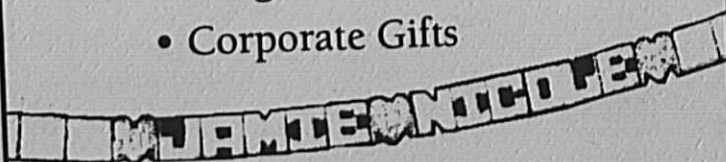


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Question Corner/ Fr. John Dietzen

Sacramental graces go to work



QIn a recent column you stated that Christian writers often note that the grace of holy orders, marriage and other sacraments is at work even as people are preparing to receive them.

Could you give me more information? Where do the fathers or doctors of the church speak on this matter? (New Jersey)

AThe understanding that sacramental graces are at work over a long period of time permeates the writings of the church, right up to the present.

It surfaces frequently, for instance, in St. Cyril of Jerusalem's instructions to his fourth-century catechumens.

Actions or qualities we normally identify as results of baptism he says are already happening before the water is poured.

Catechumens are to prepare themselves "through faith" for the rebirth that makes us God's children. "By acknowledging your sins . . . (you) put on the new self, renewed in the likeness of its creator" (Instr. I, 2-3). This is all before baptism.

His clear teaching is that what happens in Christian initiation takes place over an extended process by which baptismal grace gradually accomplishes those effects we identify as baptismal.

We find the same ideas even in the theological tradition concerning orders and marriage. The recent document on marriage preparation from the Pontifical Council for the

Family says (quoting Pope John Paul II's encyclical "*Familiaris Consortio*"), that preparing for this sacrament is "a journey of faith which is similar to the catechumenate."

According to the document couples must begin before their wedding to live those qualities of life that are the heart of their marriage covenant, and it says that Christ is the source of those energies.

The vocation of marriage is a call to a life of grace, with formidable energies which "must be discovered, appreciated and enhanced by the spouses themselves and by the ecclesial community in the period preceding the celebration of marriage that constitutes its preparation."

The theme throughout these reflections is that once God calls us to a vocation—marriage, the Christian life, priesthood—he works in the sacramental graces of that vocation, preparing us for it and sensitizing us to the realities of life lived in that sacrament.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Opponents of abortion-inducing drug say many questions remain unanswered

By Nancy Hartnagel, Catholic News Service

WASHINGTON—A panel of scientists has said the abortion-inducing drug RU-486 is safe enough for the U.S. market, but opponents of the controversial drug and its fast-track approval process said many questions remain unanswered.

A new drug application for RU-486 was filed with the U.S. Food and Drug Administration in March by the New York-based Population Council, a nonprofit research organization that holds U.S. patent rights. The drug was developed in France in the 1980s and has been used by 200,000 European women since 1989.

The application got a boost in mid-July, when an FDA advisory committee heard testimony, then voted that the benefits of an RU-486/misoprostol regimen for terminating early pregnancies outweigh its risks.

But among those testifying were physicians, lawyers and private citizens who voiced concerns about long-term risks to the physical and mental health of women who may take RU-486 and the legal ramifications of chemical abortions.

Dr. Donna Harrison, an obstetrician-gynecologist at Southwestern Medical Clinic in Berrien Center, Mich., said if only one-third of the 1.5 million surgical abortions performed annually in the United States are converted to chemical abortions, thousands more women could experience pelvic infections from abortions, producing "a dramatic increase in subsequent sterility."

She also said there have not been adequate answers to such basic questions as how long the drug stays in the body, where it accumulates, and the effect it has on common medical problems such as diabetes or asthma or on rarer ones such as AIDS. The effect of repeat usage—also unknown, according to Harrison—is a real concern because 42 percent of U.S. abortions are repeats.

In the RU-486 regimen, women also take an oral dose of misoprostol, a prostaglandin that stimulates uterine contractions. Harrison said the effects of RU-486 on other tissues and organs sensitive to prostaglandins—including the brain, the endocrine and immune systems, the breast and the ovary—are "unknown and unstudied."

Harrison said the Population Council had set up an expectation that "RU-486 will be available with mini-

mal supervision." She told Catholic News Service this is especially troubling to her because she practices in a county "that has one of the highest teen pregnancy rates in the country" and 40 percent of her patients are indigent.

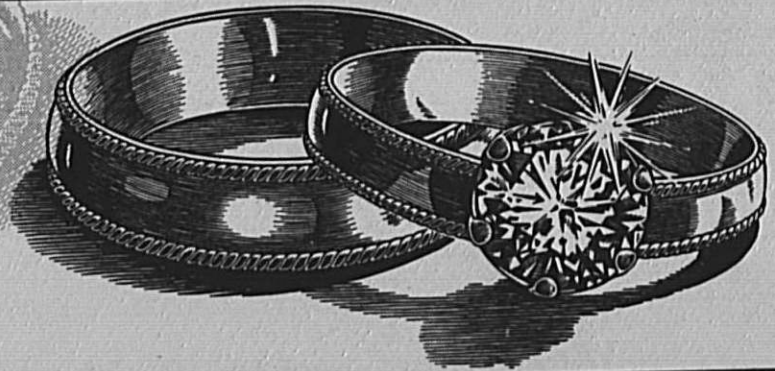
In such a medically underserved population, she said, women do not have the resources to deal with hemorrhage or malformed children, risks confirmed in the data from RU-486 clinical trials.

Olivia Gans, director of American Victims of Abortion, testified that the "privacy and control" issue that is used as a selling point for the RU-486 regimen "may actually lead to greater trauma" and more emotional difficulties than are currently documented for women after surgical abortions.

"In a surgical abortion, the woman generally does not see the baby," she said. "Women taking RU-486 see their aborted babies."

Gans said those like herself who work with post-abortion peer support groups believe "that a woman who takes, by her own hand, the RU-486 drug cocktail which will kill her child could experience an emotional backlash of devastating proportions."

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Rest in peace

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

BEAVEN, Margaret (Hermesch), 76, St. Christopher, Indianapolis, June 29. Wife of Thomas M. Beaven; mother of Jackie Hutchings; sister of Frank, Jack, Val Hermesch, Betty Meyer, Hilda Holthaus, Linda Thompson; grandmothers of two.

BOGGS, Trevor Kyle, 6, Sacred Heart, Jeffersonville, June 21. Son of Larry McFarland; grandson of Jerry, Linda Boggs, Bessie Mundt, Jack, Elaine McFarland.

BRAUN, John A., 90, St. Roch, Indianapolis, July 4. Husband of Ellen Louise (Weber) Braun; father of John L., Joseph A., Daniel G. Braun, Mary Kay Lyles, Barbara S. May; brother of Marie Frappier; grandfather of 13; great-grandfather of 26.

BRYANT, Ruth, 76, St. Mary of the Knobs, Floyds Knobs, July 12. Mother of Julia D., Willard G. III, Richard Bryant, Susan Schmitt, Theresa Bowling, Mimi Sinclair; sister of John Schulkers, Judy Sharnan; grandmother of 13.

BURCH, Mary Kathryn (Biml), 83, St. Agnes, Nashville, July 13. Mother of Carolyn Wolk.

CARVER, Glen William (Bill), 50, Holy Rosary, Indianapolis, July 9. Husband of Sue M.

(Cassette) Carver; father of Shawn, Diana, Carver, Billi Joe Carver; stepfather of Dennis Coces; son of Glen E. Carver; stepson of Louise Carver; brother of Judy Bowman; grandfather of one.

COLOMBI, Helen Marie, 71, Holy Spirit, Indianapolis, July 1. Sister of Thomas E., James V. Pappas; aunt of several nieces and nephews.

COOPER, Mary V., 68, Our Lady of the Springs, French Lick, July 4. Wife of Cleo Cooper; stepmother of Peggy Sue Center, Gary Cooper; sister of Bob, John, Paul Fields, Toots Barix, Patty Devine; step-grandmother of seven.

DRAKE, Patricia "Trish", 49, Our Lady of the Springs, French Lick, July 14. Mother of Amy, Brandon Drake; daughter of Elmer, Edna Lindley; sister of Arlis L. Stanfield, Annette Wolfington.

ECKEL, Helen M., 91, St. Christopher, Indianapolis, July 9. Aunt of several nieces and nephews.

EISERT, Marie C. (Fehringer), 80, St. Maurice, Napoleon, July 21. Aunt of several nieces and nephews.

FEENEY, Susan M. (Daugherty), 50, Little Flower, Indianapolis, July 20. Wife of Bill Feeney; mother of Kathy Dupler; daughter of Bernice Daugherty; sister of Jim, Denny Daugherty, Maryellen Hollis.

FORSAN, Virginia A., 88, St. Mary, Greensburg, July 15.

FOX, Elsie A., 87, St. Gabriel, Connersville, July 10. Mother of

Judy Ann DeVaughn; grandmother of eight.

FOX, Robert, 79, St. Lawrence, Indianapolis, July 13. Husband of Geraldine (O'Neill) Fox; father of Gerriann Fox, Paula Schwank; brother of Julia Pettit, Cecilia Seidman, Ellen Doris Neuman.

GATTI, Mildred S. (Trageser), 84, Christ the King, Indianapolis. Mother of Donna Schmidlin, Charles Gatti; sister of John Trageser; grandmother of six; great-grandmother of eight.

GEORGE, Catherine "Toots", 79, St. Gabriel, Connersville, July 18. Mother of Sarah Over, Michael E. George; grandmother of two; great-grandmother of one.

GIBSON, Laetitia L., 86, Our Lady of Perpetual Help, New Albany, July 13. Aunt of several nieces and nephews.

GRAF, Bertrand A., 84, St. Mary, New Albany, July 21. Husband of Dorothy M. (McMahan) Graf; father of James, Charles, Terry Graf; brother of Imelda Gilley, Alberta Campbell; grandfather of 11; great-grandfather of six.

HIGGINS, Louise M. (Fogarty), 81, St. Christopher, Indianapolis, June 30. Mother of Marianne Higgins, Jane Messenger; grandmother of two.

KITCHIN, Nancy J., 42, St. Mary, Richmond, July 7. Daughter of Samuel M., Jo Ann Kitchin; sister of Thomas, Timothy, Mark, William Kitchin.

KOMLANCE, John R., 82, St. Susanna, Plainfield, July 9. Father of Antoinette Cottogim; brother of Frank, Adolph, William Komlance, Ann Neese; grandfather of two; great-grandfather of six.

LaBARGE, Natalie Marie, infant, St. Barnabas, Indianapolis, July 7. Daughter of Raymond and Barbara (Donnelly) LaBarge; one sister.

LOVELL, Hazel Marie, 63, St.

Anthony of Padua, Clarksville, July 14. Wife of Robert L. Lovell; mother of Terri Fach, Joanie Renn, Robin Byrd, Kimberly Dallas; daughter of George Bowman; sister of Thomas Huntington, Sylvia Trowbridge, Mary Jane Bowman; grandmother of eight; step-grandmother of four.

MANNING, Margaret, 80, Christ the King, Indianapolis, July 14.

MARLOW, Mary Elizabeth (Farley), 81, St. Monica, Indianapolis, July 8. Mother of Jo Ann Green, Donna Witt, Judy Hedrick, Ron Marlow; grandmother of 12; great-grandmother of 12.

MARTINO, Frank D., 68, St. Luke, Indianapolis, July 16. Husband of Jeanette Martino; father of Mark, Tom, David Martino, Kathy Bailey, Christina DelPrado, Judy Zarick; grandfather of eight; brother of Angie Ames.

MASCARI, Gus M., 76, Holy Rosary, July 14. Husband of Ruth Mascari; father of Mike, Tom, Gus Jr., Frank, Victor Mascari, Joan Shannon, Vicki Dwenger, Annette Ward; brother of Leo, Paul, Joe, Sal, John, Frank, Tom Mascari, Josephine Kretzer; grandfather of 22; great-grandfather of two.

MCDONALD, Christabel R. (Medcalf), 100, St. Pius X, Indianapolis, July 19. Mother of Mary T. Kossmann, Dorothy F. Kemper; grandmother of six; great-grandmother of ten; great-great-grandmother of one.

MOORE, Charles William (Bill), 79, Christ the King, Indianapolis.

PARADISO, Rosina Carmella, 90, St. Mary, Richmond, July 12. Mother of Perry, Ramo A. Paradiso, Joann Eaton, Julia Lauer; grandmother of seven; great-grandmother of six.

PARKS, Linda Lorraine, 32, St. Lawrence, Indianapolis, July 17. Mother of Ashley Elizabeth Parks; daughter of Joanna Doll Parks; sister of David E., Kathleen E. Parks; granddaughter of Helen M. Stallions; step-granddaughter of Emmett Stallions.

PENCE, Elvis, 76, St. Michael,

Brookville, July 11. Husband of Geraldine Pence; father of Rodney, Richard Pence; grandfather of four; great-grandfather of six.

PFIFER, Thomas, 75, St. Rose of Lima, Franklin, July 11. Husband of Joan Pfifer; father of seven; grandfather of 15.

RICE, Lawrence D. (Rudy), 48, St. Paul, Tell City, July 14. Husband of Rita Rice; father of Myra, Brent D. Rice; son of Joella Rice; brother of Yvonne Simpson, Marilyn Keown, Rosalund Sipes; uncle of several nieces and nephews.

SMITH, George A. Sr., 74, St. Monica, Indianapolis, July 2. Husband of Junetta Smith; father of George A. Jr., David W., Katherine M. Smith, Gladys Brooks; brother of Mildred Norful; grandfather of seven.

St. JOHN, Margaret, 91, St. Margaret Mary, Terre Haute, July 18. Mother of Rosemary Dayhoff; grandmother of four; great-grandmother of 11.

SAMONIEL, Dorothy, 86, St. Michael, Brookville, July 15.

STACK, Diana Lee, 23, St.

Michael, Indianapolis, July 2. Daughter of Suzanne Gusman, step daughter of David Gusman, Dr. Michael T. Stack; stepdaughter of David Gusman; sister of Eve Gill; stepdaughter of Garrett Stack, Kelsey Stack.

STEIN, Flora F., 106, St. Louis, Batesville, July 27. Aunt of several nieces and nephews; great-aunt of several nieces and nephews.

THOMAS, Mary E., 93, St. Augustine, Jeffersonville, July 9. Mother of Clarence L. Thomas, Evelyn Q. Moody, Margaret A. Petty; sister of Margaret B. Jackson; grandmother of 14; great-grandmother of 15.

TRIMBLE, Pauline, 82, Richmond Catholic Community, Richmond, July 9. Mother of Janet A., Joseph Trimble, Betty Wright, Donald Harter, Phyllis Brinley; sister of Martha Goraff.

VINSON, Alford M., 76, St. Paul, Tell City, July 20. Husband of Lucile Vinson; father of John, Steven, Martin Vinson, Eileen Hardesty, Martina Stoen; stepfather of LuAnn Cartwright, Charles L. Layell; brother of Silas, Jim, Raymond Vinson, Sarah Dunbar, Mildred Oakes, Zora Lou Beard, Ola Edsell.

VOGEL, Leona M., 84, St. Mary, Greensburg, July 19. Sister of Wilbur Schwering, Virginia Greiwe.

VONDERHEIDE, Rose M., 84, St. Michael, Brookville, July 18. Sister of Alfred, Harry, Leo, Joe Kaiser, Marge Taske, Joan Glaser.

Providence Sister Cecilia Gertrude Bornman dies at 91

Providence Sister Cecilia Gertrude Bornman died on July 20 at the age of 91.

A graduate of St. Philip Neri and St. John Academy in Indianapolis, she entered the community in 1923 as Cecilia Frances Bornman. She professed final vows in 1931.

She was a graduate of St. Mary of the Woods and did graduate work at De Paul University in Chicago.

Sister Cecilia taught at St. Agnes and St. John Academies, Ladywood, Ladywood-St. Agnes and St. Simon in Indianapolis, and other schools in Indiana, Illinois and Massachusetts.

The Mass of Christian Burial was celebrated on July 23 at the Church of the Immaculate Conception at St. Mary of the Woods.

WADDICK, Mary E. (Dolan), 92, Holy Spirit, Indianapolis, July 5. Mother of William A., James F., Thomas J., Daniel M. Waddick; grandmother of 20; great-grandmother of 21; great-great-grandmother of one.

WETZEL, Evelyn Ann, 56, St. Paul, Tell City, July 16. Wife of Alfred Wetzel; mother of Bill Wetzel, Beth A. Hall; sister of Rev. John, Daniel Schipp, Rita Burke, Joan Horney, Lois Coomes, Mary Ann Martin, Alice Messmer.

WILBER, Sarah Jane, 86, Holy Family, Richmond, July 10. Mother of Fred, Paul Wilber, Mary Jane Jordan; sister of Fred Morgenroth, Elsie Spencer; grandmother of three; great-grandmother of 13; great-great-grandmother of four.

WISSEL, Dolores C. (Struwing), 74, Holy Family, Oldenburg, July 21. Wife of John Wissel; mother of Dennis, James, Marvin, Herbert Wissel, Diane Bentfield, Marcia Riehle; sister of Leroy, Victor Struwing, Virginia Buscher; grandmother of 17; great-grandmother of three.



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For further information please contact Rev. Donald Gross, 111 E. Market Street, Logansport, IN 46947. Telephone: 219-722-4080. Fax: 219-722-5426. Final contact date: July 20, 1996.

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If you are interested in any of these positions, please call the Human Resources Office at 317-236-1594 to request an application or send your resume to: Ed Isakson, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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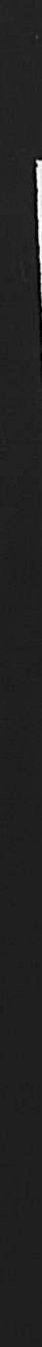
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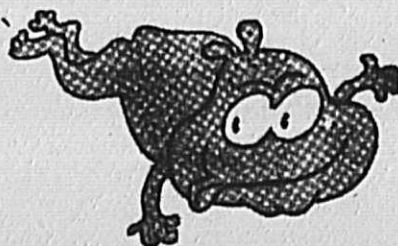
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