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Archbishop Buechlein discusses progress in first year of journey

It has been one year since Archbishop Daniel M. Buechlein called for Journey a Daniel M. Buechielic called for Journey of Hope 2001, a five-year preparation leading up to the celebration of the 2,000th anniversary of the birth of Jesus Christ. The Criterion interviewed the archbishop about the progress the archdiocese has made during that year.

The Criterion: What progress has been made on this journey in our first year?

Archbishop Buechlein: I think we' made remarkable progress in each of the three areas of Journey of Hope 2001 (spiritual renewal, evangelization and steward-



Archbishop Daniel M. Buechlein

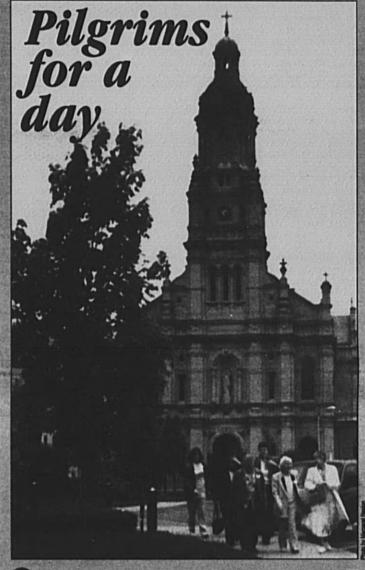
ship), and, as a result, significant things are happening in each of these areas of our journey. In fact, as I travel to different regions of the archdiocese. I'm amazed at how often I hear Journey of Hope themes being discussed!

As you know, I have tried to set some very practical goals for this spiritual journey: more personal prayer in our homes; much larger attendance at Sunday Mass; more frequent confession; an increase in vocations to the priesthood and religious life; larger partici-pation in religious education programs; more people returning home to the church; more generous support for our church's mission; a successful capital and endowment campaign; and fewer meetings and more pastoral ministry. I'm amazed at how many people remember these goals. I think that's a sign that they truly are priorities The Criterion: What accomplishments are you most proud of in the area of spiritual

Archbishop Buechlein: That's a hard ques-tion to answer because so many good things are happening. For example, we recently distributed to all parishes copies of the video, Journey of Faith, which was produced during our pilgrimage to the shrines of southern Europe last fall. This program has been broadcast twice by WNDY-TV in apolis (on Christmas and Easter) and once last Easter on WTHI-TV in the Terre Haute area, and the videotape is still in great demand. I'm proud of Journey of Faith because it captures the true spirit of our pil-grimage and it makes this unique spiritual journey available to every Catholic in the archdiocese (and also to anyone who was watching WNDY-TV or WTHI-TV when it was broadcast). We are planning more pil-grimages as part of our celebration of Journey of Hope 2001. They are a great way to rediscover our spiritual roots and to express our identity as a pilgrim people journeying to God.

My pastoral word, Seek the Face of the Lord, was distributed through The Criterion to every Catholic household right after Easter. I wrote this brief reflection on spiritual renewal during the season of Lent in response to the many questions I receive about the need for practical help in making spirituality part of every day living. In this publication, I discuss the true nature of spirituality—not as some-thing apart from "real life" but as an integral part of who we are and what we do as Catholics. Spiritual renewal is the first pri-ority of our Journey of Hope 2001. It is a personal challenge for each of us, but that doesn't mean it has to be complicated or

overwhelming.
Pope John Paul II describes the spiritual life as a path of increasing faithfulness to God and to our own personal calling to be holy people. We don't become holy all at



Three will answer God's call to priesthood on Saturday, June 7

By Margaret Nelson

On Saturday, June 7, the Archdiocese of Indianapolis will ordain three men to the priesthood: Deacons Kevin Morris, Joseph Pesola, and Joseph Villa. Archbishop Daniel M. Buechlein will

preside at the ordination, which will begin at 11 a.m. June 7 at SS. Peter and Paul Cathedral.

Morris, son of Joseph and JoAnn Morris, has ties with Little Flower Parish in

Inside Archbishop Buechlein 4 Editorial 4 Question Corner 19 Sunday & Daily Readings. . 19 Indianapolis. He is a 41-year-old widower who worked as an accountant before enter-ing Saint Meinrad for seminary studies. Pesola, 31, is a member of Holy Spirit

Parish in Indianapolis. The son of Pamela and Harold Pesola, he worked for the Indiana School for the Deaf for four years before going to Sacred Heart School of Theology in Hales Corners, Wisc., for his seminary work.

Villa, 37, is the son of James and the late Helen Villa. From St. Patrick Parish in Terre Haute, he was a hairdresser for a local department store for 12 years before he began his studies at Saint Meinrad and the North American College in Rome.

A fourth man, Jack Emrich, will be ordained as a priest for the archdiocese on Jan. 17, 1998

Mother Theodore Guérin's cause progresses

On June 3, The Criterion learned that Venerable Mother Theodore Guérin, Venerable Mother Theodore Guérin, foundress of the Sisters of Providence of Saint-Mary-of-the-Woods, is closer to being named blessed. The sisters were informed Tuesday that the eight cardinals and four bishops of the Vatican's Congregation for Sainthood Causes unanimously approved the miracle needed for Mother Theodore's beatification. In November 1996, the miracle was approved by the medical commis-

sion; theologians had approved it in March.
A recommendation will be presented to
Pope John Paul II that he proclaim Mother
Theodore blessed. If he does so, Providence

Theodore blessed. If he does so, Providence Sister Diane Ris, general superior, will go to Rome to receive the proclamation.

Being named blessed is the second of three steps in the process of approval for sainthood. Providence Sister Marie Kevin Tighe is director of the promotion for Mother Theodore's cause.

once. That's why I think the best advice is to live close to God one day at a time. Someone once said that the most important thing about becoming holy is being willing to keep on starting over-again and again and again. That's

keep on starting over—again and again and again. That's why the image of a journey is so helpful. Each day we start again on the path to holiness, and on our journey to God.

Not long ago, a committee of people led by Charlie Gardner, archdiocesan secretary for Spiritual Life and Worship, and Benedictine Sister Rachel Best, prioress of Our Lady of Grace Monastery in Beech Grove, developed guidelines for helping parishes make spiritual renewal a top priority. We do not plan to mandate or "impose" spiritual renewal programs. That would be self-defeating. Instead, we hope that parishes will choose those activities Instead, we hope that parishes will choose those activities that are best suited to their individual circumstances and needs. The main thing is to get started (and to keep going) on the path to spiritual renewal!

As a final reflection on spirituality, I want to urge all members of our archdiocesan family to pray fervently for the cause of the Venerable Mother Theodore Guérin's canonization. This would be a great blessing for the Sisters of Providence, for our archdiocese, and for the whole church. It would also be a source of great encouragement and hope for all of us who struggle to live authentic spiritual lives in spite of the many challenges of modern life. With Mother Theodore as a mentor (and intercessor), we would have every reason to hope for a genuine renewal of spirituality here in central and southern Indiana!

The Criterion: What accomplishments can you cite in the area of evangelization?

Archbishop Buechlein: The most obvious example I can Archbishop Buechlein: The most obvious example I can give is our recently completed evangelization plan. Copies of this document were distributed to all archdiocesan leaders in the March issue of *Compass*, a newsletter featuring Journey of Hope themes which includes the official archdiocesan calendar. This plan represents many hours of collaborative discussion by Jesuit Father Joe Folzenlogen, coordinator, and members of the Evangelization Commission. Parish leaders have also been consulted, and elements of the plan have been communicated in Father Folzenlogen's column in *The Criterion*.

Our evangelization efforts focus on three overall objectives. These include: 1) outreach to the inactive and alienated members of our church, 2) outreach to the those who have nembers of the characteristic and the control of the characteristic and the characteristic

our celebration of Journey of Hope 2001.

Another important accomplishment in this area is the publication of an archdiocesan plan for multicultural ministries. Under the leadership of Father Kenneth Taylor, our Multicultural Commission has established some very ambitious goals and objectives designed to recognize and celebrate our unity-in-diversity as an archdiocesan church. The four goals of our plan for multicultural ministry are: 1) to promote worship that is responsive to people of all cultures, 2) to incorporate educational programs in the faith community to be sensitive to the identity and needs of all cultures, 3) to promote leadership development within the archdiocese from among people of all cultures, including youth, and 4) to enhance communication throughout the archdiocese of cultural events and liturgical services. I am confident that these coals and the specific objectives that have been designed to goals, and the specific objectives that have been designed to carry them out, will make a real difference in our efforts to reach out to all members of our archdiocesan family!

And last, but certainly not least, during the past year we have been working to strengthen our archdiocesan newspa per, The Criterion, as an instrument of evangelization for this local church. We make a major commitment of time, talent and money to produce this newspaper every week and to make sure that it is mailed to all Catholic households in the archdiocese-regardless of their status as "active" or "inactive" members of the church. We are working hard to make The Criterion attractive and "reader-friendly" so that it will be inviting, informative, and inspirational for all readers, including those who are alienated or who have drifted away

The Criterion: The final theme of Journey of Hope 2001 is stewardship. What progress has been made in this area?

Archbishop Buechlein: Stewardship has been a major priority for this archdiocese since I arrived here nearly fiv years ago. In fact, the very first conversations I had with deans, pastors and lay leaders from all regions of the archdiocese convinced me that we needed to do a better job of teaching stewardship as a way of life. I also quickly learned that we face significant challenges in our parishes, schools and archdiocesan agencies because of the happy problem of growth—in our population and in our services

to people in need.

One of my first pastoral reflections four years ago was on the relationship between spirituality and stewardship (seen as faith in action). This was published in 1994 along with the proceedings of a province-wide conference on stewardship co-sponsored by the Archdiocese of Indianapolis and Lilly Endowment, Inc. A year later, we developed our own parish stewardship program, A Disciple's Way. These are beginning steps in the effort to teach stewardship as a way of living, but so far the response from pastoral leaders and lay people has been very encouraging!

We have just completed the most difficult annual budget-ing process in my five years here. Money is very tight these days. Cash flow is tight because of all the borrowing that's going on to fund parish and school projects. And lately, unprecedented demands have been on our archdiocese to make financial contributions to organizations of all kinds (including parishes, schools and social service agencies here in our archdiocese). These are all worthy causes that are deserving of help. Unfortunately, we simply do not have the funds to grant all these requests. That's one of the reasons we're planning a major capital campaign—with "home mis-

sions" as a primary beneficiary.

For the record, the chancery and all other archdiocesan agencies have cut their budgets this year by more than \$400,000—in real dollars. So if you hear people say that the archdiocese is just spending more and more every year, please let them know the true story. We are working hard at being good stewards, and, as all families know, sometimes this means doing more with less!

Plans for the capital campaign are well under way now We will begin this fall by presenting our case to those who are capable of making major gifts to help meet our capital and endowment needs. As we've reported in *The* Criterion, most of the funds raised in this campaign

(60 percent) will be used to meet the capital and endow-ment needs of local parishes and schools. The remaining 40 percent will be used to help meet broader archdiocesan needs. These include: 1) establishing a capital reserve fund for archdiocesan facilities and for the emergency capital needs of parishes and schools—especially in "home mission" areas and 2) establishing or increasing endowment funds for vocations, seminary education, priests' retirement, Catholic schools and religious education programs, essential Catholic Charities programs, and "home mis-

One of the truly distinctive features of our capital campaign will be its emphasis on planned giving as a form of stewardship. Planned giving opportunities will be integrated into all phases of the capital campaign as a means of helping parishioners learn how they can use principles of estate plan-ning to achieve long-range stewardship objectives. We need generous gifts of time, talent and treasure to

help meet the growing needs of our archdiocese. But as I always say, the "bottom line" for us is faith, not finance. If our archdiocesan church truly promotes spiritual renewal, evangelization and stewardship (as a way of life), God will provide us with the human, physical and financial resources we need to do his work!

The Criterion: Do you have any final thoughts on Journey of Hope 2001 to share with our readers?

Archbishop Buechlein: During the past year, I have been very pleased with the response to Journey of Hope 2001. I believe this is a clear sign that the image of a journey (with its three overarching themes of spiritual renewal, evangeliza-

its three overarching themes of spiritual renewal, evangelization and stewardship) truly does respond to the needs of people in all regions of central and southern Indiana.

During the next six months (July through December), we will be conducting a public "awareness campaign" primarily featuring radio and print advertising based on Journey of Hope themes. The purpose of this awareness campaign is to call attention to the first three goals of Journey of Hope 2001 (more prayer at home, larger attendance at Mass, and more frequent confession). We believe that this public campaign will help us call attention to spiritual renewal as our archdiocese's first priority and as the indispensable "first step" for all of the evangelization and stewardship activities in our Journey of Hope 2001.

As we prepare to celebrate the 2000th anniversary of the birth of Jesus Christ, I urge all members of our archdiocesan family to help me "spread the good news" about the Catholic faith and the hope that it brings to individuals,

the Catholic faith and the hope that it brings to individuals, families and communities. Let's accept this "moment of grace" (the dawning of the third Christian millennium) and make the most of it—for our own good and for the greater honor and glory of God.

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PRIESTS

When Kevin Morris was living at home at Holy Spirit, he was CYO gym manager who cleaned up and took care of the pop-

Father Kim Wolf, then vocational direc-

Kevin Morris



ate pastor of Holy Spirit, urged him to talk to the pas-tor, Father Bill Munshower, about the priesthood.

Morris took his girlfriend out to dinner. "I announced we were breaking up because I was going to

study for the priesthood," he said. "This was met with less than enthusiasm. Less than a year later, we got married."

Six weeks after Kevin and Carol Morris were married, she was diagnosed with ovarian cancer. She had chemotherapy and it became a medical "success story." But nine and a half years after their marriage began, Carol died. She was 34.

"I was going to church because I felt closer to her there," said Morris. Ironically, it was the baptism of a baby that brought him to think of the priesthood again.

"I was in a negative frame of mind," he said. "I saw the look on the parents' so full of hopes and dreams for the child and probably themselves.

"Suddenly it occurred to me that per-haps God had hopes and dreams for me. The feeling was so strong that I felt like Christ himself was sitting to my right. It was one of those 'Kevin, you're on the sidelines. You've got to get in the game'

The next day, a friend at work said that, over the weekend, it had occurred to him that Morris would make a good priest. And his sister-in-law (Carol's sister) called to say that, that weekend, she'd been thinking about what a good priest he would be.

Morris decided to call the archdiocesan vocations office, telling himself, "They'll tell me, 'You are too old.' "But they didn't. Always joking, he remembers thinking, "Those are desperate people over

He had a degree in accounting from Indiana University-Purdue University at Indianapolis (IUPUI). He received half of his primary education at Holy Spirit School in Indianapolis and half at St. Columba in Columbus. He is a graduate of Cathedral High School in Indianapolis.

Two years after his wife died, he sold the two-bedroom house in Little Flower Parish and went to Saint Meinrad. When he first got there, he was the second oldest seminar-

"Suddenly it

that perhaps

and dreams

for me."

occurred to me

God had hopes

"I have a sense of humor," said Morris, acknowledging that it is not a trait associated with accountants.

"I like people," he said.
"Just being able to listen
helps them. I talk with a lot of people. I'm fascinated that most don't want advice, they just want somebody to

"I've observed that peo-ple who have left the church don't leave over church

matters. They leave because of an argument with a priest," Morris said. "I may not be able to agree with everybody, but having been out in the 'real world,' I think I do have a 'Joe-sitting-in-

the-pew' perspective."

Morris said that during his seminary time in parish ministry work, people called the parishes and said things like, "I want to talk to the one who was married, because he'll

When I got married, I thought love was hormones," he said. "But now I know that love is when you're still standing there

after things go wrong.
"I had a wonderful marriage, but with Carol's illness, there was some pain and sadness," Morris said. "Because of that grief, I may be more alert to people's feel-

Between his first and second years at Saint Meinrad, Morris served at St. Gabriel in Connersville. "I have just been adopted by them," he said. He went there on recent Christmas and Holy Week breaks.

Later the same year, he worked at the Metropolitan Tribunal while living at St. Mary Parish in Indianapolis. And he's worked in the parishes in Siberia (St. Martin of Tours) and Fulda (St. Boniface) near Saint Meinrad.

When he did his clinical pastoral experience (CPE) at Methodist Hospital in Indianapolis, he stayed at the cathedral. Last year, he worked at St. Malachy Parish in

Morris laughs when he tells how his mother said, "You are going to be a priest?

"A lot of people have my mother's atti-tude. My mother has seen my 'dirty laun-dry,' "Morris said. "When she heard me preach in Brownsburg. She said, 'Well, it wasn't bad.' I thought that was like praise

Father Morris will preside at his First
Mass of Thanksgiving at St. Gabriel Parish
in Connersville at 5:30 p.m. on June 7. He
will celebrate another Mass at Little Flower,
the parish where he and his wife lived, at
8:30 a.m., June 8. There will be receptions in the parish halls after both Masses.

Joseph Pesola

Joseph Pesola said, "The first time I seriously

Joseph Pesola



considered the priesthood was when I was in the mili-tary." He said the chaplain, Father David Arnold. encouraged him about the possibility. They still keep in touch.

were times in high school I kind of thought about the priesthood, but it wasn't a serious thing," he said. "It was kind of the heart versus the mind."

Pesola completed just one year in the army. After that, he learned basic sign language and took a job as a teacher's assistant at Elkhart Community Schools for two years. Then he transferred to the ana School for the Deaf, where he worked for four years, improving his signing skills

Pesola was born in Detroit and lived in the Detroit area until he was in the ninth grade (public schools). Then his family moved to northern Indiana and he attended public schools

Before he went to the army, he spent his sum-mers working at a Christian boys camp.

"That was a strong influence for me," said Pesola. " I learned to express my own faith. I learned to articulate it and be able to share it

with others. And I learned to work with

During that time, he became a certified lifeguard. He got involved with the American Red Cross and some of their humanitarian educational programs.

Pesola thinks that the average parish-ioner will probably appreciate his "com-bination of listening and yet being

decisive. I am really good at working in a team effort and making group decisions." He recognized these skills when he was involved with student councils in high school and seminary.

"Some efforts are more like vision statements. How do we go about doing what we want to do? I am good at seeing the broad picture, and also seeing, if we do this, how the consequences will affect us in the future," he said.

Pesola envisions serving the archdiocese in ministry to the deaf.

He took classes at Indiana University and Vincennes. He used these credits to get his degree at Cardinal Stritch College in Milwaukee. He went to Sacred Heart at Hales Corners for his seminary work.

Pesola has worked at three different parishes in the archdiocese: Our Lady of the Greenwood in Greenwood, Holy Name in Beech Grove, and Immaculate Heart of Mary in Indianapolis. He also lived at St. Matthew when his did his hospital chaplain semester at IU Medical

Before becoming a seminarian, he helped as an interpreter with the deaf com-munity at Holy Spirit in Indianapolis. He also assisted with the RCIA and other

He went to Holy Spirit because, when he began working at the deaf school he wanted a parish that was dealing with deaf ministry. He began living at Holy Spirit at the invitation of the pastor at the time, Father William Munshower.

The biggest obstacle for me is that I'm hideous with names," said Pesola. "I know faces, I can recall lots of details about a person, but I can't seem to remember that person's name." But he thinks he might do better when he is able to spend more than

three months in a parish.

Father Pesola's First Mass will be at Holy Spirit Church in Indianapolis at 2 p.m. on Sunday, June 8. A reception will follow in the parish hall.

Joseph Villa Joseph Villa first thought about becoming a priest when he was 12 years old, but "God had different paths for me to travel before entering the seminary."

When he was serving as an altar boy at his home parish of St. Patrick in Terre Haute, Father John O'Brien was associate "He shared the beauty of the eucharistic prayer and how often a priest needs to be many different things for different people."

Villa remembers

"The priest of

today needs to

and should be

pain and joy."

know the people

able to share their

how his parish was moving forward "with true pastoral care" while people were try-ing to understand the changes the church was going through after Vatican II. He said was aware of their effort to help parishioners keep their Catholic identity and character.

His business was flourishing as he worked as a hairdresser in a Terre Haute

department store.
"These gifts were greater than my abilities, so I began stopping by the parish a little more often. I made short visits to the Blessed Sacrament just to say hello and thank you.'

Father Joseph Wade, who was pastor at St. Patrick at the time, wanted to start a soup kitchen in Terre Haute. Knowing that Villa enjoyed cooking, the pastor asked him to volunteer one day a week. The result: Villa was spending more

ine result: Villa was spending more time around the parish and church.

Father Larry Moran was the first to mention the 'P' word to Villa.

"It took three years for it to sink in and not sound like he was talking about someone else," he said.

During those years, he received notes.

During those years, he received notes from the vocations office about the Called by Name program.

Villa and his mother, brother and friends went to Medjugorje. "Though the sun did not spin for me, and I neither saw

the Blessed Mother nor heard voices, I came away with a wonderful feeling of peace and greater understanding of God's

After this trip, Villa decided to look into the archdiocesan program of training for the priesthood.

Seven years ago, Villa never thought he

Joseph Villa



would leave Terre Haute. He is still not sure what would move a 'quiet" 30year-old man who seemed to meet the modern criteria of happiness and success to decide to

Villa said

priest.

long ago, that mothers and other happy priests were the two key elements in fos-tering religious vocations. He's had both se in his life.

"My mother was a woman of prayer and it source of support, encouragement and friendship," he said. "She admired priests and religious and, in a gentle way, promoted involvement with—and attendance at— church events." Prayers at his First Mass will be dedicated to his mother, Helen, who died in 1993.

Since he knew many happy, healthy priests, Villa has seen the priesthood as a "happy, positive and fulfilling way of life." He also remembers his first grade

teacher, Providence Sister Brendan Harvey, as "a woman of great faith in God, hope in others, and charity toward all. Her example

And Villa also counts the "overwhelming support" of family, friends, and former customers over his seven years of forma-tion as a "domino effect of God's charity upon my life."

Before going to the seminary, Villa had one year of psychology at Indiana State University and had earned a cosmetology

He believes that his 12 years of work experience helped him develop strong business and social relationships. He likes to make people feel comfortable and welcome.

Villa hopes that quality will help dur-

ing sacramental experiences and at time when the faithful are struggling with the difficulties in their lives. Villa said that the

monks of Saint Meinrad "took the building blocks of fam-ily, friends, faith and living to construct a foundation fine-tuned with Benedictine spiri-

tuality."

The lesson he got from them: "Believe

and know your faith, but the priesthood is more. The priest of today needs to know the people and should be able to share their pain and joy."

Villa said studying in Rome helped him see the church as much bigger than the

archdiocese. And his experience as a stranger in a foreign land made him mind-ful that "we are all pilgrims traveling in this life, all of us at times feeling like

strangers."

He said, "Often feeling alone reaffirms in my heart and prayer the importance for a priest to be welcoming—open and charitable."

Father Joseph Villa's First Mass will be at 1:30 p.m. on Sunday, June 8 at St. Patrick Church in Terre Haute. Rev. Robert Jaskot, a friend from Italy, will serve as deacon.

Following the Mass, the parish will cele-brate with a picnic on the church and school grounds.



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Editorials

No death penalty for Timothy McVeigh

A jury of his peers has convicted
Timothy J. McVeigh of unspeakable
crimes. The 29-year-old former Gulf
War hero has been found guilty of what
many are calling the worst act of domestic terrorism in American history. Now,
the question is: Will Timothy McVeigh
be sentenced to life imprisonment without parole or will he receive the death
penalty?

The horror of the Oklahoma City bombing, which killed 168 people and injured more than 500 others, impels us to seek revenge. With the victims and their

families, we are stirred to cry out, "An eye for an eye! McVeigh's life for the life of his victims!"

As followers of Jesus, we know that this cannot be our way, Jesus, at the hour of his own death, cried out: "Father, for-give them for they don't know what they

As Catholics, we believe that all life is sacred – even the life of someone who has sinned grievously against life. Let's pray that the jury in Colorado can look beyond the pain and anger we all feel to the merciful love of Christ.

-Daniel Conway

Yes, Senator, Catholic Charities are Catholic

The junior senator from Pennsylvania, Rick Santorum, has been making a lot of folks angry lately. He has accused Catholic Charities U.S.A. of abandoning its Catholic identity by accepting nearly two-thirds of its funding from government agencies. The senator's argument is that this reliance on public funds distorts Catholic Charities' mission as a religious

Catholic Charities' mission as a religious organization.

We strongly disagree. First, the senator's view of the mission of Catholic Charities is too simplistic. In a recent article in National Review (June 1997), Senator Santorum cites the example of Mother Teresa's Missionaries of Charity who receive no government funding (and who also do no fund raising.)

We agree that the Missionaries of Charity are powerful witnesses to the Gospel. But does this mean that unless a Catholic Charities agency can engage in the kind of radical witness to poverty (and to absolute dependence on God's providence) that is the distinctive charism of Mother Teresa (or St. Francis of Assisi) the agency's doors should be closed? And does our Christian duty to reach out to those who are closest to us mean that we are free to ignore the nameless, faceless poor—thousands of whom are served by Catholic Charities agencies every day?

Second, Senator Santorum's strict separation between "public and private welfare" suggests that there can never be any form of appropriate or effective interaction between the two. In his article, the senator derides a statement by the president of Catholic Charities U.S.A., Jesuit Father Fred Kammer that in America payment of taxes should be "an embodiment of one's moral obligation to society." For the senator, this statement is indicative of the kind of "state intervention" that Pope John Paul II has warned against as a threat to individual initiative.

Once again, the senator misses the point. Government funding of homeless shelters, soup kitchens, orphanages and other agencies operated by Catholic Charities is not "state intervention." In

fact, to the extent that local, state and federal governments acknowledge that such

eral governments acknowledge that such agencies are better operated by private charities than government bureaucracies, their funding of these agencies reinforces the appropriate distinctions between "private and public welfare." It is one thing for the state to "take over" all social service programs; it is quite another thing for citizens to assist private charities (and, therefore, help ensure the public welfare) with their tax dollars.

The mission of Catholic Charities in the Archdiocese of Indianapolis is to "embody the compassion of Christ by 1) advocating policies and action that protect human life and dignity, 2) promoting awareness of human needs and participation in social justice issues in light of Catholic social teaching, and 3) providing human services rooted in Catholic social values." As elsewhere, the individual agencies that make up Catholic Charities in central and southern Indiana depend on government funding for their existence. Without this support, thousands of people in all regions of our archdiocese would not be served.

We agree that total dependence on government funding would be dangerous. But government officials like Senator Santorum have already solved this problem. By their continued cuts in government funding for social services, they have increasingly "passed the buck" to the private sector. And it remains to be seen whether private donations will increase dramatically to accept this challenge!

Catholic Charities at the same time that they increase their burdens. These agencies deserve our recognition, appreciation and support. They offer a distinctively Catholic witness to people of all economic, racial, religious and ethnic backgrounds in every region of our archdiocese and the U.S. And they do it not as "bureaucracies bloated by government support" but as people who embody the compassion of Christ.

-Daniel Conway

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

A bishop's work extends beyond his home territory

his week, my column reads like a travelogue. It is that time of year! God willing, as this issue of The Criterion goes to press, I will be in Rome on my way back from an eight-day meeting in Venice.

I left on May 25 and flew to Venice. Some of you will recall that more than a year ago Cardinal Cassidy, who heads the Vatican Congregation for Christian Unity, appointed me co-chair of the Disciples of Christ-Roman Catholic International Ecumenical Dialogue. (Dr. Paul Crow, of Indianapolis where the Disciples have their headquarters, is the other co-chair for the Disciples of Christ.) This particular international dialogue alternates sites for the annual meeting between the United States and Italy.

This is a difficult time of year for an archbishop to give eight days for an away-from-home meeting. It is difficult because my confirmation schedule is affected and I am also prevented from attending our high school graduations, which has been a priority of mine.

Because of the schedule complication, I have begun the custom of celebrating a Mass with all of the graduating seniors in our Catholic high schools in Indianapolis, Clarksville and Madison. Meanwhile I am trying to get the parties involved in the annual dialogue to consider another time of year for meeting. This pattern of scheduling was deter-

mined before my appointment. Ecumenical dialogues assume even greater poignancy as we approach the 2,000th anniversary of the birth of Christ and the celebration of our redemption. Pope John Paul II has stressed the priority of our search for Christian unity and interfaith understanding in preparation for the third millennium. My untimely absence from the archdiocese is an expression of this priority.

At this point in our dialogue, we do not publicize the details of our annual discussions. Rather, periodically a summary report is prepared. A dozen or so church leaders and scholars participate in the annual meeting. In alternating years, theologians of the respective faith traditions prepare scholarly papers that become the basis for discussion and further mutual understanding. Last year, the theme of our discussions centered around the significance of ecumenical councils in our respective traditions. This year, we focus on the theme of the role of authority in the life of the church. The topic

may sound simple, but it promises to be a complex and, God willing, a fruitful discussion.

My stay in Rome will be brief, but I hope to attend a general audience with our Holy Father. If possible, I will also try to take care of some archdiocesan affairs, I promise a prayer for all of you at St. Peter's Basilica and, in a special way, for the goals of our Journey of Hope 2001 program of preparation for the new millennium.

As I mentioned last week, the weekend after my return I will have the pleasure of ordaining three new priests for our archdiocese. The week after ordinations, as is the custom every other year, we will have a convocation of all our archdiocesan priests in Bloomington. It is a time for affirming our fraternity and fellowship as a presbyterate. It is a time for special prayer and continuing education and formation to strengthen our spiritual leadership in pastoral ministry. One might say it is a time to "refill the cup" of blessings we share. I look forward to the opportunity to be with our priests for a few days

In mid-June, the bishops of the United States gather in Kansas City for a few days to conduct our spring business meeting. As a member of the Committee on Pro-Life Activities and as chair of the ad hoc Committee for the Use of the Catechism of the Catholic Church in our country, it will be a busy time for me.

I am expected to give a public progress report on the work of our catechism committee. Our main task is a challenging one: as requested by publishers, we are overseeing the review of series of textbooks used in religious education. The object of the review is to determine whether the new or revised texts, or usually series of texts, are in conformity with the new catechism. We estimate that the review proces requires something like 400 hours of work per series by a team of experts, the national conference staff and the bishop-members of our committee. Our committee has also been charged with the task of studying the feasibility and advisability of having a national catechism for our country. We will report on a preliminary study that explores a uni-form approach to a curriculum. I will write more about this important work in a later column.

As you can see, the work of bishops is not limited to their home dioceses or archdioceses!

Spirituality for Today/Fr. John Catoir

Vocation or management problem?

"One out of 20 parishes in our country is without a priest. By the year 2000



the already relatively small number of priests will be reduced 40 percent. It's worse elsewhere. More than 65 percent of the church worldwide does not have ordained priests.

"At least currently we have one priest for every 1,000 Catholics, but in the Third World there is one priest for every 40,000 Catholics.

Vatican statistics show that of 368,000 parishes in the world, 157,000 have no resident priest . . . Since 1966 the number of seminarians in the United States has fallen by four-fifths" (Father William J. Bausch, The Hands-On

Looking at those statistics I am not sure whether we have a vocation problem or a management problem.

Now 65, I will not live to see the crisis looming in the future, but I am concerned about the well-being of our

younger priests.
In 1988 the bishops' Committee on Priestly Life and Ministry issued a report that said many of the 53,000 priests in the country are "overworked, lonely and sexually troubled." We are now down to approximately 50,000 priests, many of whom are over 50.

What's more, priests today are being asked to double up on their jobs. I give retreats to priests all over the country, and I have seen places where new priests are given two parishes to pastor, some with a mission church thrown in for

I wonder what the burnout rate will be if this pattern continues. More than 15,000 priests actually left the active ministry in recent years, and more will surely follow.

There are potential seminarians who see all this, but they are afraid to com-mit. Can anyone blame them? No one wants to fail in his or her vocation Vocation directors are being asked to perform miracles.

Some say, "Not to worry, this is the age of the laity." However, there are mixed reviews on lay involvement.

"By stimulating an expansion of lay leadership, Vatican II rejected a pattern of 'clericalism' in the church. . . . But as clericalism fades, a new problem emerges—the clericalism of the creden-tialed laity and lay cliques which may exercise the same kind of centralized power associated with the old-fashioned pastor. In one Southeastern parish, a handful of couples is actually known as 'the clique' " (Msgr. Joseph Gremillion and Jim Castelli, The Emerging Parish: The Notre Dame Study of Catholic Life

Since Vatican II).

Many of today's parishes are served by a cadre of dedicated lay staff members and volunteers. Without them, the priests could not function. We are most casteful to them for their invaluable. grateful to them for their invaluable

help, but more is needed.

The problem is too immense to place the blame on any one group. Many priests feel abused by the system, and they wonder if anyone in authority is really paying attention to their needs. Precious little seems to result from the expensive surveys they commission

I wonder what Jesus would say about or feet and the constitution of

Be Our Guest/Shirley Vogler Meister

Parable-like realities relate to family faith

Mom looked at me pensively and asked, "Didn't you once have a mother?" "Oh, you've



een my mother since before I was born!" I said, hugging her and choking back tears.

Because of confusion caused by Alzheimer's, her train of thought changed quickly,

and she began talking about something unrelated. I hugged her again, saying I had "to get something; I'll be right back." What I needed was my composure. I went to another area of the nursing home and cried bitterly. My sister and I had tried for years to keep Mom independent, despite the Alzheimer's, but we finally needed professional long-term help to keep her safe. That was difficult enough to deal with, but now I knew Mom really didn't know

Similarly, my mother-in-law suffered dementia; and, after nearly five years in our home, she also outgrew our ability to handle her behavior or keep her safe. She, too, did not know who we were; but I still prepared a large bulletin board for her care center room, tacking on it as many happy family photos as I could. I hoped for recognition, but I also wanted staff to know who she'd been and

One day as I entered her room, an aide was pointing to pictures, trying to get some response from her. But, she turned her wheelchair away, saying emphatically, "I don't know those

people."
Although it's been several years since both incidents, during a recent memorial Mass for one of the mothers, an insight came to me: If I was hurt by the mothers' inability to relate to us, imagine how Christ and his mother must feel when we turn our backs on them whether unwittingly or willingly. Don't we demonstrate a kind of brain dysfunction when we do this?

After all, we were created in God's image. What we feel, God in the Trinity, as well as the Mother of God, must feel in much the same way. However, like families who stay true to their loved ones in spite of illness or denial, God and Mary continue to love us. They know we, too, are sometimes sick in spirit. They love us even when we turn our backs on them. That is what the family of God and the Communion of Saints are all about-connections of unconditional love.

Another comforting thought came at that memorial Mass: our late mothers are now with other loved ones, who'd already left this earth and joined God in full happiness. All of them are now able to watch over us as tenderly as I hope we watched over them when they were entrusted into our care.

God is with us always. His Holy Family and our dearly departed families and friends are, too.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a writer whose prose and poetry appear in diverse U.S. and Canadian publications, many of them Catholic.)

The Bottom Line/Antoinette Bosco

Childbirth: the labor of love

Judith Zimmer has written a book about mothers who found childbirth a positive and joyful



experience. Just before Mother's Day this year, the book caught my eye because its title was so uplifting: Labor of Love, Mothers Share the Joy of Childbirth (John Wiley & Sons).

I wondered about the author.

Actually, Zimmer, mother of a son, wrote this book because of her own, experience. In spite of the fact that she had had a slow labor, she felt she had a very positive experience, profoundly joyful. Yet, when she talked to other mothers, she found that those who called the childbirth experience positive were few and far between.

"Unfortunately, many of us hear childbirth horror stories more frequently than positive birthing stories," she

As she looked into why this is so, the author concluded that how a woman relates to childbirth has much to do with other issues traditionally affecting
women—like feeling out of control or
powerless, being at the mercy of biology
and even believing that a woman is supposed to suffer in childbirth.

Zimmer began to talk to mothers, asking them to share their stories, hoping to find enough women with positive childbirth experiences to be able to write a book that would inspire women to find ways of making childbirth the joyful experience it can be.

Her book presents the first-person accounts of 19 mothers, some of whom had difficult labors, some C-sections, but all of whom had incredible joy in giving birth. If there is a bottom line, it is that each of them had done their homework about what awaited them, had chosen their doctors or midwives with great care and asked lots of questions.

In other words, each had participated in the childbirth decisions that would affect her personally. They were, in effect, in charge.

Here I am, a grandmother, and I found myself reading the book with great interest, probably because it brought back memories of my own deliveries in a time when things were much different. The doctors were mostly male and never for a minute considered you might want to have a say in the delivery of your child. I remember having ether thrown in my face to shut me up because I asked a legitimate question

When I was on the staff at the Health Sciences Center at the State University of New York at Stony Brook, I was in charge of a program called "Contemp-orary Issues in Health Care and Public Policy." One program brought in child-birth professionals to talk on the topic "Humanizing Childbirth." Today, thank the Lord, that subject would no longer be considered new or radical as it was in the mid-'70s.

Even hospitals have changed. Many of them have birthing rooms that are more like living rooms, and offer dinner and sleeping arrangements to accommodate fathers.

The time of childbirth is a time for beauty and joy in a woman's life. Yes, there is pain, sometimes excruciating beyond description, but it is for a purpose. In childbirth we participate with God in creation, giving the gift of life. It is, indeed, as Zimmer says, "a labor of

This mother's book is honest and reassuring, offering a wealth of practical experience for a mother-to-be, with warmth and humor. I wish it had been around a long time ago.

From the Editor Emeritus John F. Fink

How can we spread the Gospel when Christians are so divided?

JERUSALEM—Imagine you were a Jew or a Muslim living in the Holy Land. You



know that there is another group, which forms about 2 percent of the population, called Christians. But what you know most about those Christians is that they always seem to be squabbling. You have no idea what the differences are

among the Catholics, the Greek Orthodox, the Maronites, the Melchites, the Ethiopians, the Armenians, the Copts, the Lutherans, the Anglicans and so many other cults that call themselves Christian. You wonder why some of them celebrate Christmas on Dec. 25, others Jan. 6 and still others (the Armenians) on Jan. 18. The dates for their observances of Easter are still more varied, as are the feasts that depend on the dates for Easter. Christianity sure seems strange. Why would anyone be attracted to that religion?

Here in Jerusalem it is easy to see why Christian divisions are a scandal. How can we expect to spread the Good News that Christ taught when Christians are so separated?

Pope Paul VI saw, back in 1964 after his visit to the Holy Land, that the answer to that question is, "We can't." That's why he asked Father Ted Hesburgh to found an ecumenical institute here. And that's why our present pope, John Paul II, has written so frequently and eloquently about the need

Alas, it was not ever thus. The official Catholic Church was late in coming to the ecumenical movement. It wasn't until Pope John XXIII established the Secretariat for

Promoting Christian Unity in 1960 that the church moved toward ecumenism. Then the big push came when the Second Vatican Council approved its Decree on Ecumenism in 1964.

Movements don't usually start at the top though, and the ecumenical movement didn't. It grew out of the missionary movement among Protestant churches.
Unlike the Catholic Church, the Reformation churches had no missionary move-ment until the 19th century. By the end of that century they recognized that the great-est stumbling block to evangelization was the division within the Christian Church.

the division within the Christian Church.

Catholics really started to get involved in ecumenism during World War II. People started asking what it meant to be one church with so many divisions. How can there be legitimate diversity within unity? Catholic ecclesiology shifted and was eventually articulated by Vatican II.

For a movement to succeed, it must start

For a movement to succeed, it must start with individuals from below and then be sanctioned at the top. There must be both experiences and reflections on those experiences. Movements usually start with two extremes, one being a desire to keep things as they were and the other to throw out the old completely. And people involved in movements usually have "different clocks," some believing that things are moving too fast and others believing that things are going too slowly.

The ecumenical movement must be authentic because it certainly meets all the descriptions of my previous paragraph. The main problem today seems to be apathy on the part of too many people, especially Catholics. Interest in ecuments that existed at the time of Vatican II seems to have evaporated. But Christian divisions are still

A child's honesty offers a clue, cue

Kids may be a lot of things, but politically correct they just ain't. This is apparent to any adult who has commu-



nicated with them beyond the obligatory pat on the head and a "Hi, how are ya."

For one thing, they are terribly honest. And who can blame them, since from their first days we frown on fibs and prevarications and

all that sly stuff they try to pull.

Feeding their oatmeal to the dog under the blaming the baby for denuding the peony bushes, or denying guilt of various kinds before sworn sibling witnesses: all these bring down wrath from mom and dad. Is it any wonder, then, that most children cling to truth, the

whole truth, and nothing but the truth?

They're even prone to pointing out truths

which their families might like to ignore. They ask Grandma if she has a baby inside her fat tummy, or they wrinkle their noses when Uncle Bob kisses them hello and say, You smell like medicine."

Sometimes they extend their search for truth into the parish and community families. When the pastor comes to dinner, they'll ask in loud whispers why "God" has such a big, red nose. Or, after visiting daddy's office, they'll tell mom about all the pretty ladies there who smiled at daddy while he himself got hugs and pieces of candy. Kids are honest about their faith, too.

They don't worry about being pantheistic or heretical in some way when they admire God in nature. They know for a fact that he's in the sunshine and the flowers and the wind. They see his face in the clouds over-head and hear his voice in the stream gurgling at their feet, and they know he's even present in their pets.

Not only that, kids are quick to recog-nize the divine in other people. Any peo-ple. They have intimate conversations with waitresses and store clerks and guys who come to put chemicals on the lawn. They blow kisses to food servers at the fast food drive-in window and give smiles away for free.

Sometimes kids' conversations are painful in more ways than one, "Dad has a sore where he sits," they'll explain to a stranger on the bus as dad eases gingerly into a seat. Or, "My mom says she cooks way better than you," they'll confide to Aunt Jane, certain that she'll be interested in this topic because they heard mom

telling it to Granny on the phone. The thing about kids is, they're not yet prudent or suspicious or disappointed by life. They haven't been forced to put up defenses against painful treatment, or to play emotional games, or to doubt the good will of others. They know they are loved because they are lovable.

Because they are so transparent themselves, kids look right past the deceptions of others. They see the vulnerable person inside the grumpy lady at church who protects her-self with a stern manner. They touch the hearts even of the wicked because they look at them without judgment.

Kids don't need to pretend that mediocre things are great, or to patronize others because they secretly feel that they're superior to them. They are confident in laughing when things are funny, sneering when they're ridiculous, and showing anger when

they're wrong or hurtful.
What can we learn from kids? After all,

they're just kids.

But Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." That's our clue, and it should also be our cue.

Check It Out . . .

Holy Spirit Parish in Indianapolis in conjunction with the World Apostolate of Fatima, (Blue Army), will host an all-night vigil June 6 and June 7 on the Feasts of the Sacred Heart of Jesus and the Immaculate Heart of Mary. The vigil is in response to Pope John Paul II's request for an annual day of prayer for priests, ideally on the feast of the Sacred Heart of Jesus. The all-night vigil will begin with Mass at 5:30 p.m. Friday, June 6, and will conclude with 8:30 a.m. Benediction and Mass Saturday, June 7.For more information call 317-356-5407.

Saint Mary-of-the-Woods College and the Mari Hulman George School of Equine Studies will host an open horse show Sunday, June 15, at Saint Mary-of-the-Woods College. The show will feature a three-division 80 percent payback, with 17 events planned, including four pleasure classes and numerous timed events such as open poles, open flags and open barrels. will be held for all ages, as well as separate barrel races for men and women.

Warm-up barrels and poles begin at 11 a.m. and the show's first event, open halter, will start at noon. For more information or to reg-

Corrections

Errors appeared in the summer Mass schedule printed in the 1997 Vacation Travel Guide. The correct summer Mass schedule for St. Anne, Hamburg is: Saturday anticipation, 6 p.m. The correct Mass time for St. Denis, Jennings County is: Saturday anticipation, 4 p.m. The correct Mass times at St. Mary, Geensting are, Saunday anticipades, 5:30 p.m.; Sunday, 7, 9, 11 a.m. The correct Mass time at St. Maurice, St. Maurice: Sunday, 10 a.m. October through May. The correct Mass times for St. John the Evangelist, Enochsburg are: Saturday anticipation, 7:30 p.m. (May through October); and Sunday, 8 a.m.

ister call Cindy Durham at 812-535-5239.

"Creativity: A Spring of Healing Waters" a mini-retreat on creativity and renewal of the inner spirit, will be held June 13 through June 15 at the Benedict Inn, 1402 Southern Parkway, Beech Grove. For more information call 317-788-7581.

VIPs ...



Benedictine Sister Kathleen Yeadon of Indianapolis will make perpetual vows of religious profession on Sunday, June 8, at Our Lady of Grace Monastery in Beech Grove. Prioress Sister Rachel Best will accept sister's vows in the name of the church. Sister Kathleen is the daughter of Dolores and the late William Yeadon of St. Joan of Arc Parish late William Yeadon of St. Joan of Ale Faiss in Indianapolis. She is a 1981 graduate of Bishop Chatard High School in Indianapolis and holds a degree in secondary education from Ball State University.

Divine Word Missionary Father Thomas Commons, an Indianapolis St. Anthony Parish native, is celebrating the Golden Jubilee of his ordination this year. He entered the Society of the Divine Word in 1934, was ordained in 1947.

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Brebeuf plans open house for new facilities

School to unveil science facilities and large-group instruction room June 11

By Mary Ann Wyand

"Building for the Future: A Celebration" is the theme of a June 11 open house for Brebeuf Jesuit Preparatory School's new science facilities and large-group instruc-

The private college preparatory school in Indianap-olis will unveil its state-of-the-art expansion with tours for the public from 5 until 8 p.m. next

Jesuit Father Walter Deye, school president, said the open house will offer visitors an opportunity to preview Brebeuf's future, celebrate the Jesuits' 450-year heritage, and recognize the donors who made the expansion possible.

"The school is blessed with individuals and organizations in the Indianapolis area and beyond who share Brebeuf's commitment to Jesuit education and the preparation of future community leaders," Father Deye

During the open house, the large-group instruction room will be dedicated in memory of Jesuit Brother J. Patrick Sheehy, a 28-year faculty member who served as Brebeuf's fifth president from 1987 until his death in 1992. Retired faculty members Larry McGervey and Donald Maines also will be honored with a biological science faculty center and a chemistry laboratory in

Jim Wood, Brebeuf's director of institutional advancement, said the renovation and expansion project was prompted by a significant increase in course offer-ings since the school opened in 1961 and an enrollment which has grown from 605 to 705 students.

Wood said school officials completed a strategic planning process in 1994 to identify necessary improvements and conducted a fund-raising feasibility the same year. On March 19, 1996, Father Deye and Bain Farris of Indianapolis, chairman of Brebeuf's board of trustees, announced the \$3 million

Court of Apostles Mausoleum blessed at Indianapolis Calvary Cemetery

By Mary Ann Wyand

On the eve of the Memorial Day weekend, area Catholics and archdiocesan Catholic Cemeteries officials gathered at the new Court of the Apostles Mausoleum at Calvary Cemetery in Indianapolis on May 22 to bless the open-air crypt and remember loved ones who have died.

Located near Calvary Mausoleum, the new atrium-style crypt was built in the shape of a cross with interior corridors and an arched ceiling.

Gene Harris, Catholic Cemeteries director, said it will be the centerpiece for 11 smaller garden crypts which will be added as needed.

"I'd like to see people start using the mausoleum," Harris said, "not only for the purpose of purchasing spaces, but for Masses and memorial services."

Harris said Catholic Cemeteries also plans to build garden crypts adjacent to the new mausoleum at Our Lady of Peace Cemetery on the north side of Indianapolis.

Father Richard Ginther, pastor of SS. Peter and Paul Cathedral and associate director for archdiocesan liturgies for the Office of Worship, presided at the mau-soleum blessing at Calvary Cemetery on the south side. "Sisters and brothers in Christ, a common Christian

concern has brought us together to bless this mausoleum, where our bodies and the bodies of others sealed with the name of Christ will lie at rest, awaiting the dawn of the Lord's coming in glory," Father Ginther said in the open-

ing prayer.

"After preparing this resting place for the dead, we should raise our hearts from earth to heaven and look to Christ, who suffered and rose again for our salvation," Father Ginther said. "He has commanded that we keep watch for his coming and has promised to meet us when

"May this place, prepared in the sure hope of the Resurrection, never cease to remind us of the life that we are to share in Christ, who will transform our earthly bodies to be like his in glory," he said. "Grant that this mausoleum, placed under the patronage of the apostles, may—by the power of your blessing—be a place of rest and hope. May this place be a comfort to the living, a sign of their hope for unending life."



Brebeuf Jesuit Preparatory School students talk with Jim Wood (left), director of institutional advancement, during a May 28 preview tour of the school's new science facilities. The public is invited to view Brebeuf's \$2.54 million expansion and renovation project during a June 11 open house.

capital campaign. School officials and directors broke ground for the project on May 22 of last year. Campaign chairman C. Perry Griffith Jr. of

Indianapolis said the resulting expansion and renovation project was necessary to "keep Brebeuf Jesuit competitive in the education marketplace" by improving the

physical assets of the school.

Wood said raising \$2.54 million toward the \$3 million capital campaign goal has enabled Brebeuf to renovate 16,000 square feet of the school and build a two-story addition totaling 11,670 square feet per

Utility upgrades were necessary to expand Brebeuf's science and computer capabilities, he said, and structural repairs were needed to eliminate flooding problems in the school basement.

We had a \$3 million announced capital campaign "We had a \$3 million announced capital campaign goal," Wood said. "Science was the most urgent need because we had a physical structure that had not been renovated in over 30 years. We are still raising money to furnish and equip the new facility and endow it."

Preliminary planning for the facility began before Brother Patrick Sheehy died, Wood said. "His death certainly left a void. The process was able to continue because we had a number of trustees who were dedicated to Brother Pat, the school and the needs of the stu-

cated to Brother Pat, the school and the needs of the students. I think we've been successful together."



May crowning

Parishioners of St. Joseph Hill Parish in Sellersburg celebrated Mother's Day May 11 with a May Crowning in honor of the Blessed Virgin. honor of the Blessed Virgin.
Children dressed in spring dresses, suits and First Communion apparel, along with parents, grandparents and other parishioners, carried roses to place near the parish's statue of Mary. Afterward, many parishioners gathered to celebrate and thank parishioner Doris Klein for coordinating the event.

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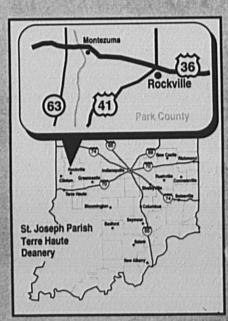
Terre Haute Deanery

St. Joseph Rockville

Story and photos by Cynthia Dewes

Fast Fact:

Each October, St. Joseph Parish sponsors a crullers (twisted pastries) booth during the annual Covered Bridge Festival in Rockville.



St. Joseph rectory in Rockville illustrates parish stewardship

At St. Joseph Parish in Rockville, parishioners can see the results of their stewardship every time they visit the rectory. In the past year most of the main floor of the sturdy house built about 1915 has been totally renovated and redecorated, thanks to their efforts.

"We thought it was time to bring Father Joe (pastor Joseph Kern) into the 20th Century," chuckled parishioner Sharie Law. It was her idea to redo the rooms, having noticed for the past five years how dingy they were when

she came to the rectory.

Sharie said her husband Tom Law, who is retired, "did the lion's share of the work," assisted at various times by herself and other parishioners. They completed the job in about six weeks, from mid-November to Christmas-time

Tom Law joked that Father Kern must have "taken a vow of poverty to the nth degree," since the house was so run down. The sick green carpeting in the rooms was 40 to 50 years old, he said, so old that the padding underneath was made of horsehair.

The walls, made the old-fashioned way with plaster and lath, were bulging out here and there and water spots appeared on ceilings and walls. Rick Lund, assisted by his wife JoAnn, did all the replastering. He found that the horsehair padding made a convenient dropcloth.

Before repairs, wires for an ancient doorbell system were strung all over the place, and a cable TV connection snaked

inside under a window and along the wall. The ceiling lights were discovered to have no junction boxes, and the

lights were discovered to have no junction boxes, and the insulation on their wiring was brittle and crumbling.

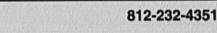
So Father Kern and Dick Wallace, the chairman of the parish building and grounds committee, went shopping for new light fixtures and "got into it bigtime," joked Sharie.

They returned with not only five new combination fan/light fixtures for the rectory, but also three for the parish hall and two for the church. A hired electrician completed their installation.

The rooms in the rectory were decorated with innumerable layers of old wallpaper, some of which hung down from the walls in strips. As the workers proceeded to tear it off layer by layer, they brought many once-trendy styles and colors of home decoration to light.



St. Joseph, Rockville parish-loner, Tom law shows off the renovated rectory



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In the living room they found the childish signature of "Beverly Lewis, 1940" scrawled underneath the wallpaper. Now in her 60s and still a St. Joseph parishioner, Beverly said, "Oh, I remember that vividly." She signed what is now the rectory wall when she was a third-grader living in the house with her family just before World War II.

Over the years the woodwork in the house had been varnished, then painted, Tom said. It had blistered, been painted again, and cracked some more.

"Father had a house full of strippers here for a while."

"Father had a house full of strippers here for a while," he joked, referring to the crew of parishioners who spent days removing the damaged finish from woodwork on windows, door frames and mopboards. The doors were sent out for commercial dipping.

Law said the renovation and redecoration "impacted



"Sunday collections have gone up significantly because people can see results."

the rectory) except the kitchen," which also "needs to be tackled some day." Meanwhile, future renova-tions are "on cruise (control) right now." Father Kern

\$6,500, including all the materials and hired labor. Parishioners demonstrated their stewardship not only by providing imagination and labor for the project, but through their financial efforts, he said.

"If we hadn't had the crullers we couldn't have done it," he added. Crullers are the popular pastries that St. Joseph parishioners produce and sell in their booth every October

parishioners produce and sell in their booth every October during the Covered Bridge Festival in Rockville. It's the parish's major annual fund-raising effort.

Father Kern said that the parishioners, including parish secretary Pat Owens whose office was totally refurbished, were thrilled with the renovation. It's mainly because "they can see the results of their hard-earned money and labor." he said "Sunday collections have gone up cleants." labor," he said. "Sunday collections have gone up signifi-cantly because people can see results."

Renovating the rectory "was a gratifying experience," Tom said. The workers would put on a crock pot of chili while

they worked and later enjoy "a good opportunity to catch up on local gossip" as they ate and relaxed together, he said. Father Kern also keeps his parish "up" on local news

with a friendly monthly newsletter in which he discusses the upcoming feasts and liturgies planned. He congratulates the newly baptized by name, lists events and reports on finances, asks prayers for the sick, and warmly invites everyone to share in what the parish has to offer.

Stewardship is not the only thing going on at St. Joseph. Among other things, the parish offers an adult Bible study lied by Extern Versey were the verse to versely the collections.

led by Father Kern every two weeks. It celebrates World Marriage Day every year on the Sunday nearest St. Val-entine's Day with roses presented to the longest- and

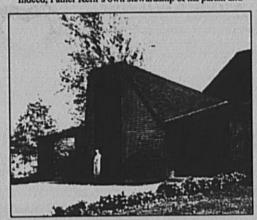
Following evening Mass on Saturdays, a "Saturday Night Supper Club" at area restaurants is available to everyone who wants to come along. The parish holds Vacation Bible School and a picnic every summer, and on the annual feast of the Epiphany there is a Three Kings Party that features a pitch-in dinner and a kids' program.

For youth, the parish presents enthusiastic evenings called "Faith Quake's." Arranged by Andy Wallace, these include a Mass, skits, and live contemporary Christian music. On "Senior Sunday," graduating high school seniors are presented with Bibles; and on "12-Year Recognition" Sunday, children who reached the age of 12 in the last year are given

crucifixes to mark their growing in the faith.

Surveying what his parishioners have accomplished in the rectory, Father Kern said happily, "I have to keep reminding myself I'm supposed to live a life of poverty."

Indeed, Father Kern's own stewardship of his parish and



St. Joseph Parish

his parishioners is paying off in more ways than one. On June 22, he will be honored on the 40th anniversary of his priesthood at a vespers service and reception at St. Joseph's.

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Editor's note:

As part of a weekly series of deanery profiles, The Criterion will profile people or organizations from all parishes in the 11 deaneries of the archdiocese. A different deanery is profiled each month until every parish in every deanery has been covered.

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nas oeen covered. ideas or suggestions for this feature, call 317-236-1570, or 800-382-9836, ext. 1570; fax us at 317-236-1593; or e-mail us at criterion@archindy.org. Your contributions will help us tell about the good work carried out in all 151 parishes and missions of the archdiocese.



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Speakers say Catholic schools must keep identity

WASHINGTON (CNS)—For Catholic schools to remain successful, they must keep a strong hold on their Catholic identity, said speakers at a conference on the future of Catholic schools. "Defining Catholic character has to get

to why the church is in the education business anyway," said Jerome Porath, superin-tendent of schools for the Los Angeles Archdiocese, May 30 at The Catholic University of America.

Porath said he doesn't think the church is involved with education simply as ar "accident of history," to carry on an old tradition or as something "bothersome." But the nuts and bolts of what it means

to be Catholic and what it means to run a Catholic school are questions that can't be avoided, he said.

He said recent studies have shown that some bishops, priests, Catholic school teachers and parents of children in Catholic

schools are unclear on the church's role in fostering education.

Such ambiguity, especially among teachers, raises some very real concerns for Mercy Sister Lourdes Sheehan, former education secretary for the U.S. bishops. She recently was named executive director of chief administrators of Catholic education for the National Catholic Educational Association.

Catholic schools should transmit the Catholic schools should transmit the Catholic faith; if not, why have them?" she asked the group of educators, including diocesan superintendents, college professors, and other school officials attending the May 30-31 conference.

The conference is part of a research project on Catholic schools funded by Lilly Endowment, Inc., an Indianapolis-based philanthropic foundation that devotes millions of dollars to religious research.

Through the project, which began two years ago, a group of educators has been writing academic papers on Catholic schools and making plans to develop a national resource center for Catholic school data.

Sister Sheehan said she is "very concerned" when she reads about the cant percentage of lay Catholic teachers who don't believe in the real presence (of Christ) in the Eucharist."

"That's pretty fundamental. Either we're a sacramental church or we're not," she added.

She said educators have been talking for ears about the issue of schools maintaining their Catholic identity, particularly since many of them are no longer run by religious orders.

But the talk itself has never moved the agenda of starting any kind of formal religious certification program on a national level. She said the first step is for Catholic leaders to determine what they expect from Catholic schools so they can in turn realize what they should expect from school per-

The problem isn't with the teachers themselves, it's with "religious illiteracy," Sister Sheehan told Catholic News Service. 'As a church we haven't provided formal education opportunities to teach what the church teaches."

Catholic schools won't be unique," she said, if they aren't providing a distinct edu-cation in the Catholic faith.

Participants voiced concern that Catholic schools even within one diocese can be completely different from one another, depending on the religious order they're affiliated with or the amount of Catholic and non-Catholic students who attend.

But such diversity shouldn't make a difference, according to Sister Sheehan, who stressed that "all Catholics share the common core of belief."

Greeley: Catholic schools earn high marks in decades of research

WASHINGTON (CNS)—More than three decades of research have failed to turn up bad news on Catholic schools, said sociologist Father Andrew Greeley.
"I'm not a Catholic educator. I'm an out-

sider. If I report good things about Catholic schools, it's because the data constrains me to," Father Greeley told Catholic educators attending a conference on the future of Catholic schools May 30 at The Catholic

University of America.

Father Greeley, director of the National
Opinion Research Center at the University
of Chicago and a professor at the University
of Arizona, said Catholic educators "can't pretend the good news doesn't exist. They should celebrate and ask, how can we move

Studies conducted since 1958 have

shown that Catholic schools are not academically inferior to public schools, but are equal to or superior to their public school counterparts, he said.

Catholic schools are particularly successful among disadvantaged students, he added, stemming from their efforts throughout their history to "serve poor immigrants. They know how to do this and do it well." Studies to determine if Catholic schools'

success stems from their tight disciplinary control have shown otherwise. Their suc-cess, he said, is linked to the schools' greater academic demands, one-on-one attention to students and community sup-

Father Greeley said he is convinced, but cannot prove with data, that the religious education at Catholic schools comes more

from the environment itself than the class-room discussions. He said for students to be on parish grounds and relating with teachers, religious or lay, they "come in contact with Catholic communalism and a liturgical environment" that he's not sure they could

get in a one-hour lecture. He said studies have shown that the religious effects of Catholic schools are strongest on those who already have a reli-gious background.

Father Greeley, who described Catholic schools as "a capital investment for the Catholic Church" and "bingo with a purpose," said that if only more Catholics realized this, "the future of Catholic schools wouldn't be so bleak."

Currently, Catholics give about 1.1 per-cent of their income to the church, he said,

but if they gave more, Catholic schools would not have the financial problems they now experience and could pay teachers bet-

To those who say the schools cost the church too much money, he said, "close the Catholic schools and the Sunday collection will go down," because people don't mind their money going to the parish, but they don't want it to go anywhere else.

Even though Catholic schools come out on top in research studies, they still can't get

around needing money to survive. He said schools haven't been promoted enough and many families simply can't afford the

"Faced with declining funds, the answer is not to despair, but to use creativity and ingenuity," Father Greeley said.



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New York bishop: 'Prepare ahead for death'

ROCKVILLE CENTRE, N.Y.(CNS)— In a pastoral letter on death and dying, Bishop John R. McGann of Rockville

Centre urged his people to "prepare ahead" for their approach to death.

"Discuss with your loved ones how you feel about dying and how you would like to be cared for at that time," he said.

"Caregivers quite properly urge us to use a health care proxy to express directly how we wish decisions to be made for us if we become unable to make them ourselves," he added.

He sharply repudiated assisted suicide as a response to the issues of death and as a response to the issues of death and dying. Permitting that as an option "lets our society and health care system replace better care for the dying with quicker death," he said. "This is the opposite of improving health care in America."

Bishop McGann published his pastoral letter. "Comfort My People: Finding

letter, "Comfort My People: Finding Peace as Life Ends," as an eight-page spe-cial supplement to the Feb. 19 issue of The Long Island Catholic, the Rockville

Centre diocesan newspaper. He said that there is a wide middle ground between trying to control all aspects of dying by intentionally causing death and abandoning the dying person to too much or too little medical ca

The middle ground, he said, is "a let-

ting go with the true dignity that comes with adequate treatment of the physical, emotional, social and spiritual suffering of the dying person."

'It is morally acceptable—and often an act of love—to forego or withdraw technolo-gies and treatment aimed at prolonging life. when the patient or health care agent comes to the conscientious judgment that it offers little reasonable benefit or is an unreasonable burden to the patient. This is a longstanding teaching of the church," he said.
"It is important to recognize what distin-

es this teaching from assisted suicide," he added. He said that when someone forgoes or withdraws treatment that is unreasonably burdensome or of insufficient benefit, "the disease causes death; in assisted suicide, people cause the death."

He wrote at length of the spiritual, emotional and psychological aspects of facing death or terminal illness, saying that more than 400 people helped him write the letter by sharing "their own stories of coping with sickness and dying."

For Christians he cited the importance of a Christian understanding of suffering, of hope and of life after death as part of preparing for one's own death or that of a

He cited the recent death from cancer of Cardinal Joseph L. Bernardin of

Chicago as an example of how someone spiritually prepared can face death with dignity and serenity.

"For those who do not hold any reli-gious belief, there are hope-filled responses rooted in human nature which, like those grounded in religious tradition, are also profound and intimate," he said. The use of humor; even a momentary appreciation of beauty in nature, art or song; the recollection of past experiences; these are human responses to suffering that cross all cultures and faiths."

He said psychotherapist Viktor Frankl,

who survived a Nazi concentration camp but lost his wife and other relatives, described at length how he and fellow prisoners defied even the hopelessness and powerlessness of places like Auschwitz. They used "two things that 'no power on earth could take' from them: their memories and the inner,

from them: their memories and the inner, spiritual freedom to chose their own attitude in every situation," said the bishop.

He particularly urged all his people to offer care, hope and comfort to those facing suffering or death."No institution can fill every need," he said. "Every one of us can offer hope and comfort."

Book, video tell story of women who built Catholic health care

ST. LOUIS (CNS)—A book and com-panion video of more than 150 stories about Catholic women religious who built health care in America has been published by the Catholic Health Association.

Titled A Call to Care, the book recounts with stories, photos and film footage how pioneering women religious established a health care system that endures today with its emphasis on human values," according to a CHA statement.

The video documentary uses photos

and diaries, letters and eyewitness accounts to tell the story. The video, win-ner of a CINE Golden Eagle award, also features contemporary women religious working with abandoned children, the poor and persons with AIDS.

(The book costs \$25, and the video \$40, or \$50 for both. Send orders to: Catholic Health Association, Attn: Order Processing Department, P.O. Box 500082, Main Post Office, St. Louis, MO 63150-0082. Phone (314) 253-3458. Fax (314) 253-3549.)

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Legal challenges put abortion on Europe's agenda

ROME (CNS)—Legal challenges concerning abortion have placed it on the public agenda in several European countries this spring, at times confronting the church with

complex choices.

In Germany, for example, because of a legal requirement, bishops nationwide are considering whether to close pregnancy counseling centers run by Catholic organiza-tions. And doctors in one German state have gone to the country's highest court to chal-lenge a state law that goes beyond federal measures in limiting access to abortion. Meanwhile, in May, Poland's constitutional high court struck down the country's permissive new abortion law on the grounds

that it did not protect the right to life.

And in Spain, a trial of 34 people accused of involvement in illegal abortions was suspended when nearly half of the

defendants failed to show up.
Pope John Paul II took the unusual step of accepting a request from Germany's bishops for an audience to discuss their dilemma over pregnancy counseling centers. Also attending the May 27 meeting was the prefect of the Congregation for the Doctrine of the Faith, Cardinal Joseph Ratzinger.

German law lets a woman have an abor-tion only after she has had counseling from

a state-certified center and has obtained a document to prove it. Catholic organizations operate 265 such centers in Germany. They risk inadvertently violating church teaching on abortion if they remain in operation, because they are required to give a woman the post-counseling document, which could lead to abortion. But many of the German bishops feel church involvement in protect-ing human life might be compromised if the or numan life might be comprolined it the Catholic counseling centers are closed. Cardinal Ratzinger has gone on record in the past favoring closing the counseling centers; the bishops now await word from the pope.

Meanwhile, in the predominantly Catholic southern German state of Bavaria, a law passed by the parliament last summer limiting access to abortion has been chal-lenged as unconstitutional. The measure prevents doctors from earning more than 25 percent of their income from patients seek-ing abortions. Two doctors of the estimated 133 who perform the procedure in Bavaria said in a complaint to the Federal Constitutional Court that the law unfairly infringes on their practices and on women's

freedom'of choice.

The Bavarian legislation is a narrowing of German federal abortion law which allows abortion within the first

three months of pregnancy if the woman has sought counseling. The federal law does not limit the percentage of a doc-tor's practice dedicated to abortion. The court is expected to rule in late June.

In Poland, the high court rejected a recent law passed by parliament that allowed abor-tion until the 12th week of pregnancy for women who would face financial or emotional problems were they to have a child. This was a loosening of restrictions set by a previous Polish abortion law.

In a May 28 ruling, Andrzej Zoll, chair-man of Poland's Constitutional Tribunal, said the law had used "imprecise criteria" for "violating the guarantee of human life" set out in Poland's existing 1952 constitution, which was amended after the 1989 collapse of communist rule. The Polish parliament can consider the ruling in the coming six months and will have the option either to override it with a two-thirds major-ity or to pass a new law.

Pope John Paul opposed the Polish abortion law throughout the process of its formulation and passage last October. When it was clear that the measure was about to gain the legislators' final approval, the pontiff said of his native country, "A people that kills its own chil-

dren is a people without a future."

The high court decision came three days before the start of the pope's 11-day pastoral visit to Poland.

Spain, on the other hand, faced a different kind of legal challenge in late May, when 15 out of 34 people suspected of conducting or taking part in illegal abortions failed to show up in court, prompting the

suspension of their trial.

Since 1985, Spanish law has allowed abortion in cases of rape, incest or fetal malformation, or when the pregnancy endan-gers the mother's physical or psychological health. In 1986 two doctors and six other staff members of a clinic in southern Spain, along with 26 of the clinic's female clients, were arrested and charged with taking part in 44 abortions that fell outside the lav

Meanwhile, the president of the British bishops' conference has called on the new government of the United Kingdom to revise that country's abortion law, which places no restrictions within the first 12

weeks of pregnancy.

"Abortion virtually on demand is one of the greatest scandals of our time," Cardinal George Basil Hume of Westminster wrote in an early May edition of *The Independent*, one of Britain's biggest daily newspapers.

Leaders say Spain is new abortion destination for French women

MADRID, Spain (CNS)—Spain has become an abortion haven for French women, even though abortion is illegal except in extreme cases, religious and political leaders said.

"There is a general consensus that in practice the law is a joke—it's a kind of fraud," said Father Juan Martinez Camino, director of the Spanish bishops' Commission on Doctrine and Faith. "There's a part of the law that is interpreted very broadly, and there's also a lack of controls," Father Martinez said. "So in practice there is a nearly total decriminalization of abortion.

Congressmen of the governing Popular Party accused health authorities in Barcelona of converting the city into "an abortion mecca" following a recent report in the Paris daily Le Monde that estimated 5,000 French women go to other countries annually to have abortions. Many of the women seeking to dodge France's abortion law travel to Barcelona, in the Spanish region of Catalonia, according to

U.S. and French news reports.

Abortion is illegal in Spain except in the case of rape or incest, fetal malformation or threat to the physical or psy-chological health of the mother, according to legislation passed in July 1985. Some 98 percent of legal abortions in Spain are executed under the

law's exception that carrying pregnancy to term would constitute a threat to the psychological health of the mother

according to Health Ministry statistics. Since Spain's abortion law was passed in 1985, more than 340,000 abortions have been performed, accord-ing to Health Ministry figures. In Madrid and outlying areas, an average of 31 abortions take place every day, according to the figures.

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Mother Teresa receives communion at bedside in New York

NEW YORK (CNS)—Mother Teresa of Calcutta received Communion at her bedside May 27 because the 86-year-old nun was too weakened from her trip to New York to attend Mass in the Bronx convent of the York to attend Mass in the Bronx convent of the Missionaries of Charity. "She did not come to the chapel this morning," said Brother Seraphin Mange, a Franciscan Friar of the Renewal from nearby St. Crispin's Friary, who occasionally attends Mass at the Missionaries of Charity convent. Mother Teresa arrived in New York May 25 to attend a June 11 profession of vows by a group of her nuns during a Mass to be celebrated by Cardinal John J. O'Connor.

U.N. population report: Women's rights are life-and-death matter

WASHINGTON (CNS)-The world's women have a right to education and quality health care, to marry freely and plan their families, and to be free from the violence of rape and genital mutilation, according to the latest report of the U.N. Population Fund. Denying women their rights can be a matter of life and death for millions of women, said Stirling D. Scruggs, director of the Information and External Polyticion of the I.N. agency, at a May 28 nave. Relations Division of the U.N. agency, at a May 28 news conference in Washington. The document is titled *The State of the World Population 1997—The Right to Choose: Reproductive Rights and Reproductive Health.*

Texas parishes to be collection points for tornado relief

AUSTIN, Texas (CNS)—The Diocese of Austin has established six parishes as collection points for donations to victims of tornadoes that raged across the central Texas prairie May 27. A spring storm spawned several tornadoes that devastated rural towns in a fourcounty area between Austin and Waco. The two hardest hit areas were Cedar Park and Jarrell, and six parishes nearby were being set up to accept food, clothing and bedding items for the storm's victims.

Abortion no constitutional right, says Supreme Court justice Scalia

PROVIDENCE, R.I. (CNS)—Neither abortion nor the right to die are guaranteed by the U.S. Constitution, despite efforts by some jurists to create constitutional rights where none previously existed, said U.S. Supreme Court Justice Antonin J. Scalia. Scalia, speaking to almost 500 members and guests of the Justinian Law Society in Providence May 20, said that those rights were never addressed by the original framers of the Constitution and should never have become rights through the court system.

Milwaukee archbishop: Catholics must help guide global economy

MILWAUKEE (CNS)-The church must apply Catholic social tradition to the global economy, Archbishop Rembert G. Weakland of Milwaukee told a Archishop Rembert G. Weakland of Miwaukee of a conference on social responsibility in the age of globalization. "Globalization could be a good thing for all nations on this planet," he said May 27 in the opening address to the three-day conference in Milwaukee. "It would be wishful thinking to try to imagine a different kind of economy," he added. "The global village is here to stay. Let us make the most of it."

Directory of lay ministry Catholic organizations issued

WASHINGTON (CNS)—A new directory issued in Washington gives information on 113 U.S. and international Catholic lay groups. The 1997 Directory of Lay Movements, Associations, Organizations and Secular Institutes was compiled by the U.S. bishops' Secretariat for Family, Laity, Women and Youth. Groups listed range from spiritual renewal groups like the National Cursillo Movement to missionary or apostolic groups like Maryknoll Lay Missioners; from fraternal organizations like the Catholic Daughters of the Americas to professional associations like the National Association of Church Personnel Administrators. They range from pastoral research or ser-Administrators. They range from pastoral research or ser-vice centers like the National Pastoral Life Center to insti-

tutes of consecrated lay life like the Schoenstatt Sisters of Mary; from ministry and support groups like the National Association for Lay Ministry to social witness groups like Pax Christi USA. The directory gives the main address and telephone and fax numbers of each group, the name of its chief officer or national director and a brief description of its purpose. Copies of the 52-page directory were sent to the

U.S. bishops in May.
(The 1997 Directory of Lay Movements, Associations, Organizations and Secular Institutes is available from the Secretariat for Family, Laity, Women and Youth, National Conference of Catholic Bishops, 3211 Fourth St. N.E., Washington, D.C.) 20017-1194. Telephone (202) 541-3040 or fax (202) 541-3176. Cost is \$5 per copy includes ship-

Bishops' communications efforts to take building block approach

DENVER (CNS)—The U.S. Catholic bishops give communications a high priority and want to develop a national media presence with a building block approach, said Auxiliary Bishop Thomas J. Costello of Syracuse, N.Y. The chairman of the U.S. bishops' Communications Committee said the bishops want to build on existing local, regional and national media efforts. He made the comments at the Catholic Press Association's national convention in Device. Catholic Press Association's national convention in Denver.

World

Newsletter says auxiliaries asked Swiss bishop to resign

ZURICH, Switzerland (CNS)—Two auxiliary bishops appointed by Pope John Paul II to help bring peace

to a troubled Swiss diocese reportedly have asked their bishop to resign. Auxiliary Bishops Peter Henrici and Paul Vollmar have asked Bishop Wolfgang Haas of Chur to leave his post, according to the Newsletter of the Central Commission of the Zurich Canton, a Catholic publication. Bishop Haas, a native of the region who had served in several prominent positions in the 680,000-member diocese, has been widely criticized there for his emphasis on doctrine and for having what many consider an authoritarian and unresponsive to a troubled Swiss diocese reportedly have asked their many consider an authoritarian and unresponsive administration.

Vatican newspaper says fertility monitors can be acceptable

VATICAN CITY (CNS)—The Vatican newspaper gave a qualified endorsement to high-tech fertility monitors, saying their use for natural family planning is acceptable as long as a couple's intentions are right. Computerized mini-monitors which "read" a woman's cycle through hormone measurement were recently introduced in Italy. The devices indicate several days each cycle in which couples should abstain from sex to avoid pregnancy, and manufacturers claimed a 94 percent success rate.

Poll says high percentage of Romans have low religious interest

ROME (CNS)—A poll on religious attitudes in Italy said that 40 percent of Rome residents have little or no interest in their faith. The results, published in late May, were greeted with skepticism by some church experts. Newspapers announced the news with head-lines proclaiming Rome the "capital of atheism."

(These briefs were compiled from reports by Catholic

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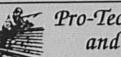
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Pope chides, cheers Poles in first days of visit

WROCLAW, Poland (CNS)—In the first days of his pastoral visit to Poland, Pope John Paul II chided his countrymen and cheered their achievements.

He also marked the close of an eight-

day international eucharistic congress and paid tribute to Polish faithful whose courage cost them their lives

Just minutes after his plane touched down May 31 at Wrocław's airport, the pontiff set the personal tone that characterized most of the public addresses he was to make early in his visit.

"I salute you, Poland, my homeland," he said. "Even if I am compelled to live far away, nevertheless I never cease to consider myself as a son of this soil, and nothing about it is foreign to me. I rejoice with you at your successes and I share your concerns, Polish citizens!"

Although there were a number of issues on his agenda, among them religious harmony and the social dangers of a market-driven mentality, the pope saved his salvos for strategic moments.

While reading his homily at an out-door Mass broadcast live nationwide June 1, he departed from the text to defend the church against its critics.

And three days into the 11-day visit, he indicated that he would continue to

speak out on poverty, labor rights and other issues of importance to Poland.
Welcoming the pontiff May 31,
Polish President Aleksander
Kwasniewski said Poles were proud of "our compatriot, Pope John Paul II" and were looking forward to hearing from him about "the threats and weaknesses of which we, kept busy by our day-today existence, are not always aware

The president, a former communist who came to office by defeating Catholic Lech Walesa in 1995, said

Poles need "bridges that will lead us to each other, and not walls that will

At the 46th International Eucharistic Congress on that evening in Wroclaw, the pope said it was fine for Christians to discuss the meaning of the Eucharist, but they needed to do more.

Tolerance is not enough. Mutual acceptance is not enough," Pope John Paul said, adding that Jesus "expects from us a visible sign of unity, a joint witness. . . That unity will be perfect when it becomes possible for everyone to join in the celebration around the same chalice.

The next morning he delivered a homily at an outdoor Mass before an estimated 200,000 people, the final event of the congress

The pope commended Poland for achieving democracy, but said that political system's relationship to freedom was not as simple as some might think. He said true liberty cannot survive amid "a void in the area of values." Freedom demands "moral order, order in the sphere of values, the order of truth and goodness.'

Without mentioning specifics, Pope John Paul answered criticism that the Catholic Church was becoming too

powerful in Polish life.

"Attempts are being made to convince man and whole societies that God is an obstacle on the path to full free-dom, that the church is an enemy of freedom, that she does not understand freedom, that she is afraid of it," Pope John Paul said.

Then he looked up from his notes and

peered out at the crowd.
"Saying that the church is the enemy of freedom does not make any sense,



Pope John Paul II prays near a figure of the crucified Christ at an open-air Mass in Gniezno, Poland, attended by about 200,000 people.

especially here in Poland," the pope said, his voice raised to a near-shout. "The church has proved many times that it is the guardian of freedom, and it has proved this in the last century and over

the last 50 years."

He also repeated the reprimand he delivered at the U.N. World Food Summit in Rome last November.

"In an age of unprecedented development, of advanced systems and technology, the tragedy of hunger is a great challenge and a great indictment," Pope John Paul said. "What is needed here is a serious and worldwide examination of conscience—an examination of conscience regarding social justice, elemen-

tary solidarity among human beings."
He returned to the subject of solidarity on the third day of his trip, at a Mass under sparkling sunny skies at a former Soviet airfield in Legnica.

Like Wroclaw, Legnica is located in the area of western Poland known as

Silesia. The region has been particularly hard-hit by economic changes since Poland shed communism.

The pope acknowledged that many

Poles who had never known unemployment or poverty were enduring them

ment or poverty were enduring them
now.

"They must know that the church was
and is with them, that the pope is with
them; that he embraces with his heart
and with his prayer all who are affected
by suffering," he said. "The pope will
speak out—and he cannot fail to speak
out—on social problems, because here
man is involved, concrete individuals."

At the Mass the pope crowned one of

At the Mass the pope crowned one of the oldest icons in Poland, a tempera painting of Mary and the baby Jesus that has been venerated in the Legnica Diocese since the Middle Ages.

His last public event of the day was a Liturgy of the Word at a church dedi-cated to five martyrs who lived in the region and were among the first there to sacrifice their lives for their faith.

The pontiff cautioned the faithful not to give in to fear or to pressure to conform to "the fashion of the moment." The suffering of the martyrs, he said, will find a response in the hearts of Poles today, strengthen them and bring new vitality to the church.

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To appreciate what a Gospel is, we have to realize it is meant to be read orally, to be proclaimed as the Word of God. During the Liturgy of the Word, we stand in the place of Jesus, reading, "The Spirit of the Lord is upon me." People should sense the truth of that statement in our reading. In a Gospel, God

Reading it aloud, you sense that it is also an announcement, a proclamation.

have to realize it is meant to be read orally. Every Gospel is in the form of a story. Stories should be told, not just read.

The first line of Mark's Gospel intro-duces the word "gospel" not as a piece of writing but as a message concerning Jesus Christ.

The next time we find the word "gospel" is in a summary of Jesus' life, mission and ministry describing his mes-sage in Galilee (Mark 1:14-15). Jesus proclaimed "the gospel of God.

The word "gospel" describes what Jesus did in Galilee.

Yes, a Gospel is much more than a

The word "gospel" means good news.
A Gospel should be told as good news.
Look, in the Gospel of Luke, how Jesus

announced the good news in the synagogue of Nazareth. Everyone there knew him. They had watched him grow up. When they handed Jesus the scroll of

Isaiah, he unrolled it and read a special

passage:

"The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery sight to the blind, to let the oppressed go

Prayer (Luke 11:1-4). Seeing Jesus praying, one of his disciples asked him to

teach them how to pray.

The early disciples saw the connection between the Gospel and prayer. Entrusted with Jesus' mission, the disciples had to pray like Jesus did.

We see that in the Acts of the Apostles, when the apostles made sure that they would have time not only for the ministry of the word, but for prayer.

There was no separating the ministry of the word from prayer. That was true for the apostles. And it is true for us.

It stands to reason that the good news of God should put us in touch with God.

Gospels and prayer stand together. Prayer helps us understand the Gospels, and the Gospels help and inspire us to

The good news of God is the word of God. As such, it does not only speak about God. It makes God present to us.

In a Gospel, God speaks to us. It also invites us to speak to God.

When God speaks to us, we call that revelation. When we speak to God, we call it prayer.

(Blessed Sacrament Father Eugene LaVerdiere lectures widely on Scripture and is senior editor of Emmanuel magazine.)

Discussion Point

Gospels inspire and motivate us

This Week's Question

Is there a Gospel story or passage that you return to again and again? What draws you to it?

"When the disciples brought the five fish to the Lord and asked, 'How will we feed all these people?' He fed them all-and there were even leftovers. As a single mother, I know when I turn to the Lord to help me with my needs, not my wants, he will provide for me and my child." (Michelle Alewel, St. Louis, Mo.)

"Matthew 25:31-46 ('I was hungry, and you gave me food.'). For me, this passage encompasses the entirety of what it means to live as a Catholic Christian. It serves to remind me of what is really important. In the end, it is how we treat and respect one another.'

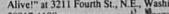
your tongue. This passage helps me sharpen my listening skills, and in my work listening is what is needed to keep me on target." (John Mark Wilcox, Shreveport, La.)

"Do unto others as you would have them do unto you.' I think that's why I'm in the nursing field. I give my 110 percent because when the time comes that I am in need of this kind of care, I hope and pray I will receive someone else's 110 percent." (Charisa Johnson, Wichita, Kan.)

Lend Us Your Voice

An upcoming edition asks: What, in your own words, is the message of the Beatitudes?

To respond for possible publication, write to "Faith





Entertainment

Movie Review/Gerri Pare

Addicted to Love relies on plot contrivances

When their former flames move in together, the jilted guy and gal who were left behind team up to ruin the new romance



in Addicted to Love, a new summer release from Warner Bros.

teacher Linda (Kelly Preston) since their high school days, small-town astronomer Sam

(Matthew Broderick) is upset when she decides to accept a two-month teaching assignment in the Big Apple.

Worse, instead of returning home, she sends her dad a "Dear John" letter to read to Sam, who immediately hops on the next jet to New York City

Tracking her down at a loft in Soho, Sam is crestfallen to discover that she has moved in with French restaurateur

Anton (Tcheky Karyo).

Hopeful they will break up, Sam sets up shop in an abandoned building, in a space conveniently looking directly into the couple's apartment windows

Using an old-fashioned camera obscura, which projects and magnifies their images onto a wall, Sam spies on them, charting their every move as he did the stars in the sky, and telling himself the signs of disharmony are evident and undeniable.

Suddenly, into his squatter's quarters crashes leather-clad, crusty Maggie (Meg Ryan), Anton's angry ex-fiancee, who also wants Linda to leave, so Anton will suffer as she has at his hands.

Maggie wants revenge, while Sam

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The Lost World: Jurassic Park ... A-II

Recently reviewed by the USCC

just wants Linda, so together they team up to ruin the romance.

Soon the two obsessive spies, who are

also living together in a platonic rela-tionship, are planting evidence that Anton has been cheating on Linda.

Sam even manages to get a job washing dishes in Anton's restaurant, and when a crucial food critic (Dominick Dunne, the director's father) arrives to size up the eatery, Sam and Maggie sab-otage Anton's business with some items definitely not on the menu.

The upshot, of course, is that in spending so much time together plotting and planning, Sam and Maggie begin to discover one another in a way they hadn't anticipated.

Director Griffin Dunne manufactures a date movie for the undemanding cou-ple by playing up the cutesy appeal of Ryan and Broderick's cuddly quality as underdogs who unexpectedly find love in the most unlikely setting.

To accomplish this, however, the

script is filled with so many con trivances and coincidences which only the most starry-eyed romantic can accept as plausible plot developments.

The movie actually has a distinctly dark side, as Maggie is prepared to commit felonies to ruin Anton's life, but this is downplayed in the film as mere comic

Nevertheless, the audience becomes partners in Sam and Maggie's peeping-Tom behavior, which becomes increas-

Oddly enough, the picture has ele-ments reminiscent of director Dunne's most well-known acting role in director Martin Scorsese's 1985 film After Hours, which also took place in downtown New York, also starred a quirky female (actually, several), and also prominently featured someone in a plas-ter cast—a fate that befalls hapless Anton in the course of events in this

But here all the events are so contrived and the spurned lovers are pre-sented as so adorable that there are no surprises in the plot's developments

Due to brief comic violence, fleeting shadowy nudity and references to pre-marital affairs, the U.S. Catholic Conference classifies the film as A-III for adults. The Motion Picture Association of America rates the movie

R for restricted viewing. (Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and



Actors Meg Ryan and Matthew Broderick play the jilted ex-girlnd and ex-boyfriend who conspire to break up a new couple in Addicted to Love The U.S. Catholic Conference classifies the movie A-III for adults due to scenes featuring fleeting nudity and premarital sex.

Experts criticize frequent sexual references on TV

WASHINGTON (CNS)-Recent congressional efforts to make television pro-gramming more "family-friendly" have their origins in the early 1970s, when the TV networks were prodded by Congress and the Federal Communications Commission to create a family hour.

However, in 1976 this broadcast restriction was ruled an unconstitutional abridg-

ment of free speech.

Nevertheless, the concept has remained popular among politicians and culture activists, especially as the levels of sex and violence on TV have increased in

At a May 8 press conference heralding the introduction of the Television Program Improvement Act, it was announced that more than 100 sponsors in both houses of Congress support legislation to create a safe harbor of time each day during which no indecent material can be broadcast on TV.

L. Brent Bozell III, chairman of Parents Television Council, revealed a mixed bag in comparing results from studies issued in 1996 and 1997. The council is a project of the Media Research Center.

During the first hour of prime time, the studies found, the use of obscenities and euphemisms of inappropriate words climbed nearly 42 percent, from 0.62 occurrences per hour to 0.88 occurrences.

References to sex outside of marriage, compared to references to sex within mar-riage, dropped 55 percent, from an 8-to-1 ratio in 1996 to a 3.6-to-1 ratio this year.

"The result is preferable," Bozell said,

"but it's a long way from satisfactory." Bozell said 31 percent of all family hour programs had at least one sexual ref-

At a Senate subcommittee hearing following the press conference, witnesses decried the increasing presence of sexual

material on TV.

David Murray of the Statistical Assessment Service said the incidence of sex outside of marriage in the U.S. population pales in comparison to the "tube culture," which shows a form of "hypersex" to which viewers of all ages are

being socialized, and is "an enormously consequential battle." Jane Brown, a journalism professor at the University of North Carolina, said TV shows sex in terms of "no commitment,

no contraceptives, no consequences."

Brown noted that "almost half of the sexual behavior [in prime time] fit the legal definition of sexual harassment, which is 'unwelcome behavior of a sexual nature."

In other testimony, Laurie Lee Humphries, a professor of child and adolescent psychiatry at the University of Kentucky College of Medicine, pointed out that American children are exposed to depictions of thousands of sexual acts on

Humphries told Senate subcommittee members that children "see at least an estimated 4,000 incidents of sexual intercourse [depicted] in today's television programming.'

ARMCO

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive The Movie Review Line is made available through the Catholic Communications Campaign 50th Anniversary



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The Sunday Readings

Sunday, June 8, 1997

- Genesis 3:9-15
- 2 Corinthians 4:13 5:1
- · Mark 3:20-35

The Book of Genesis provides this weekend's Liturgy of the Word with its first reading.



Sadly, over the years the magnifi-cence of the Creation Narratives of Genesis has been eclipsed by the wars which fundamentalist interpretations of these texts have produced.

This is unfortunate as a learned reading of these verses offers a splendid spiritual lesson.

In the correct reading of Genesis, the serpent represents the utmost of evil. People recoil from evil, but oddly they also are attracted to it. And when they succumb to this attraction, they commit a sin.

The evil of the first humans was that they disobeyed God, that they saw them-selves in effect as God's equal, that they were too limited and too foolish to real ize how dastardly was evil and how dangerous to them was temptation.

Theologians call the circumstance recalled in these verses of Genesis the "Original Sin," the first and fundamental human sin. This sin forever upset the human condition.

However, it is a reality most apparent in every human life in every day since creation. People still stumble or tragically rush into sin. They continue to upset their lives and, as a result, to disrupt their union with God.

They shudder before evil, indeed as most people dislike and even unreason-ably fear snakes, but nonetheless they embrace evil in their sin.

The second reading is from Paul's Second Epistle to Corinth.

St. Paul is a great figure in Christian history, and he is surely acknowledged as such today. However, in his own time, he faced competition.

Others preached what they claimed to be the Gospel of Jesus. Some honestly feared Paul and thought him a trickster. After all, at one point in his life he had relentlessly persecuted Christians.

Still others were enemies of Christ and the Christian message. Strong among them were the leaders and the majority of people in the Roman world. Understandably then, Paul often

asserted his right as an apostle to preach

in the Lord's name.

In this reading, Paul establishes this right, but he makes clear that he posses his apostolic right because first he believed.

St. Mark's Gospel is the source of this weekend's Gospel.

In this reading, bystanders denounce Jesus as not a messenger from God but in fact an agent of the devil. In reply, Jesus establishes that God speaks and acts through him.

He says as much in the opening section of this reading. He then describes the criteria by which sins are forgiven. This mastery over sin and forgiveness represents divine authority. Jesus speaks by divine authority.

Then follows a scenario which puz-

zles some people. Jesus seems to rebuke Mary and his "brothers." First, who are the Lord's brothers? A

most ancient belief of Christians, held even by the Protestant Reformers, has been that Mary always was a virgin. Were these "brothers" therefore her sons born after Jesus?

One very old Christian tradition is that Mary was Joseph's second wife and that Joseph had sons from an earlier marriage. In the style of the times, these sons would have been called the Lord's

Daily Readings

Monday, June 9 Ephrem of Syria, deacon and doctor 2 Corinthians 1:1-7 Psalm 34:2-9 Matthew 5:1-12

Tuesday, June 10 2 Corinthians 1:18-22 Psalm 119:129-133, 135 Matthew 5:13-16

Wednesday, June 11 Barnabas, apostle Acts 11:21b-26; 13:1-3 Psalm 98:1-6 Matthew 5:17-19

Thursday, June 12 2 Corinthians 3:15 - 4:1, 3-6 Psalm 85:9-14 Matthew 5:20-26

Friday, June 13 Anthony of Padua, presbyter, religious and doctor 2 Corinthians 4:7-15 Psalm 116:10-11, 15-18 Matthew 5:27-32

Saturday, June 14 2 Corinthians 5:14-21 Psalm 103:1-4, 8-9, 11-12 Matthew 5:33-37

Sunday, June 15 Eleventh Sunday in Ordinary Time Ezekiel 17:22-24 Psalm 92:2-3, 13-16 2 Corinthians 5:6-10 Mark 4:26-34

Jesus here rebukes no one, certainly not Mary. Rather, this text from St. Mark's Gospel reassures all that in faith they too may be close to the Lord.

Reflection

In this weekend's reading from Genesis, the church sets the stage. Humans sin. Human life is overwhelmed with sin, and by the unhappy consequences of sin.

Jesus, however, is God and Redeemer. He is in the world to repair the frightening effect of sin-distance from God.

To unite with God, to become one with Jesus, needs more than lipservice. It means absolute faith and dedication.

If this faith and dedication is present in a person's heart, then that person is as strongly connected with the Lord as any earthly relative.

Jesus is Lord, but also brother to all who love God. In this relationship is strength in temptation, and freedom from the effects of sin.

Question Corner/ Fr. John Dietzen

Annulment petitions go to diocesan tribunal staff

Otto local politicians are attempting to obtain annulments. Both are divorced



and remarried out of the Catholic Church, and apparently are trying to legalize their

I have reviewed the Catechism of the Catholic Church and the Code of Canon Law and can find nothing about annul-

ments. Yet we know annulments exist. Is this each bishop's prerogative? Or do annulments still come from the Vatican? (Texas)

A These individuals seem to have experienced unhappiness. I assume you are happy and grateful that, at whatever late date, they are trying to heal what can be healed and somehow return to the practice of their faith. tice of their faith.

However, your reading of the catechism and canon law, I must say, leaves a great deal to be desired.

If you're as knowledgeable as you say you are, you must know that a declaration of nullity by any diocesan tribunal (normally not the Vatican) means that something essential for a valid marriage was missing from the beginning of that

The catechism spells out very carefully what those essentials are. Essential criteria include intentions for a permanent life commitment to one's partner, willingness to have children, total fidelity to one's spouse in sexual and other areas of their spouse in sexual and other areas of their life together, freedom from any force or fear that could make a free and voluntary marriage impossible, and so on.

In addition, marriage consent must be a "human act." This means an aut that is conscious and emotionally mature, a gen-

uine human commitment to a "partnership of the whole of life," as canon law and the catechism speak of marriage

When any of these essentials are lacking, says the catechism, the church can declare a marriage null. No true, valid marriage, as we understand marriage to be, ever existed.
Procedures for all this are spelled out in

As you see, the catechism not only speaks of what makes a marriage null and void, but addresses directly the church's process for granting annulments. (See especially Nos. 1625-1654.)

What should I do with rosaries and other religious articles left by a relative who has passed away? (Indiana)

A I receive inquires often about proper disposal of rosaries, pictures, crosses, crucifixes and other religious articles. The Franciscan Monastery in Wash-

ington, D.C. has an outlet for these reli-

gious items and welcomes any donations of this type.
Send letters or packages in care of Brother Joseph, O.F.M., Franciscan Monastery, 1400 Quincy St., N.E., Washington, D.C. 20017.

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(A free brochure answering questions
Catholics ask about Mary, the mother of
Jesus, is available by sending a stamped
and self-addressed envelope to Father
John Dietzen, Holy Trinity Church, 704
N. Main St., Bloomington, Ill. 61701.
Questions for this column should be sent
to Father Dietzen at the same address.)

My Journey to God

Any Kind of Saint

Some saints are bleak, bare branches that suddenly bear velvetsoft magnolias, smelling like heaven.

me saints, like wild roses, bloom in the weeds, don't take to comfortable gardens, and are more than a bit thorny.

Some saints are clematis, bruised petals unfurled, climbing through dangerous places, clinging to the world.

like violets in a wet wood, so good, sometimes God transplants them early.

Some saints are sturdy marigolds, expecting no special care, they grow bright in any soil, and leave a sharp scent in the air.

Calla lily saints have elegant ways. They serve in churches, in tall bouquets pointing to heaven.



Bleak or clinging, even surly, fragile, sturdy, curved and curly, thorny, fragrant, or surprising, small and bent or straight and rising, white or rosy, pink or blu any kind of saint will do.

What kind of saint are you?

By Sandra Marek Behringer

(Sandra Murek Behringer is a member of St. Luke Parish in Indianapolis.)

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 can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of 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.

Recurring Weekly

Sundays

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m.

Holy Guardian Angel Church, 203 U. S. 52, Cedar Grove, will hold eucharistic adoration Sunday, from 6-8 p.m.

Mondays

The archdiocesan Catholic Social Services Family Growth Program and St. Francis Hospital STEP parenting class, 8111 S. Emerson, 7 - 9:30 p.m. Information: 317-236-1526.

Benedict Inn, 1402 Southern Ave., Beech Grove, yoga, 7 -8:30 p.m. Information: 317-788-7581.

Sharon Dalley, Booking Agent 317-352-9266

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy.

St. Luke Church, Indianapolis, Single Adults Group will meet in the church reception room, 7:30 - 8:30 p.m. Information: 317-299-9545

The archdiocesan Family Life Office divorce and beyond program for separated and divorced Catholics will meet in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 7-9 p.m.

Wednesdays

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Arthur Baron, Manager

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Thursdays

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m.-5:30

Fridays

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8-a.m.-7 p.m. every Friday.

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 before Mass.

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., Indianapolis.

Saturdays

A pro-life rosary will be prayed every Saturday at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Fridays

Holy Guardian Angel Church, 203 U. S. 52, Cedar Grove, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday Vigil adoration from 7-8 p.m.

Our Lady of Lourdes Church,

5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m.

St. Thomas Parish, Fortville, will hold Mass, exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral 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.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold expo-sition of the Blessed Sacrament from 11 a.m. to noon.

St. Joseph Hill, 2605 St. Joe Rd. West, Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

Sacred Heart Church, 1530 Union St., Indianapolis, will hold exposition of Blessed Sacrament following 8 a.m. Mass in the chapel, closing with benediction at 5:15 p.m.

First Saturdays

St. Nicholas, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly S.A.C.R.E.D. Meeting will follow in the Parish School.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis. Information: 317-784-9757

Second Sundays

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

Fourth Sundays

The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish chapel, 1530 Union St., Indianapolis, at 3 p.m. Benediction nd Franciscan service followed by business meeting and social. Information: 317-888-8833.

First Tuesdays

Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, will hold Renediction of the Blessed

Sacrament at 7:30 p.m. Confession at 6:45 p.m.

Second Wednesdays

The archdiocesan Family Life Office Natural Family Planning Classes will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. Information: 317-236-1596, 800-382-9836.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office, will meet at St. Matthew Church, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization will meet from 7 - 9 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, Mass, 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Road, Indianapolis, Mass, 2 p.m. Information: 317-574-8898.

Third Thursdays

Sacred Heart Church, 1530 Union St., Indianapolis, will hold Family Rosary Night, 7 p.m.

June 5 - 8

Our Lady of the Greenwood

Church, 335 S. Meridian, Greenwood Summer Festival and Raffle. 5 - 11 p.m., Thursday and Friday; 2 p.m. - midnight, Saturday; 2 - 9 p.m. Sunday.

June 6

St. Mary Church, New Albany, will hold exposition of the Blessed Sacrament 9 p.m. - 1 a.m. Information: 888-676-2056

The Catholic Charismatic Renewal of Central Indiana will gather at St. Thomas Aquinas Church, 4625 Kenwood Ave., Indianapolis. Teaching will begin at 7 p.m., praise and wor-ship at 7:30 p.m., followed by Mass and healing service. Information: 317-927-6900.

June 6 - 13

CYO Camp Rancho Framasa, 2230 N. Clay Lick, Nashville, will have staff training week for all summer staff.

St. Rita School, 1733 Dr. Andrew J. Brown Ave., Indianapolis, P.T.O. will hold a fund raising barbecue from 12 noon - 7 p.m. Dinners, \$5.50, sandwiches, \$4.50. Dine in or carry-out.

June 8

St. Christopher Parish, Indianapolis, Singles & Friends will host the Circle of Friends Interact Picnic III in Eagle Creek Park, 1 p.m. Information, directions: 317-879-8018.

-See ACTIVE LIST, page 21

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The Active List, continued from page 20

At Mary's Rexville Schoenstatt "Safe Sex. Sexual Self Abuse and Sexual Morality in Marriage." Holy Hour with Mass at 3:30 p.m. Information: Fr. Elmer Burwinkel 812-689-3551. Directions: .8 mile E. of 421 on 925-S. 10 south of Versailles.

Oldenburg Academy summer camp for girls in the 6th, 7th, 8th grades. Cost of the Oldenburg Experience Camp is \$100 per camper, \$80 each sibling. Information 606-871-7972; 812-934-4440.

Benedict Inn. 1402 Southern Ave., Beech Grove, will host a Holistic Directed Retreat. Information, registration: 317-788-7581

June 9 - 13

St. Mary Church, 302 E. McKee St., Greensburg, will have Vacation Bible School, Adventure Fair: God's Kids in Action, 9 - 11:30 a.m. Information, enrollment: 812-

June 10

St. Christopher Church, Indianapolis, Singles & Friends movie night on the town Information: 317-879-8018.

The archdiocesan Family Life Office will present Divorce and Beyond, a six-week program for separated and divorced Catholics, in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 7 - 9 p.m. Fee: \$20. Information, registration: 317-236-1586; 800-382-9836.

The Ave Maria Guild picnic will be held at St. Paul Hermitage, Beech Grove, noon. Bring a covered dish

June 12

St. Luke Church, Indianapolis, will host "The Holy Land in the Time of Christ" presented by Jack Fink, 7:30. - 9 p.m. in the St. Luke Reception Room.

St. John the Evangelist, 9995 E. Base Rd., Greensburg, will present the Foxhoven Family Singers, at 7 p.m. Reception will follow in the church hall. Free-will offering. Information: 812-934-2880

June 12 - 14

St. Anthony Church, 379 N. Warman, Indianapolis, Summer Festival and Raffle beginning with a special feast day Mass at 5 p.m. on June 12.

June 13

St. Augustine's Home will

host an evening of prayer ar reparation in the chapel, 2345 W. 86th St., Indianapolis, beginning at 7:30 p.m., spon sored by Mariamante-Lambs of Christ Chapter of Shepherds of Christ Associates, St. Malachy.

St. Christopher Church. Indianapolis, Singles & Friends will attend the Italian Festival at Holy Rosary. Carpool from St. Christopher at 6:30 p.m. Information: 317-879-8018.

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Christ the King, Indianapolis, King's Singles will hold movie night at the Youth House starting at 7:30 p.m. Bring snacks and drinks to share. Information: 317-475-2638.

379 N. Warman

Holy Rosary Church, 520 Stevens St., Indianapolis, Italian Street Festival, 5 - 11 p.m. each night Italian Religious Procession at 6:45 p.m. Saturday, followed by Mass.

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Pope emphasizes faith in Eucharist, unity

The international congress spiritually draws to its altar 'the church in every continent of the globe'

WROCLAW, Poland (CNS)-Pope John Paul II emphasized faith in the Eucharist and the need for visible unity among Christian churches when he took part in the final events of the 46th International Eucharistic Congress in Wroclaw.

Presiding at the closing Mass of the con-gress June 1, the pope said, "Spiritually gathered around this altar today is the church in every continent of the globe."

He said the church "wishes, before the whole world, to make once more the solemn profession of faith in the Eucharist and to sing the hymn of thanksgiving for this ineffable gift of divine love.

At a meeting with members of delegations of the congress that evening, the pope said it was fine for Christians to discuss the meaning of the Eucharist, but they needed to do more for Christian unity.

"Tolerance is not enough. Mutual accep-tance is not enough," Pope John Paul said, adding that Jesus "expects from us a visible sign of unity, a joint witness. . . . That unity will be perfect when it becomes possible for everyone to join in the celebration around the same chalice.

In a speech to the congress May 31, Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, also spoke of the importance of eucharistic sharing.

eucharistic sharing.
"We (Christians) share so much, and yet
we are not able to join around a table in eucharistic celebration. And this must

change," he said. Lutheran Bishop Jan Szarek, who heads the Polish Ecumenical Council, which includes the country's seven largest minority churches, told congress participants May 25 he believed that the Eucharist, as a sacrament of unity, could be a "basis for drawing all churches closer together."

He added that, among other promising ecumenical steps, the Geneva-based World Lutheran Federation, which includes 122 member churches, was expected to give final approval to a Lutheran-Catholic agreement on the Doctrine of Justification in 1998

The eight-day congress was held in Wroclaw, in southwestern Poland, and brought together 20,000 people-mostly Catholic—from 86 countries for theo-logical discussion. The congress, devoted to "Eucharist and Freedom," culminated June 1 in the Mass before a crowd of 200,000.

Cardinal Angelo Sodano, Vatican secretary of state, concelebrating at the congress' opening Mass May 25 in St. John the Baptist Cathedral alongside 16 cardinals, 70 bishops and more than 100 priests, said the modern world had been "thirsty for free-dom" but was also threatened by "new forms of captivity." He, like other speakers, praised Poland and its people. "A country like Poland, which has expe-

rienced totalitarian violence, can appreciate the value of a legal order founded on freedom and democracy. But history also shows how very unsteady and uncertain the institutions of freedom become when separated from the truth about man and the law of God," Cardinal Sodano said.

A German cardinal, speaking after an address during the congress, praised Polish Catholics for upholding the true values of

the Christian faith.
"When I saw young people kneeling before the Blessed Sacrament, I realized they are the strength of the Polish church. The faith is absolutely real here," said Cardinal Joachim Meisner of Cologne,

Other keynote speakers and preachers at the congress included Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue, as well as Cardinals Bernard F. Law of Boston and Lucas Moreira Neves of Sao Salvador da Bahia, president of the Brazilian bishops'

The meeting included sessions in seven languages staged in Wroclaw's People's Hall, as well as at 20 city churches.



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Comedian cuts up at Catholic alma mater

DETROIT (CNS)—Most people know Dave Coulier as Joey on the long-running sitcom *Full House*, but fellow mem-bers of the class of 1977 at Notre Dame High School are more likely to remember a classmate who imitated faculty members and showed off his talents during the morning

Coulier returned to his alma mater in suburban Harper Woods recently to talk to current students and encourage them in their future endeavors. It was the first time back for Coulier since 1991, when he performed a benefit concert, "Yuks for Pucks," to help the school's

hockey program.

"I have some great memories here," Coulier told the press before he spoke at an all-school assembly. "It's really where I started, it really was the place . . . (that) gave me confidence to know that I could succeed."

Notre Dame English teacher Conrad Vachon invited Coulier back to speak following a taping of Crook & Chase earlier this spring. The Fox show had flown Vachon out to surprise Coulier on the show, as the comedian had spoken so highly of his former teacher during pre-appearance inter-

"He's pure gold," said Vachon, who has been a member of the school's faculty for 40 years. "He does all this gratis. He's been very good to this school." Notre Dame students were very interested in Coulier's life,

particularly details about his former girlfriend, singer Alanis Morissette, and former Full House co-star, Candace

"This is such a great time in your life because the world is totally open to you," Coulier told the young men, adding that

they could do anything and go anywhere they desired. "I'm living proof of that," he said.

Many people had told him he couldn't move from
Detroit and break into show business, Coulier said. "No
matter how outlandish your goals are, don't ever lose the

ability to dream . . . (dreams) propel you into life," he said. Coulier resides in Santa Monica, Calif., but maintains a residence in St. Clair Shores, where his family still lives and are members of St. Isaac Jogues Parish. He recently finished a pilot for a new series on CBS called *Local Zeros*, is on tour with his stand-up act and continues to do voices for many

Besides show business, Coulier busies himself with the Coulier Foundation, which he started after his sister, Sharon,

"Seeing what she went through, I decided to get more

involved with the Detroit community," Coulier explained,
All of the foundation's proceeds benefit the Children's
Hospital of Michigan and the St. Vincent and Sarah Fisher

Center in suburban Farmington Hills.

The foundation is hosting a rock concert and a celebrity all-star hockey game this June in Detroit. Mel Gibson, Alan Thicke, Gordie Howe and Richard Dean Anderson are among those expected to slap the puck around, Coulier said.

Pretty serious stuff for a comedian.
"I'm not 'on' all the time," he said, explaining that there are times in his life that warrant restrained behavior. "I don't like being serious all the time, and I don't like being funny all the time. There's kind of a mixture in there somewhere where I try to function in life."

Besides Notre Dame High School, Coulier attended

St. Isaac Jogues Elementary School. His Catholic upbringing, he claims, "gave me the building blocks and a good strong foundation and morals to operate from."



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Youth News/Views

Brebeuf graduate promotes volunteerism as a way of life

On June 3, Brebeuf Jesuit Preparatory School senior Rasheed Newson of Indianapolis addressed his classmates as

their featured commencement speaker.
On April 29, Brebeuf's Student Council president addressed President Bill Clinton, Vice President Al Gore, several former presidents, retired Gen. Colin Powell, 30 governors, 90 mayors, scores of corporate leaders, the Rev. Jesse Jackson and other clergy, movie and television celebrities, and a national television audience.

Rasheed was chosen by the youth delegation to the Presidents' Summit on America's Future to present their position paper at the close of the three-day conference at Independence Hall in Philadelphia, Pa.

The St. Andrew the Apostle parishioner is comfortable standing behind a podium. He frequently addressed large groups during four busy years at Brebeuf Jesuit and as a sixyear member of the Youth As Resources board of directors in Indianapolis.

Rasheed traveled to Philadelphia in late April as a member of the Indianapolis summit delegation to promote the Indiana Youth Institute's 10 Blueprints for Healthy Development. These basic needs, which help children grow up safe, healthy and productive, involve building: a healthy body, positive relationships, self-acceptance, an active mind, spirit and character, creativity and joy, a caring community, a global perspective, economic independence, and a humane environment.

During the national summit, delegates set forth five goals to address the needs of 5 million at-risk children in America. Those goals are: helping youth establish an ongoing relationship with a caring adult; providing safe, supervised sites for children's recreational needs; assisting young people in mar-keting their skills; guaranteeing children a healthy start in life with medical care; and teaching youth a sense of service and

As co-author of the youth delegation statement, Rasheed emphasized to summit participants that adults must empower young people as partners in creating a better world.

"My friends, I bring a statement from the youth delegates

for the adult delegates and all other people interested in mak-ing the five goals of this summit a reality," Rasheed told the participants during the closing ceremony in Philadelphia.

"Recognizing the great intentions of summit adult leaders and following in your example to stand up and be heard, we, the young leaders of the summit, have emotions that we have come to express," he said. "We applaud your insight and compassion into our plight. We applaud your inclusion of youth in the summit's deliberation. We lovingly embrace a partnership with your adults and youth long ther as equals in partnership with you, adults and youth together as equals, in solving the social ills of our country. However, this summit must be by the youth, not just for the youth; empowering

must be by the youth, not just for the youth; empowering youth to recognize the issues we are all facing."

The youth delegates "remain committed to the summit goals," Rasheed said in his speech, "but it must be recognized that the summit goals will not be met unless there is an equal partnership between adults and the youth they intend to serve. So, inspired by the summit's goals and promises, we, the youth delegates, are proud to announce that we plan to organize and hold a youth summit by the

"Dedicated to the fifth goal of the summit—youth giving back to their community—this [new] summit will be a constructive tool in accomplising all of the goals of this summit in the goal of this summit in the goal of the mit," he said. "We are calling on political leaders, business professionals, educators and other concerned adults to support us with their time, energy and resources. The Youth Summit will also provide us, the youth, with a forum in which our voices will be heard. We, the youth, are willing to uphold our promise. We are calling on you, America, to keep your promise.

During a recent interview at Brebeuf, Rasheed acknowledged that the speech was meant to be forthright because



Brebeuf Jesuit Preparatory School Student Council president Rasheed Newsom of St. Andrew the Apostle Parish in Indianapo was a featured speaker at the Presidents' Summit for America's Future held April 27-29 in Philadelphia, Pa.

very few teen-agers were invited to participate in the national

"There were only 35 youth delegates under the age of 18," he said, "and there were 4,000 summit delegates. That's less than 1 percent. At least 15 states were not represented. A lot of Americorps volunteers in the age range of 22 to 25 were there, and they were classified as youth. I consider them as young adults because they have jobs and are paying for college loans and living expenses."

Recognizing the lack of youth representation, Rasheed said, the teen-age delegates "put together the statement, which basically said we liked what the adults were trying to do, to help youth and address community needs, but we told them they needed to involve youth as part of the solution and that they had failed to do that in the summit. We told them if they were going to be successful, they were going to have to have a youth and adult partnership."

A dozen youth delegates volunteered to read the position

paper at the closing ceremonies, he said, so the teen-agers decided to draw a name. When his name was chosen, Rasheed said he felt it was providence rather than the luck of

the draw because it seemed that God was calling him to accept greater responsibilities in life.

"I like grassroots efforts," he said. "I believe people want to help themselves. They just need opportunities to do so. Growing up as an active volunteer in my school, church and community has made me a believer in the power of one. It's also made me a believer that you can have an idea on a piece of paper and, with enough energy and enough faith, can give it life and make it work."

In six years of volunteer service as a Youth As Resources board member, Rasheed has seen hundreds of community board member, Rasheed has seen hundreds of community service projects benefit people in need. Working with other youth and adults, the Youth As Resources board of directors empowers young people by reviewing grant applications for service projects from youth groups, making funding decisions based on budget requests and demonstrated community needs and inspecting projects on site.

strated community needs, and inspecting projects on site.

"It's been a lot of fun, first and foremost, and also very educational," Rasheed said of his years on the Youth As Resources board. "I've gotten to see what a lot of people



years ago, Brebeuf Jesuit Preparatory School sophomore eed Newson spoke to the student body while sophomore nique Briscoe-Pulliam (left) and junior Tarrah Merjudio aw turns during a school tribute to Dr. Martin Luther King Jr.









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identified as neighborhood needs and hear what they felt about those problems and how they went about solving those

During a recent Youth As Resources board meeting, Rasheed said, the directors interviewed the teen-age applicants to determine which community service projects to fund

during the next grant cycle.

"Later I told the grant recipients that there are people who

Later I told the grant recipients that there are people who have been waiting for someone like them to offer their services and their kindness," Rasheed said, "and pretty soon their wait was going to be over."

Volunteer service should be fun, he said, because it's a win-win situation for everyone involved. "When I think of a volunteer, I think of someone having fun," he said. "They're

oding something good for other people, and they're also having a fun time helping others."

During his high school years, Rasheed has found time to participate in a variety of volunteer experiences. In addition to serving on the Youth As Resources board, he has helped others as an altar server at St. Andrew Church, as student council president and a Kairos retreat leader at Brebeuf Jesuit Preparatory School, and as a chastity peer minister for the archdiocesan "A Promise to Keep: God's Gift of Human

Sexuality" program.

This fall, Rasheed will continue his Jesuit education at Georgetown University in Washington, D.C. He also plans to work with the national Youth As Resources board and

volunteer at a place called Grandma's House.

"Working at Grandma's House is going to be rough," he said, "because it's a place for kids who are infected with HIV and AIDS. I'm not sure how long I'll be able to do that."

As a college student, Rasheed said he wants to "keep that

same energy and enthusiasm I have now" and study political science and business

science and business.

"Politics may be in my future, or perhaps diplomatic service," he said. "I may change my mind. Politics might seem too slow. It depends if I like it. I would like to know how politics works, and I'd like to know people in politics, but I might just stick with grass-roots involvement."

Mentoring junior high students at St. Andrew School has been a favorite service project in recent years, Rasheed said. "I like to talk with the sixth, seventh and eighth graders. Before I went to Philadelphia, I talked with them about the summit and asked for their feedback. When I came home, I told them about my trip and showed them nictures. The kids told them about my trip and showed them pictures. The kids said, 'You got to see all those stars and meet cool people, but

what happened?'

"I told them we went there knowing the five goals we wanted to bring to people," he said. "We knew who we wanted to help, but it was our responsibility as a group, as an Indianapolis delegation, to look at what was already in existence as far as agencies, youth groups and volunteer programs, then find a way to make them work together as allies in a more efficient partnership. The way we saw it, a lot of times community groups are all fighting for the same dollar, and we would like them to work together better. We also looked at what we don't have, at what issues we aren't already addressing with services, and at what other cities are already addressing with services, and at what other cities are doing that might work for us." Rasheed said St. Andrew students also wanted to hear

Rasheed said St. Andrew students also wanted to hear about the famous people he met at the summit.

"I enjoyed being able to go up on the stage and give the youth statement in front of the entire delegation and meet [retired Gen.] Colin Powell," Rasheed said. "I heard everybody speak—President Clinton, former presidents George Bush and Gerald Ford, [former First Lady] Nancy Reagan, [television talk show host] Oprah Winfrey, Rev. Jesse Jackson, [former Attorney General] Janet Reno, and Gen. Powell—and it was very exciting to be in the national spotlight.

Powell—and it was very exciting to be in the national spotlight.

"I also liked it when they split up the delegations and we got to meet with people from Chicago, New York, San Diego and Phoenix and discuss what was going on in those cities," he said. "We talked about what each city needed, and in a national way were trying to solve each other's problems.

"I told the kids at St. Andrew that now we've got the groundwork in place for a national volunteer movement," Rasheed said. "For a long time now, athletes have been spotlighted as celebrities. I think we're getting to the point where we're going to reward volunteerism with more recognition we're going to reward volunteerism with more recognition and try to stimulate community service. I told the kids that as olunteers they are already on the right track as pioneers in this movement."

Giving back some of his time and talents to fiis parish

grade school and church just comes naturally, he said, because "St. Andrew has shaped me a lot. I knew I could learn and grow at Brebeuf, but St. Andrew and my family prepared me for that. I like to visit with the junior high school students and tell them what it takes to succeed in high

school and how to prepare for that."

Brebeuf Jesuit students are "very socially conscious," he said, and are taught the Ignatian philosophy of service as

Marian College to sponsor national summit update

Marian College will host a community meeting designed to bring the goals of the Presidents' Summit for America's Future to Indianapolis from 7 p.m. until 9 p.m. on Tuesday, June 10, in the Marian Hall Auditorium at 3200 Cold Spring Road.

The event is free and open to the public. Members of the Junior League of Indianapolis will provide refreshments from 6 p.m. until 7 p.m.

Because of construction under way on the Marian campus, guests are asked to park at the Major Taylor Velodrome, located at 3649 Cold Spring Road, and ride a shuttle to the campus.

The evening is designed to provide an opportunity for local members of the Indiana delegation to report on the summit and to present and collect ideas to make the goals a reality.

Marian's president, Dr. Daniel A. Felicetti, was a member of the Indiana delegation and will serve as master of ceremonies.

member of the ladiana delegation and with serve as master of ceremonies.

Felicetti also has been asked to speak about the summit at the 1997 George H. Gallup International Institute "Ideas for Progress" seminar on June 18-20 in Princeton, N.J. The theme of that event is "Building Caring Communities: Will Volunteerism Meet the Challenge?"

"men and women for others.

"There's a lot of diversity in our class," he said. "We don't just focus on academics. We think about how we're going to use our education in life."

During his commencement address last Tuesday, Rasheed encouraged his classmates to set goals and aspire to achieve them. "We will take tomorrow by storm," he said, "due to the lessons we have learned from each other and from the foundation of values and knowledge that has been provided to us by you—the people who make our world go around—our parents, family members, friends and teachers. We are smart enough to know our potential, and wise enough to know its origin."

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BEDEL, George Bernard, 76, St. Louis, Batesville, May 30. Father of Patricia Weiler, Michael, Timothy Bedel. Brother of Andy, Lawrence Bedel, Stella Weberding, Marie Wietlesbach, Loretta Nobbe,

Marcella Leising. Grandfather

BOWE, Kenneth G., 73, St. Joseph Hill, Sellersburg, May 23. Husband of Mary Lee Bowe. Father of Connie Wilson, Sandra Freeman, Leisa Pittman, Robin King, LeAnn Bickel. Brother of Dennis, Cyril, George, Cletus Bowe, Adelaide Renn, Thelma Johnson, Elma Daugherty, Valeria Shidler, Grandfather of seven.

BOYLE, Mary B. "Bridie" (Sharkey), 83, Little Flower, Indianapolis, May 24. Mother of Kevin Boyle, Sister of Norine Sharkey. Grandmother

CANNON, Julia B., 92, St.

Anne, New Castle, May 26. Mother of Mary Jean, James R. Cannon. Grandmother of two, great-grandmother of two.

COFFEY, James, 81, Our COFFEY, James, 81, Our Lady of the Greenwood, Green-wood, May 14. Husband of Marlene Coffey. Father of David Coffey, James Gore, Sandra Riley. Brother of Howard Coffey, Mary Jane

CORD, George H., 79, Our Lady of the Greenwood, Green-wood, April 15. Husband of Catherine B. Cord. Father of Kay Carpenter, Mary Gates, Jo Moore, George Cord. Brother of James Francis, Joseph Donald Cord, Mary Lou Clemmer.

CROFT, Marie G., 72, St Joseph Hill, Sellersburg, May 23. Mother of Dale R., Donald J. Croft. Grandmother of four, great-grandmother of one.

GLAUB, Mark, 22, St. Mary of the Rock, Batesville, May 24. Son of Jerry and Barbara Glaub.

Brother of Mike, Brent Glaub. Grandson of Edna Laher.

HERBERTZ, Robert L., 66, Our Lady of the Greenwood, Greenwood, May 22. Husband of Georgiann Herbertz. Father of Lisa M., Alan M. Herbertz. Stepfather of John, Mark, Michael, Gary Dickey. Son of Estella Spannagel Herbertz. Brother of Victor, Frank Herbertz, Shirley Smelko. Stepgrandfather of eight.

HUTCHINS, Beryl, 95, Annunciation, Brazil, May 21. Mother of Robert Hutchin Sister of John, Wilma, Lillian Reese, Gayle Floyd. Grandmother of two, greatgrandmother of 10.

HAUSER, Zella Mae, 74, St. Paul, Tell City, May 12. Mother of Pam Krieg, Joane Little. Grandmother of one.

HIMMELHAUER, Anna M., 85, Our Lady of the Greenwood, Greenwood, April 27. Mother of Barbara West,

Judith Cecil. Grandmother of three, great-grandmother of

LAZOR, Frank J., 73, Our Lady of the Greenwood, Greenwood, April 18. Husband of Mary J. Lazor. Father of Carol A. Williams. Brother of Rose Yurkovich, Josephine Slater, Ann M. Lazor. Grandfather of two.

LeCLERE, Ruth, 80, St.
Isidore, Bristow, May 24. Wife
of Kenneth LeClere. Mother of
Mary Jane Hawkins, Alice
Sommer, Mindy Hubert, Tom,
Joe LeClere. Grandmother of
Lectors and mother of 14. 11, great-grandmother of 14.

MARTIN, William, 18. Our Lady of Greenwood, Lady of Greenwood, Greenwood, April 29. Son of Regan and Linda Martin. Brother of Jennifer Martin. Grandson of John and Grace McAndrews

NOWAK, Matthew Alfred, Infant, Little Flower, Indianapolis, May 22. Son of Anthony and Susan Nowak. Grandson of James and Jane Peloso, Walter and Joan

PERRY, Agnes Josephine (Coffey), 72, St. Jude, Indianapolis, May 25. Mother of James R., Patrick J., Kevin F., Rev. Michael A. Perry, Maryann Stockton. Sister of Michael Coffee, Mary O'Brien. Grandmother of eight.

PIERCY, W. Lloyd, 75, Our Lady of the Greenwood, Green-wood, April 23. Husband of Betty Piercy. Father of Patricia Piercy-Baker, Karen Swearingen, Bruce Piercy, Gary Rexvoat. Brother of Charles K.

Piercy. Grandfather of six, great-grandfather of six.

RADZIWILL, Bessie Willis, 88, Our Lady of the Green wood, Greenwood, May 20. Wife of Josef Radziwill.

RAINBOLT, Betty J., 66, Our Lady of the Greenwood, Greenwood, May 1. Mother of Tony, Larry, Michael Phelps. Sister of Marjorie Grimes, Barbara Alexander, Judy Campbell, Carol Sutherlin. dmother of eight.

SHUGERT, William., Jr., 71, Our Lady of the Greenwood, Greenwood, April 25. Husband of Geneva Shugert. Father of William F., James M. Shugert. Brother of Mary Ann Bogel, Nancy Cissell. Step-grandfather of three, step-great-grandfather

SOWERS, William J., Sr., 85, St. Michael, Indianapolis, May 26. Husband of Gertrude Sowers. Father of Dale Sowers, William J. Sowers, Jr. Grandfather of six, great-grandfather

STACK, Hugh, 88, St. Agnes, Nashville, May 26. Father of Charles Stack.

STRACK, Mary Jo, 67, Our Lady of the Greenwood, Greenwood, April 18. Wife of Francis Strack. Mother of Thomas, Matthew, Mark, Robert Strack, Linda Baker Ronald, Terry McDonald. Sister of Robert Donahue.

WENTWORTH, Jessie F., 85, Holy Family, New Albany, May 22. Mother of George P. Wentworth. Grandmother of one, great-grandmother of two.

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Positions Available

Principal Opening

A state accredited Catholic school located in Plymouth, Indiana, has an opening for the position of principal.

St. Michael's Catholic School (the Diocese of Fort Wayne-St. Michael's Catholic School (the Diocese of Fort Wayne-South Bend) is located in Plymouth, Indiana, 25 miles south of South Bend. We are an established elementary school with a reputation for academic excellence within a nurturing Catholic environment. Our current enrollment of 157 students (preschool through grade 5) is supported by a fully-licensed and dedicated faculty and staff, with strong parent support and involvement. Last year we completed the PBA process and received a 5-year accreditation from the State of Indiana.

Preferred qualifications: practicing Catholic with a willingness to share faith and values, ability to work effectively with groups, license in elementary school administration or willingto work towards this license.

Send letter of intent and résumé to: Principal Search Committee, St. Michael's Catholic Church, 612 N. Walnut, Plymouth, IN 46563. 219-936-4935 (phone) 219-936-9293 (fax.

Liturgy/Music Director

St. Augustine Church is seeking a liturgy/music director. For information call 812-282-2677 and send résumé to: P.O. Box 447, Jeffersonville, IN 47131.

Principal

Seeking principal for St. Gabriel Elementary School, 6000 W. 34th St., Indianapolis, Indiana. Enrollment of 350 with preschool through 8th grade and full-time daycare. Position open for fall, 1997-1998 school year.

Qualification requirements: a professed and practicing Catholic, master's degree with administrative license, willing to work with established innovative programs, requires a vision of growth for the future.

Applicants contact: Mickey Lentz/Margaret Otte, Office of Catholic Education, 1400 N. Meridian St., Indianapolis, IN 46202. 317-236-1444.

Principal

St. Maria Goretti School is seeking a principal for the 1997-1998 school year. St. Maria Goretti School (K-6) has an enrollment of 250.

Qualifications for this position include: an Indiana principal's license, a practicing Catholic, strong communication and leadership skills, and the ability and willingness to work with a team.

Please send résumé to: Msgr. John Duncan, Our Lady of Mt. Carmel, 1045 W. 146th St., Carmel, IN 46032.

Teaching Staff

St. Simon the Apostle Catholic School is seeking dedicated, enthusiastic, faith-filled educators in the areas of kindergarten, music, art, and media specialist to join our teaching staff. Applicants need to hold or qualify for an Indiana teaching license. Salary and benefits commensurate with experience. Please forward résumé and credentials to: Sandi Patel, Assistant Principal, St. Simon the Apostle Catholic School, 8400 Roy Rd., Indianapolis, IN 46219.

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Christ the King Parish, 1930 Barberry Dr., Springfield, IL 62704.

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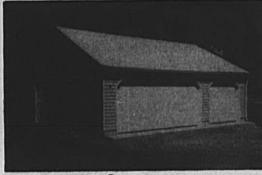
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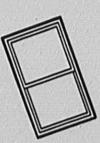
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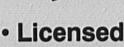


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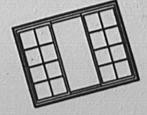
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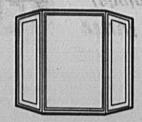
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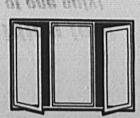


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