

# THE CRITERION

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## Clegg, Schwab are ordained priests

by Margaret Nelson

On Saturday, June 2, two men who began their adult lives as teachers dedicated themselves to "teaching in the name of Christ, the chief teacher."

Thomas E. Clegg and Steven C. Schwab were ordained to the priesthood at an 11 a.m. Mass at SS. Peter and Paul Cathedral. Archbishop Edward T. O'Meara was the minister of orders.

The rite included the calling and presentation of the two candidates, the election by the archbishop and consent of the people, and the archbishop's instructions, for which he used the Roman Pontifical.

Archbishop O'Meara began his talk by addressing the assembly and the candidates about the duties of a priest: "These two deacons, who are your loved ones, relatives and friends, are now to be raised to the order of priest."

It is true that God has made his entire people a royal priesthood in Christ. But Jesus was sent by the Father, and he in turn sent the apostles into the world; through them and their successors, I continue his work as teacher, priest and shepherd."

"Our two brothers have seriously considered this step,"

the archbishop said. "They are to serve Christ the teacher, priest, and shepherd in his ministry which is to make his own body, the church, grow into the people of God." He said that the two priests are "to be molded in the likeness of Christ, the supreme and eternal priest" to preach the Gospel, sustain God's people and celebrate the liturgy.

Next, Archbishop O'Meara addressed the candidates, "who are to me both sons and beloved brothers." He said, "Share with all humankind the word of God that you have received with such joy. Meditate on the law of God, believe what you read, teach what you believe, and put into practice what you teach."

"Let the example of your lives attract the followers of Christ, so that by word and action you may build up the house that is God's church," said the archbishop. Of the sacramental offering, he advised: "Know what you are doing and imitate the mystery that you celebrate... Attend to the concerns of Christ before your own."

"Always remember the example of the Good Shepherd, who came not to be served but to serve," he said.

After Archbishop O'Meara's homily, the rite continued with the examination of candidates, their promise of obedience, the litany of the saints and the laying on of hands by the archbishop and the other priests.

When the new Fathers Clegg and Schwab had been invested with the priestly stole and chasubles, the archbishop anointed their hands. The clergy of the archdiocese embraced their new brother priests with the "kiss of peace."

Before the blessing and dismissal, the archbishop asked for a few moments, promising, "It won't be too long." He drew hearty laughter when he nodded at the clergy section and said, "They don't believe me," then added, "maybe with good reason."

"What a beautiful celebration this was," said Archbishop O'Meara. "It really was a celebration of our faith. It seemed like everyone here was involved in it."

He thanked those responsible: Franciscan Sandra Schweitzer, decor; Ed Green, pianist/organist ("He's the one who goes back and forth."); Geraldine Miller, choir director "and all the chorists for the excellent music and the way they involved all of us"; Father Stephen Jarrell, who planned and coordinated the liturgy; and Charles Gardner, who served as cantor and music planner.

The archbishop thanked Father Paul Koetter and Franciscan Sister Rita Hermann. They are in charge of vocations: for finding, screening, nurturing, and being a friend "to those who study for the priesthood, he said.

Special guests introduced by the archbishop included Father Robert Silva, from the formation team at the School of Theology at The Catholic University of America and Father Timothy Schehr, dean of the theology school at Mount St. Mary's Seminary in Cincinnati. Bill Parent, from the Archdiocese of Washington, served as deacon.

On July 5, Father Clegg will begin his first assignment as the associate pastor of Christ the King Parish, Indianapolis. On the same date, the new Father Schwab will begin his work as the associate pastor of St. Luke Parish, Indianapolis.



ORDINATION—Archbishop Edward T. O'Meara recites the prayer of consecration over Steven C. Schwab (left) and Thomas E. Clegg as seminarian Christopher Craig holds the

book during the ordination Mass. Father Paul Koetter, vocations director, and Father David Coats, vicar general, are left of the archbishop. (Photo by Margaret Nelson)

### St. Paul, New Alsace, loses roof

A Saturday tornado hit St. Paul Church in New Alsace. The roof was "peeled back kind of like a can opener," said Father Michael Widner, pastor. Work began Tuesday to replace the roof. The 1830 church suffered little other damage except for slates ripped from the tower and cracked plaster inside. Father Widner said, "It drew the parish together. On Sunday, 75 people were up there. Some had chain saws. Even the kids were helping. We were lucky in one sense. The way the storm came, one big poplar tree would have gone onto the church. But it blew the other way and the tree fell in the parking lot. It was bad, but it could have been worse."

In the Evansville Diocese, where Petersburg is located, Bishop Gerald A. Gettelfinger has established the Indiana Tornado Fund 1990. Those wishing to contribute can call 1-800-331-1813 or send the contribution to the fund at the Catholic Center, P.O. Box 4169, Evansville, Ind. 47724-0169.

## Selection process for archdiocesan council begins

by John F. Fink

The process for selecting members of the first assembly of potential nominees for the new Archdiocesan Pastoral Council has begun.

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The process will be completed in mid-August when the members will be appointed. The council's first meeting will be September 29.

The Archdiocesan Pastoral Council will be a consultative body to the Archbishop of Indianapolis.

Letters explaining the selection process were mailed to pastors and parish and deanery pastoral council chairpersons this week. They give detailed instructions on how the members are to be nominated.

Each parish council in the archdiocese has been asked to submit nominations to the dean of their deanery by July 2. Each council may submit either the names of one man and one woman or two men and two women.

During July the 11 deanery pastoral councils will consider the names submitted and, from that list, will submit the names of two men and two women to the archbishop and a selection committee by Aug. 3. The committee will then select one man and one woman from each deanery.

In addition to these 22 people, other members of the council will be the chairman and one other member of the Council of Priests; two women religious from two different congregations; two men religious, one ordained and one non-ordained; the vicar general, the chancellor

and the chief financial officer of the archdiocese; and four to six persons appointed by the archbishop.

Included in the material sent to parishes is this list of the desired qualifications for membership on the council: persons who are active, adult members of the church in this archdiocese; persons who are capable of serving in a responsible manner for the good of the whole archdiocese; persons who are capable of seeing the broad picture as well as individual issues or concerns; persons who are willing to act as well as to engage in discussion; persons of prayer; persons with the ability to listen and to communicate; and persons who have some knowledge of the history and tradition of the church and an openness to the teachings of our most recent church council, Vatican II.

Meanwhile, the Office of Pastoral Councils has received responses from the organizations and groups which were sent the proposal for establishing the council. According to Providence Sister Marie Kevin Tighe, this feedback will be presented to the committee that prepared the proposal on June 13 and the final draft will be presented to Archbishop Edward T. O'Meara on June 14.

The committee that prepared the proposal consisted of Father Jeff Godecker,

pastor of St. Andrew Church in Indianapolis; chairman; Dr. Joseph Lambert, dean of the College of Education at Butler University; and Daughters of Charity Sister Jo Ann Cuscurdia, chairperson of the board of St. Vincent Hospital.

THE CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## On allowing a hopelessly ill person to die

by John F. Fink

With modern medicine now able to keep people alive almost indefinitely, it appears that many of us, at one time or another, are going to be faced with the tough decision of whether or not to continue to keep our mother or father, son or daughter, or other close relative, hooked up to the machinery that is keeping them alive.

Much is being written and spoken about "the right to die" and about "death with dignity." The courts are trying to determine when it is legal to allow someone to die, with the case of Nancy Cruzan having been argued before the Supreme Court. She is the young woman who has been lying completely unaware of anything for the past seven years, whose parents have asked for permission to disconnect her feeding tube so she will die.

Whatever the Supreme Court decides is what will be legal to do. But more important is what the Catholic Church tells us is moral to do. Sometimes the two are the same; often, such as in the case of legalized abortion, they're not.

**THERE ARE SEVERAL** basic documents on the subject of euthanasia and/or the prolongation of life. The first, which goes back to 1957, is Pope Pius XII's statement "The Prolongation of Life." The second is the Vatican's 1980 "Declaration on Euthanasia." To these can be added the April 27, 1989 statement of the bishops of Florida, "Life, Death and the Treatment of Dying Patients," and a new statement issued last month by the bishops of Texas, "An Interim Pastoral Statement on Artificial Nutrition and Hydration." The latter specifically covers the morality of withdrawing artificial



nutrition and hydration (food and water) from a permanently unconscious person.

The church is consistent in its emphasis that all human life is sacred from the moment of conception until natural death. But it has also taught, as Pius XII did in 1957, that in preserving life, "normally one is held to use only ordinary means—according to the circumstances of persons, places, times and culture—that is to say, means that do not involve any grave burden for oneself or another."

By 1980, though, the Vatican Declaration thought that this needed clarification: "In the past, moralists said that one is never obliged to use extraordinary means. This reply, which as a principle still holds good, is perhaps less clear today, by reason of the imprecision of the term and the rapid progress made in the treatment of sickness." It suggested "proportionate" and "disproportionate" means: "studying the type of treatment to be used, its degree of complexity or risk, its cost and the possibilities of using it, and comparing these elements with the result that can be expected, taking into account the state of the sick person and his or her physical and moral resources."

**IT'S CLEAR, THEN, THAT** no one is required to keep someone alive at all costs. Today many patients receive treatment that doctors might consider ordinary in this past age. But, as the bishops of Florida said last year, "We must take normal means to protect and preserve our own life and the lives of others. We are not obliged to use means that are useless or unduly burdensome."

So what is "unduly burdensome"? The Florida bishops said: "A treatment is judged excessively burdensome if it is too painful, too damaging to the patient's bodily self and functioning, too psychologically repugnant to the patient, too suppressive of the patient's mental life or prohibitive in cost."

All this seems clear enough when it comes to keeping someone's heart beating artificially after there are no

longer any brain waves, or if a patient in a coma can breathe only with a respirator doing it for him or her. But the argument today is over whether or not it is permissible to disconnect a feeding tube and allow the comatose patient to slowly die of starvation. This is the case with Nancy Cruzan, for example.

Last year the Florida bishops said that "moral certainty of excessive burdensomeness is required to justify withdrawal of artificial hydration and nutrition" and, "We can say as a general rule that artificial sustenance should not be withheld or withdrawn from these patients."

**LAST MONTH, THOUGH,** the bishops of Texas' statement said that withdrawing artificial nutrition and hydration from a patient in a persistent vegetative state can be "morally appropriate." The statement said that "it is accepting the fact that the person has come to the end of his or her pilgrimage and should not be impeded from taking the final step." It said that "such foregoing or withdrawing are not suicide; rather, they should be considered as the acceptance of the human condition, and simply letting nature take its course."

The bishops said that there should be no distinction between consideration of the withdrawal of feeding tubes and the withdrawal of other medical treatment. They said that patients in a permanent vegetative state, or permanently unconscious persons, "are stricken with a lethal pathology, which without artificial nutrition and hydration, will lead to death."

Just as did the bishops of Florida, the Texas bishops stressed that each case "has to be judged on its own merits" and that the final decision should be based on an analysis of the burden and benefit of treatment. "If the means used to prolong life are disproportionately burdensome compared with the benefits to the patient, then those means need not be used. They are morally optional," the statement said.

This is the latest teaching on this difficult subject.

## CYO, UPC sponsor center city workcamp

Thirty-five Indianapolis young people and their adult leaders will participate in Workcamp in Indy from June 11-15.

The event is co-sponsored by the Catholic Youth Organization and the Urban Parish Cooperative to teach the youth how to work with center city people in order to assist them with their emotional and physical needs.

The workcamp participants will visit worksites and "awareness sites" such as the St. Andrew neighborhood, Holy Cross Food Pantry, St. Nicholas Youth Center and Mt. Olive Crisis Center.

Parish youth ministers and some of the young people have planned the activities. The adult leaders will spend the week with the youth at the St. Andrew headquarters of the workcamp.

In addition, a parish-based contact person will work with the teams at each work site.

Workcamp sites include outreach projects at six churches—Holy Trinity, St. Andrew, St. Ann, St. Bernadette, St. Philip

Neri, and St. Rita—and the Mount Olive center.

Besides working as teams with the center city poor from 9 a.m. to 4 p.m. most days, the participants will share meals, discussions, and twice daily



**WORKCAMP PLANNERS**—Joe Moriarity (from left), Bill Pfeiffer, Bob Schultz, Dede Stomoff, Rob Rash and Daughter of Charity Sister Margaret Marie Clifford meet of June 11-15. Stomoff is explaining the group prayer process. (Photo by Margaret Nelson)

## OFFICIAL APPOINTMENTS

Effective July 5, 1990

REV. THOMAS CLEGG, newly ordained to associate pastor of Christ the King, Indianapolis.

REV. STEVEN SCHWAB, newly ordained to associate pastor of St. Luke, Indianapolis.

The above appointments are from the office of the Most Reverend Edward T. O'Meara, S.T.D., Archbishop of Indianapolis.



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## THE CRITERION

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## Bloomington school has sharp increase in enrollment

by Margaret Nelson

While most schools struggle to maintain enrollment, St. Charles Borromeo School in Bloomington is planning to build a new wing.

The school open house in February drew between 500 and 600 people. Principal Virginia Sutter credits the Yellow Brick Road campaign, along with a strong local effort.

"We had an incredible open house," said Sutter. "We had a lot of things going on."

"We used a lot of the Yellow Brick Road materials," she said. "But we had a very well-organized public relations group. We tried to get three pieces of mail across everyone's desk."

The Bloomington principal said that they used the direct mail piece from the

archdiocese. In addition, the school produced a special brochure advertising the open house. In a separate mailing, a personalized letter was used.

"We had quite a bit of advertising in the newspapers, with local sponsors," Sutter said. The school was also featured in a front page story in the local newspaper.

One program that has helped has been the all-day kindergarten introduced for the 1989-90 school year, she explained. Next year, there will be enough students for two such classes.

Sutter said that 228 children are enrolled for next year, which she calls "a very nice jump" over last year's enrollment of 188.

The enrollment increase will necessitate bringing in a mobile unit for the music room. The vacant room will be used for the second kindergarten class. The school had already decided to add a pre-school in the 1990-91 year.

prayer experiences or liturgies. These were planned by a team consisting of Bob Meaney, coordinator of youth catechesis and catechetical formation at the Office of Catholic Education; Dede Stomoff, youth minister at St. Monica; and Kathy Jensen, director of the Simeon House at St. Andrew.

Each night the students will make their own lunches for the next work day. They will have the opportunity to keep journals that include their written reflections of each day.

The youth will also enjoy swimming at the Weck Grove Benedictine Center on Wednesday night and a dance at St. Andrew on Thursday.

The workcamp week will close with a liturgy and dinner for the high school age youth and their adult leaders.

## Archbishop O'Meara's Schedule

Week of June 10

SUNDAY, June 10—Installation of Sister Marsha Speth, S.P., as Provincial of the St. Gabriel Province, St. Jude Church, Indianapolis, 2:30 p.m.

—Commencement Exercises, Chatham High School, Circle Theater, Indianapolis, 7 p.m.

TUESDAY, June 12—Installation ceremonies for Archbishop Adam Maida, Detroit, Michigan.



## ARCHDIOCESAN PASTORAL PLANNING

## St. Lawrence sets pastoral planning goals

by Rosemary Coraggio

On April 22, after a year of study and research, the pastoral planning committee at St. Lawrence Church in Indianapolis met with the parish pastoral council and the pastor, Father Joseph V. Beechem, to formulate goals.

Providence Sister Marie Kevin Tighe, director of the Office for Pastoral Councils, presided at a four-hour retreat workshop. During this time the two groups worked together to seek the direction for the parish.

The resultant goals were based principally on the comments made by parishioners in a parish-wide survey. Questions such as "What do you consider to be the major strengths/weaknesses in our parish?" brought a great deal of insight into the concerns of parish members.

The answers from the survey were then carefully considered. After studying the overall survey results, each of the 18 members present was asked to prayerfully determine his or her own four parish priorities.

Participants then met in groups of six to

collaborate in forming goals which reflected each of these priorities. The final step was to bring together groups that would form goals that considered the needs of the St. Lawrence community. To everyone's amazement, the goals of all of the groups matched.

At the parish pastoral council meeting two days after the April meeting, members of the council and the pastoral planning committee prepared the goals for presentation to the parish community at a parish assembly.

Brian Wise, chairman of the pastoral planning committee, led the May 8 parish assembly, which was attended by about 50 people. Wise used an overhead projector to show the steps which led to the formulation of the seven goals presented.

The parishioners were then asked to comment on the information in small groups, which were facilitated by members of the planning committee and the council. Although some questioned the procedure used, most parishioners applauded the

efforts of the committees responsible for the planning.

Some people suggested that the goals concerning spiritual growth and spiritual needs be combined into one. And a separate goal was proposed for educational opportunities. It was suggested that the number of goals be limited to four.

With the input of the parish in mind, the pastoral council will now define the goals into their final format. Then the council will clarify objectives and action plans to meet those goals.

Members of the St. Lawrence Pastoral Council are: Father Beechem, Providence Sister Carolyn Bouchard, Rosemary Coraggio, Cindy Costello, Jim Duwel, Don Fleming, Mary Frischmann, Patty Gill, Jackie Murawski, Hugh Sullivan, Sharon Teipen and Wise.

Members of the pastoral planning committee are: Pat Carey, Frank Feist, Gail Koehler, Ginny Parsons, Allison Sears, Myrna Vallier and Wise.



PLANNING—Members of the St. Lawrence Pastoral Planning Committee meet with the parish council to work on goals. (Photo by Rosemary Coraggio)

## Seminarians get summer ministry assignments

by Margaret Nelson

Summer assignments have been made for seminarians of the archdiocese. Three of the men are scheduled to be ordained on June 1, 1991.

Bernard Cox will work at Sacred Heart, Clinton. A native of SS. Peter and Paul Cathedral Parish, he is in his fourth year of theology at Sacred Heart School of Theology, Hales Corners, Wis.

Vince Lampert will stay at the St. Barnabas rectory in Indianapolis and complete the clinical pastoral experience (CPE) work at Indiana University Medical Center. From Holy Trinity Parish, Indianapolis, he is studying at St. Mary of the Lake Seminary, Mundelein, Ill.

Jonathan Stewart will have his summer assignment at Our Lady of Perpetual Help in New Albany. A native of Christ the King, Indianapolis, he is a fourth-year student at St. Meinrad School of Theology.

There are seven third-year theology students, Thomas Bogenschütz, Paul Etienne, Stephen Giannini, David Groeller, Anthony Hubler, Roger Rudolf and William Marks.

Bogenschütz, a St. Meinrad student from Holy Family, Oldenburg, will take the CPE work at Methodist Hospital, Indianapolis. He will stay at Holy Name rectory in Beech Grove.

Etienne will be at Sacred Heart, Jeffersonville. From St. Paul, Tell City, he is

studying at North American College, Rome.

The Methodist CPE course is also being taken by Giannini while he resides at Holy Trinity, Indianapolis. After growing up in Holy Family Parish, Richmond, he began attending St. Meinrad.

Groeller will be a third member of the CPE group at Methodist. Also a St. Meinrad seminarian, he will live at the rectory at St. Pius X, his home parish.

Hubler, from Our Lady of Perpetual Help, New Albany, is studying at Sacred Heart. He will assist at St. Mary, Richmond, this summer.

A fourth student at the Methodist CPE sessions will be Rudolf. Originally from Holy Name, Beech Grove, he will stay at St. Michael rectory until he returns to St. Meinrad in the fall.

Marks, an Illinois native, will work at St. Mary, North Vernon. He is a third-year theology student at St. Meinrad. There are four men who are in their second year of theology: Christopher Craig, Michael Day, Patrick Mercier and Joseph Moriarty.

Craig, from St. Michael, Madison, will help at the Holy Cross parish, while living at St. Catherine rectory in Indianapolis. He studies at St. Meinrad.

St. Joseph, St. Joseph Hill, will receive ministerial help from Day. From St. Jude, Indianapolis, he studies at St. Meinrad.

Mercier will assist the pastoral team at St. Andrew, Indianapolis, this summer. A

native of St. Andrew, Richmond, he has been enrolled at St. Meinrad.

St. Monica, Indianapolis, will have help from Moriarty, from St. Therese of the Infant Jesus Parish in the city. He studies at St. Mary of the Lake.

Ed Aken, a first year theology student from Nebraska, will complete a pastoral year at St. Mary/St. Michael Churches in Madison.

Timothy Burke is a new pre-theology student at St. Meinrad. He is from St. Barnabas Parish, Indianapolis.

Todd Bragg will begin his fourth year at St. Meinrad College next fall. From St. Andrew Parish, Indianapolis, he will help at St. Simon, in the same city.

Michael Page, from St. Mary, Aurora, is a third-year college student at St. Meinrad.

Mark Bridenstein, from St. Pius X, Indianapolis; Anthony May, from St. Mary, Madison; and Joseph Villa, from St. Patrick, Terre Haute, are second-year college students at St. Meinrad. May will help at CYO camp this summer.

Daniel Klingler, who will be a first-year student at St. Meinrad, is from St. Columbo in Columbus. His name completes the list of seminarians studying for the archdiocese.

## Group formed to celebrate 500th year after America's discovery

Every school child knows that Christopher Columbus discovered America in 1492. And if a group of Indianapolis Italian-Americans has its way, 1992 will grandly commemorate the 500-year (quintenary anniversary of the day Rodrigo de Triana, a sailor on the Pinta, shouted, "Tierra, tierra!"

The official name of the group is the Columbus Quintenary Jubilee Commission of Indiana, Inc. The Columbus '92 Commission was formed in April with several goals in mind. According to Pete Ferri, the commission's chairman, "Italian-American communities across the world will America commemorate the 500th anniversary of this important historical event. And the Italian-Americans of Indianapolis certainly want our city to be represented in this worldwide celebration."

In addition to the group's primary goal of celebrating the discovery of America, the commission was also formed to preserve and promote the Italian heritage and

culture and to share its contributions with the rest of the community.

Some 160 Italian-Americans from virtually every segment of society have banded together in a short period to plan the grand celebration in October of 1992. A calendar of events starting this spring has been slated over the next two years to culminate in a gala ball.

A partial list of 1990 events includes: June 15 & 16—Seventh annual Italian street festival.

June 24—Italian-American Open Golf Tournament.

Aug. 2—Lasagna dinner and raffle.

Aug. 5—Picnic at Camp Atterbury Chapel in the Meadow.

Oct. 12—Bocce tournament.

Oct. 12—Columbus Day dinner dance.

Anyone interested in joining the commission should contact Ferri at 317-894-9360.



LEARNING—St. Simon parish leaders Charlie Crouch (from left) and Rosalie Lowe talk with seminarian Todd Bragg, who will serve the parish this summer. (Photo by Margaret Nelson)



# Commentary

TO TALK OF MANY THINGS

## Getting moral message and challenge straight

by Dale Francis

News reports say there are public schools in California which are distributing condoms to their teen-age students. They explain that since there are sexually active youngsters, they must do what they can to protect them from diseases that come from sexual activity.

There is no doubt that there is nationwide effort to create easily available access to condoms and that young people are being taught that condoms must be used by those who engage in either homosexual or heterosexual acts.

Without entering into any discussion of



how effective condoms are in protecting from disease, I would like to urge that you understand what the real import of this campaign is. It is not just to urge young people to protect themselves against disease. Far more important is its effect on the minds of young people and on understanding of the importance of commitment to principles of morality.

What the campaign does most importantly is to train the minds of young people to believe that there is an expectation they will enter into casual sexual activity. The real challenge is to any concept that young people should adopt standards of morality in which they do not accept sexual activity outside of marriage.

The message of the emphasis on, and the easy availability of, condoms is that there is the expectation that young people will become sexually active. When youngsters are barraged from early age with the

recommendation they use condoms for protection from diseases transmitted by sexual acts, they are conditioned to accept the idea they are expected to perform those acts. One public school health director said on television that she speaks of condoms, condoms, condoms, from the first grade.

The pernicious effect of the challenge is that it orients the minds of young people to accept as natural the inevitability of their own sexual activity outside marriage.

The Catholic Church and Catholics are placed in a position of some delicacy in decisions. It is an obvious fact that millions of people are in no way influenced by Catholic moral precepts. It is true that condoms offer protection from disease. A Catholic doctor wrote in *The Catholic Virginian* that regardless of being a Catholic, it was his responsibility to protect the health and well-being of all his patients. Because he was involved in programs of information about AIDS, he said he had a special responsibility to provide information on protection from that disease.

He wrote: "While any physician would recommend abstinence to avoid sexual acquisition or transmission of infection with Human Immunodeficiency Virus-1, it would be unethical, immoral and unconscionable for me not to argue strongly for the use of a condom if an individual is not going to remain abstinent."

It is obviously a delicate matter of conscience for Catholics in the position of this doctor or others in positions of counseling those who are deaf to the argument for abstinence.

But when it comes to the question of what the teaching church must do, there is no place for ambiguity. The church, its bishops, priests, religious and faithful must



The work of God and the blessing of people

unequivocally proclaim that moral principles of abstinence from sexual activity outside of marriage must guide us all. That surveys might show that a great percentage of Catholics are involved in sexual activity outside of marriage is not relevant—except that it demonstrates the necessity for firmer teaching.

If you are getting the challenge straight, it is between those who by pushing the use of condoms are saying you are expected to enter into casual sex and the absolutely necessary Catholic message that we must return to adherence of sound moral precepts.

### THE BOTTOM LINE

## Pope welcome in Mexico, church suppressed

by Antoinette Bosco

I have read that, with the visit of Pope John Paul II to Mexico in early May, speculation reigns that tension between the church and the Mexican government is lessening. It's about time, considering that Mexico has more baptized Roman Catholics than any country in the world except Brazil.

Some may wonder what the tension is all about, and why it is so unfamiliar with Mexican history may be in the dark about how hated the church has been by official Mexico for a very long time. In fact, Mexico and the Vatican have not had diplomatic relations since 1857, when Benito Juarez incorporated a new constitution to break the power of Roman Catholicism in the country.



At that time, Juarez declared separation of church and state and suppressed religious orders. Then with the constitution of 1917, which was openly hostile to the church, the persecution of priests became so severe that until the '30s priests could only function underground. The tragedy of this persecution of clergy was movingly depicted in novelist Graham Greene's book *"The Power and the Glory."*

I became deeply aware of the Mexican government's anti-Catholic stand back in 1957, the year Mexico celebrated the centennial of the first anti-church constitution. That year I had met a Latin American priest who was a distant relative of a man who had been martyred in Mexico for his faith.

The young man was Luis Segura Vilchis, an engineer who worked for the power and light company in Mexico City. He was a prominent Catholic and close friend of Father Miguel Pro, a Jesuit priest, and his brother Humberto.

Father Pro did his priestly work night and day in disguise, saying Mass, baptizing

babies, hearing confessions and gathering young men to make them active Catholics, keepers and spreaders of the faith.

He was considered by the authorities to be in violation of the constitution and the new prohibitions against the teaching and practice of the Catholic faith instituted in a new wave of Catholic persecution in 1926, when Plutarco Elias Calles became president.

On Nov. 13, 1927, a bomb was thrown into a car carrying a general. President Calles immediately used this as an excuse to eliminate Father Pro, his brother and Luis Vilchis. Accusing them of attempted murder, he had them arrested and kept isolated from family, friends and legal representation.

Vilchis was brought out of his cell 10 days later, blinking from the daylight he saw for the first time since his arrest. He was led to a barricade of logs pitted with bullet holes.

Two rows of five soldiers in each, with rifles, stood at attention some 20 feet away. Vilchis would have seen the two bodies on

the blood-stained ground, Humberto and Father Pro.

The reports of these executions later stated that Vilchis refused a bandage for his eyes and said to the soldiers, "I am ready, gentlemen." His last words were "Viva Cristo Rey!" (Long live Christ the king.) The only crime these three young men were guilty of was their love of God and their Catholic faith. Their deaths were expected to inspire great terror in the hearts of other Catholics. But as always, the mystery remains—the more the church is persecuted, the stronger it comes back.

According to current Mexican law, which prohibits the wearing of clerical garb and the celebration of religious ceremonies in public, the pope could have been arrested when he landed at the airport in Mexico. But, of course, he was not.

There is still a way to go when it comes to religious freedom for the Catholic Church in Mexico, but at least now the door is open to the pope.

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### THE HUMAN SIDE

## Need to make essential evangelization connection

by Fr. Eugene Hemrick

The decision of the U.S. bishops to hire a public-relations firm to promote the pro-life movement has stirred up a hornet's nest.

Stinging criticism is coming from those who abhor the use of Wall Street methods to achieve evangelization goals or who think the move amounts to little more than wasting millions of dollars.

The current situation might well have been avoided if dioceses had established offices of pastoral research and planning to aid the work of evangelization according to the vision of Vatican Council II and Pope John Paul II. Why?

Because evangelization efforts are less effective when they are not fully alert to the thinking of the people they are trying to reach, to the influences of culture on the lives of those people and to the direction of the culture itself.

When Pope John XXIII called the council in 1961, one goal he saw for it was the



healing of a wounded world. If the church needed renewal, so did our culture.

The concern in the church for the cultural context in which people live was seen more recently when Pope John Paul II established a Pontifical Council for Culture. Its role is to study culture in order to learn how to better evangelize and heal it.

A wounded world is a world of many disconnections. It is a world in which people may feel disconnected from each other, from God, from themselves.

In this context, evangelization fulfills a healing role. But to do so, it too must make a connection—with the people. If this is to happen, the people need to be better understood.

That is why evangelization efforts need to be preceded by research showing what really is disconnected in people's lives, what needs to be reconnected. In the case at hand, we need to know where people are coming from on the issue of abortion. Do they see it as sinful? How do they understand the pro-life movement? Indeed they do understand the essence of abortion, what other questions do they have? How do they see their role on this issue?

What is needed is a foundation on

which to mount an effective evangelization effort.

One interesting fact about research is that education is its reverse side. Research is a process that provides people an opportunity to reflect on issues and questions. It is a constructive process that creates awareness among people.

Research has a fascinating way of bringing people together. I would call research a bridge—one that creates new possibilities for communication and co-operation. Used well on the local level, in parishes for example, research could create the kind of communication that would solve many problems.

We saw the potential of research in a recent national-level study of the sacrament of penance. When research brought the real views of bishops, priests and lay people on this sacrament into view, helpful means of better utilizing the sacrament and fostering appreciation for it came into view at the same time.

At present, the corps of qualified church researchers and planners need to be increased. Unfortunately, many decision makers consider this a vocation of secondary importance.

Too few people know how to develop

the vision Pope John Paul had for the Pontifical Council on Culture—a vision in which the study of culture is a means to better evangelization.

We need to catch up with that vision.

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# Point of View

## An altar boy for a true saint

by Ken Hornbach

Easily the most imposing building in town, St. Martin's Church dwarfed Widloff's grocery, the feed mill, and a smattering of houses that made up our village of Yorkville. Located in a community of roughly 200 devout German Catholics, it constituted, both in its

appearance and service to the community, a majesty that only those who lived and worshipped there could possibly have experienced. Its beautiful red brick facade, immaculate interior, and prodigious spire visible for miles were a source of immense pride for the "Yorkvillians" called to worship there from the surrounding countryside. The peeling bells of the Angelus called farmers home to dinner, gave women a signal to check their hanging laundry, and summoned the elderly to their daily rosary devotions.

So, even as a youngster who, from the

school next door, attended Mass daily, it was with some slight trepidation that I approached the age of "altar boy"—a rite of passage in any Catholic boy's life. When kindly Sister Joetta came to the five of us third grade boys, we all began to shiver. Even though we might be brave when it came to standing on barrels and "log rolling" across the water of the shallow lake behind the cemetery—in good school clothes, no less—when it came to going face-to-face with legendary "Father Walsh," we all lowered our heads and looked meekly down at our shoes.

To say that Father Charles Walsh was unique would be a major understatement. Respected and venerated by Catholics and non-Catholics alike, he was the epitome of the Irish Catholic priest he was. There was no task too formidable, no obstacle too big for him to tackle, though he was every bit a taskmaster when it came to every single aspect of church decorum and "how it should be!"

There was a side to Father Walsh many of us didn't see. He organized water service for the community, took kids to ballgames, had us visit St. Meinrad, and, most of all, administered the parish so lovingly and masterfully for 20-odd years. The very fact that he is buried in the cemetery there says much about the love he had for this place. I suspect he might have "looked the other way" a little, too, when we boys went running into the cemetery after a long fly ball or used the surrounding road to host our school-wide every-day track meet.

As an 8-year-old, however, this aforementioned benevolence had not yet been experienced. Our knowledge of his gruff demeanor evoked in our minds the image of an iron-willed disciplinarian who would not tolerate even the slightest error. So, to put it mildly, we "walked on eggs" the first several times we served Mass—a kind of initiation period after we had been persuaded by our parents and teachers to take part.

However, during summer vacation, things changed rapidly! We would often walk the quarter-mile distance to St.

Martin's, making it a nice stroll to contemplate the upcoming day's activities, last night's Little League game, or whatever. Unfortunately for me, my "day-dreaming" carried over into that morning's church service, and to say I didn't do the best job would be accurate indeed.

Father Walsh "carried me" through most of the activity, but during the Offertory he motioned me to the altar. I suspected something was amiss. Right then and there, he went into a litany of the many transgressions of that morning—chief among them my not putting the lid on the cruet of wine, a fact which, on an already humid and sultry morning, had drawn the attention of many of the area's flies. Even though my performance improved markedly from that point on, the damage had been done.

It was our custom to tell Father good-bye when we were leaving. So, after slipping off my cassock, I tiptoed warily across the creaking ancient hardwood floors. Keeping my head down so my already moist eyes wouldn't meet his, my quivering voice began to stammer an apology. Before I could get started, Father, seeing my remorse, broke in. "That's OK. We all have our bad days. See you tomorrow."

From someone expecting something comparable to eternal damnation or fire and brimstone, my audible sob of relief must have echoed throughout the sacristy.

Needless to say, from that day forward I had a new kind of respect for this very holy man.

There are certain people or moments that influence our lives in a great way. Father Walsh was one of these people. Seldom a day goes by when he doesn't cross my mind. For even though it took me a while to realize it, they don't come any better than good old Father Walsh. They never did—and they never will.

Hornbach, a graduate of Marian College, has taught English at Milan High School for 17 years. Father Charles Walsh, long-time pastor of St. Martin's Church in Yorkville, died in 1981.)

# To the Editor

## The Marian shrine in Nicaragua

Hundreds of pilgrims prayed the rosary as they walked the 10 miles from Juigalpa to Cuapa, Nicaragua's Marian shrine. The Cardinal Archbishop of Managua celebrated the Mass to Mary, Queen of Peace, on this 10th anniversary (May 8) of the reputed appearance of the Virgin to a local man of humble origins by the name of Bernardo. Meanwhile, only 25 miles away, the *contras* are concentrating their forces in cease-fire zones where they should surrender their weapons to U.N. peacekeeping troops by June 10. If this does indeed happen, let U.S. Catholics—rather than visiting Medjugorje—come to Cuapa to pray: "Holy Mary, Mother of God, pray for us sinners."

Why Cuapa? Because Cuapa is part of the Central America where the U.S. sought for the whole decade of the 1980s a "military solution" at a cost to the U.S. of about \$20 billion, leaving the average Central American worse off economically than (she was in 1960, some 150,000 dead, and over a million displaced. "... pray for us sinners" takes on an immediacy for the U.S. Catholic pilgrim to Cuapa where her war has also claimed victims, but where the centuries-old enemy of humanity—poverty—has yet to be defeated because the decision to resort to violence, rather than Gospel-inspired

means, is still unrepented. Ten years of arming El Salvador is still unrepented. Military bases in Honduras, still unrepented.

Those of your readers who feel some responsibility for undoing the damage done during the 1980s by excessive military spending worldwide, can turn to Bread for the World (802 Rhode Island Ave. N.E., Washington D.C. 20018) and ask about "The Harvest of Peace Resolution" it is promoting. It's a policy statement by which the U.S. Congress will set the nation on a new course for the 1990s: cutting military spending significantly and insisting that a peace dividend result and be used not just to reduce the deficit but to repair the damage done to Central America and also for environmentally sustainable development around the world, such as in West Africa, which the Holy Father himself has called to be a priority for the First World, even before investments are made in his own beloved Eastern Europe.

People of faith and with Marian devotion can write Bread for the World for materials to help them persuade their own congressperson to co-sponsor the "Harvest of Peace Resolution." Is it possible? Don't people of faith and Marian devotion pray in the Memorare: "Never was it known that anyone who... implored your help... was left unaided"? Would Mary leave us powerless to build a better world?

Father Bernard Survil  
Managua, Nicaragua

## LIGHT ONE CANDLE

## The way Catholics pray

by Fr. John Catoir  
Director, The Christophers

Prayer is a lifting of the mind and heart to God. Whether a person is alone, in a prayer group, or attending a liturgy; whether one is asking for something, or thanking God; pleading for forgiveness, or making reparation for sins, the goal of prayer is to have a personal encounter with Almighty God.

This is not true of some Eastern traditions. Then non-objective meditations of Buddhism and Hinduism, for instance, have as their goal the pursuit of Nirvana or self-realization. They deliberately try to free themselves from the body by various contortions which are designed to subdue it.

Hans Urs von Balthasar, one of the great theologians of this century who died only a few hours before he was to be elevated to the rank of cardinal by Pope John Paul II, had this to say on the topic:

"It may be said that all types of non-Christian meditation, most of all the Eastern ones, force the meditator to leave behind all that is corporal, even the imagination and concrete concepts. They do this in crass opposition to the doctrine of the Incarnation of God in Christ. Every-

thing spiritual in God should become incarnate, and remain so, even to the resurrection of the body."

Catholics make no apology for using holy objects to remind them of God and the things of God. They use holy pictures as reminders of the saints who inspire them. They bless themselves with holy water as a sign of purification. They burn incense to fill the atmosphere with the odor of sweetness befitting a sacred place.

"The old forms of Platonism and spiritualism which disparage the body's role in prayer in favor of some mystical spirituality, is foreign to the New Testament" (von Balthasar).

Though Catholics are comfortable using holy objects and pictures in their devotional life, they differ greatly on what they find aesthetically appealing. Some are downright ugly as far as my tastes go, but others find them beautiful. In the matter of faith, externals are not the real issue. The object of prayer is God himself, but to find him, we acknowledge the body. Human beings live their spiritual lives in the flesh. Sight and smell and sound are important elements of prayer, but the goal is not self-centered. Loving God for himself alone is our supreme goal.

(For a free copy of the *Christopher News Notes*, "Let's Talk About Prayer," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)  
(Father Catoir's "Christopher Close-Up" can be seen each Sunday at 6:30 a.m. on WISH-TV, Channel 8 in Indianapolis.)



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Summer Fun Day Camp  
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Parish/Faculty Workshops, *Benedictine Center Staff*

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August 11

Spiritual Leadership Program Begins  
September 6

Golden Opportunities  
for Older Religious, *Center Staff*  
September 16-21

## CORNUCOPIA

# Simmer down for summer

by Mary Ann Wyand

Barbie is 30 years old now, the skateboard has been around nearly that long, Hula-Hoops are back in fashion, baseball cards are as popular as ever, and bubblegum sales remain steady.

Some things about childhood are constant, yet others strike a discordant note in the harmony of life for America's youth. Optimists call this "progress."

Our fast-paced mobile society seems destined to infringe on the innocence of childhood, with two-parent incomes, divorce, and materialism changing the fabric of children's lives.

Summertime in days gone by generally focused on neighborhood friends and simple-but-fun events like block parties, lemonade stands, the arrival of ice-cream

trucks, hopscotch, or baseball games. Kids found joy in riding bicycles, climbing trees, playing on swing sets, and having squirt-gun fights.

But now summer fun seems to revolve around video games, trips to the mall, sophisticated movies, organized daycare outings, swim clubs, and other expensive recreational pursuits.

Children still squirm in church pews, of course, so things haven't changed too much in that regard. However, I wonder how many parents make the daily effort to emphasize the importance of faith and family prayer in the home environment.

It seems like if we don't remember to bring "church" home with us, that brief one-hour spiritual experience during Sunday Mass can be forgotten in the rush of fast-food meals, quick trips to shopping centers, and action-packed vacations.

Sometimes, when life becomes too complicated, young and old alike might consider climbing a tree or taking a leisurely walk to spend quiet time in prayer and reflection in the beauty of God's world.

And maybe we all need to return to the old-fashioned pastime of porch-sitting, with snacks, cold beverages, good books, and sedate conversations with family and friends.

## check-it-out...

A program on "Caring for the Older Adult: Help for the Caregiver" will be presented at 7 p.m. on Tuesday, June 14 in St. Francis Hospital Auditorium, Beech Grove. Sponsored as part of the hospital's Mental Health Services Community Outreach Program, the free program is designed to help both the professional caregiver and the family member who is taking care of an older relative. For more information call 317-783-8300.

St. Bartholomew Parish in Columbus will kick off its 1991 Sesquicentennial Celebration at an outdoor Mass celebrated by Fathers Stephen J. Banet, pastor, and Robert K. Green, associate pastor, at 5:30 p.m. on Saturday, June 9. A dinner will follow the Mass. Guests are asked to bring a dessert; everything else will be provided. Parishioners, former parishioners and friends are invited to attend the event, which will include games for the entire family after dinner.

The Bishop Chatard High School Alumni Association will host its Third Annual Golf Outing at 12 noon on Saturday, June 30 at South Grove Golf Course. The cost is \$14 per person (walking) or \$25 per person (riding). Reservations for this scramble golf game will be taken until June 19. Call Marty Mahern '69 at 317-926-9734 evenings, or Kathy Hahn Keener '79 at 317-251-1451 days, for information or reservations.

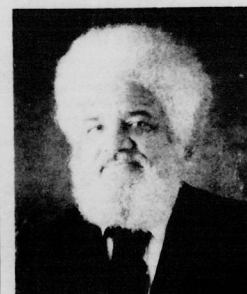
## vips...

Cathedral High School graduating senior George D. Thorne of Indianapolis is the recipient of the Dr. John Morton-Finney Scholarship at Butler University. The award is given for outstanding academic achievement and leadership potential as

demonstrated by participation in high school organizations and community projects. It includes full tuition, room, board and book costs over four consecutive years. Dr. Morton-Finney is a 100-year-old Butler alumnus, lawyer and educator who earned 12 university degrees without financial aid. While teaching at Crispus Attucks High School, he encouraged students to attend college, and helped them find the funds to do so. Thorne is the son of Nora Thorne Thompson and George D. Thorne.

For the first time since 1973, the 5th- and 6th-grade girls' track team of St. Mary School, New Albany has won first place in the New Albany Deaneys track meet. Coached by Mary Cox, the team is composed of: Susanna Arnold, Dava Broadus, Angel Cook, Cara Cox, Emily Detenber, Ginny Francis, Nikki Green, Beth Ann Hublar, Kerri Pinion, Wendy Pinion, Micalyn Schindler, Susan Schultz, Christy Sorrells and Shawn Witt. This year St. Mary 5th- and 6th-grade girls won the volleyball tournament, and the 4th-grade boys won the basketball tournament.

Nurses Marjorie Murphy and Gloria Sahm will be honored for more than 30 years of service apiece, at an open house from 4 to 6 p.m. on Thursday, June 14 at St. Elizabeth's, 2500 Churchman Ave. They retired on April 30 from active duty at the maternal services agency.



Benedictine Father Boniface Hardin, founder and president of Martin Center College, will receive an honorary doctorate during commencement ceremonies on Saturday, June 9 at Governors State University in University Park, Illinois. He will also address the graduating class. Father Boniface is a long-time crusader for Afro-American causes. He founded the Martin Center, which offers service programs for sickle cell anemia, adult literacy and GED instruction.

## Terre Haute man is ordained as Maryknoll mission priest

William Tilsion of Terre Haute was ordained a priest at the Maryknoll Center near New York City on Saturday, June 2.

Archbishop Quinn of San Francisco presided at the ordination of seven new Maryknoll priests who will serve in seven countries in Asia, Africa and Latin America.

During his Maryknoll training, Father Tilsion spent two years in Tanzania, East Africa. But when it came time to request his first assignment, he asked for Bangladesh.

He explained that he wants to go where missionaries are most needed. "In Tanzania, the church is strong and has its own identity," Father Tilsion said. "But in Bangladesh, the Christian population is such a distinct minority. It's a much more precarious situation. Because I had such a good experience in Tanzania, I feel I can move on to something new."

In Tanzania, Tilsion learned Swahili at Maryknoll's language school in Musoma. Then he went to a rural parish serving people of the Luo tribe.

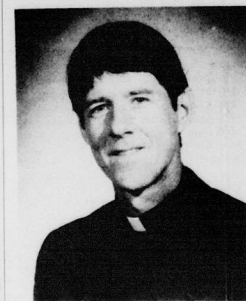
There he moved out of the rectory and lived in a mud hut in the village. He worked in the fields every morning and spent afternoons visiting the people in the village.

Tilsion called his two years in Africa "the most formative, enjoyable and fulfilling years of my life."

He completed his work for a master's degree in audiology from Indiana State University after serving in the U.S. Air Force from 1969 to 1973. During that time he spent two years in Thailand.

In 1975, Tilsion began working as a clinical audiologist in Bangor, Maine. In 1980 he joined a community of Franciscan friars ministering to Lithuanian exiles in Maine. He worked with them for four years before entering Maryknoll.

Father Tilsion said that he has always had a fascination with people from other cultures.



Father William Tilsion



Archbishop Edward T. O'Meara helps volunteers from All Saints School distribute refreshments from the concession stand at the Indianapolis Motor Speedway on race day.

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# Archdiocesan pastoral associates elect officers

For five years, pastoral associates of the archdiocese have met together. This spring, the Pastoral Associates of the Archdiocese of Indianapolis elected new officers.

Franciscan Sister Nancy Meyer, St. Christopher, Indianapolis, is the new president; David Bethuram, Our Lady of

the Greenwood, vice-president; Sister of St. Joseph of Tipton Jane Frances Mannion, Immaculate Heart of Mary, Indianapolis, recording secretary; Franciscan Sister Jean Marie Cleveland, St. John, Dover, and St. Peter, Franklin Co., communications secretary.

The purpose of the association is to foster spiritual and professional growth, communication, support and a "corporate voice" for pastoral associates.

There are 57 parishes in the archdiocese

with full-time pastoral associates. The group is currently working with archdiocesan leadership to create suitable criteria and job descriptions for this relatively new ministry.

## Students receive mission plaques

by Maureen Geis

Students of St. Joseph School in Shelbyville and religious education students from St. Anthony of Padua Parish in Morris recently received first-place plaques for their contributions to mission projects.

Father James Barton, archdiocesan director of the Society of the Propagation of the Faith, presented the Holy Childhood Association plaques in separate ceremonies last month.

Other winners in the school division were St. Ambrose School at Seymour, second, and St. Gabriel School in Indianapolis, third. Top mission awards also went to religious education classes at St. Thomas More Parish at Mooresville, second, and St. Rose of Lima Parish at Franklin, third.

The Holy Childhood Association awards are given annually to students in the three schools and religious education programs for the highest per capita level of giving in the archdiocese.



**PASTORAL OFFICERS**—Archdiocesan pastoral associates' newly-elected officers are (from left): St. Joseph of Tipton Sister Jane Frances Mannion, recording secretary; David Bethuram, vice-president; Franciscan Sister Jean Marie Cleveland, communications secretary; and Franciscan Sister Nancy Meyer, president. (Photo by Margaret Nelson)



**MISSION ORIENTED**—Students at St. Joseph School in Shelbyville join their pastor, Father John Maung, (back row, third from left), Father James Barton, archdiocesan director of the Society of the Propagation of the Faith, and principal Joan Livingston for a picture after receiving their mission award May 20.



**AWARD WINNERS**—Religious education students from St. Anthony of Padua Parish at Morris display their Holy Childhood Association plaque May 30. Franciscan Sister Josetta Weidner (back row, from left), Father Bernard Schmitz, pastor, Father Barton, and Franciscan Sister Angeline Hagemann congratulate the students.



**OUTDOOR ED**—Roncalli High School science teacher Deb Sachs guides 7th grade students from Nativity School through the outdoor lab at the high school. The children were challenged to "think like a grasshopper," as a way to understand and preserve the environment. They constructed a nature trail that included the things needed for animal survival. (Photo by Rob Rash)

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about Calvary Mausoleum

**Q: How much do mausoleum crypts cost?**

**A: As low as \$2,995.00 for a double crypt space.**

**Q: Must ALL family members be Catholic?**

**A: No, this is not a requirement.**

**Q: Is financing available?**

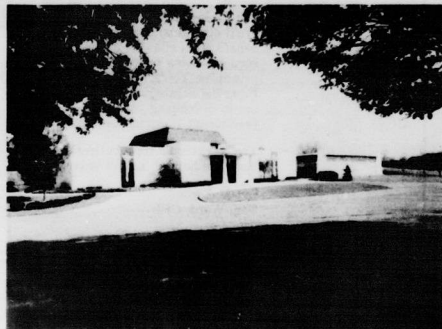
**A: Yes, interest free payment plans can be tailored to each families needs.**

**Q: Are interior crypts still available?**

**A: Yes, there are many locations from which to choose.**

**Q: Is it possible to purchase without coming into the office?**

**A: Yes, family in-home counseling is available at no extra cost.**



## CATHOLIC CEMETERIES

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# Bible teaches faithful to be happy and joyful

by Mary Ann Wyand

The Bible is filled with admonitions about joy. Rev. George Goldtrap, a Church of Christ minister from Nashville, Tenn., told members of the Fellowship of Merry Christians June 2 during an interdenominational conference at Alverna Retreat Center in Indianapolis.

In his keynote address as part of the fellowship's fourth annual "playshop," Rev. Goldtrap noted that there are at least 15 references about the importance of joy and happiness in the New Testament.

"And the Old Testament is literally packed with references to the words that are translated as happiness and joy," he explained, citing the Psalms, Proverbs and Book of Solomon as examples.

Between jokes, Rev. Goldtrap told conference participants that he enjoys telling people about "the joy of Christian living and the happiness that can be ours if we live properly as Christians ought to live."

During travels throughout the world, the humorist said, he studies the expressions on people's faces.

"It bothers me that some of the people

who claim to be Christians look like the devil," he said. "They look like if they smile their face will break. They just are never happy. I don't understand folks like that when the Bible says that Christians are transformed into the image of God's dear son."

At birth, Rev. Goldtrap noted, human potential is tremendous.

"The power is there," he said, "but we are useless until we are transformed into the image of God's son, and that image, I think, is one of happiness and one of joy."

To live happily, the author of "A Funny Thing Happened On The Way To Church" emphasized, people must examine their attitudes, examine their self-worth, accentuate the positive, and eliminate the negative.

"When you get up in the morning," Rev. Goldtrap asked, "do you say, 'Good Lord, morning!' or do you say, 'Good morning, Lord!'"

Although the words are the same, he added, the attitudes that inspired the comments are quite different.

Commentator Zig Ziegler once noted that people should have "an attitude of gratitude," the humorist explained.



MERRY CHRISTIANS—Rev. George Goldtrap, a Church of Christ minister and author from Nashville, Tenn., (left) shares a joke with author Cal Samra, founder of the Fellowship of Merry Christians, and Franciscan Father Martin Wolter June 2 at Alverna Retreat Center in Indianapolis. (Photo by Mary Ann Wyand)

"Let our face reflect the joy that ought to be there," he advised. "Let our face reflect that attitude."

Facial expressions tell the world how we feel or how we look, he explained, and environment can affect appearance.

During a visit to Russia, the keynote speaker said, people rarely showed outward expressions of joy and happiness while walking in public. Instead, they reserved their smiles for the privacy of home.

"In their home environment, where they had control, they could be happy," Rev. Goldtrap explained. "But when they were in the civic environment where everything belonged to the government they were not very happy. Their faces did not express an attitude of gratitude because they were not very grateful for the conditions in which they live."

However, he emphasized, "As free people in this country and as people who have access to the Bible and to the joys of Christianity, we above all people ought to look as if we are happy. In other words, joy and happiness and the knowledge of the Bible will improve your face value."

Developing a positive mental attitude

about life is essential for happiness and positive self-esteem, he said.

"It's sad that in the United States of America one out of every three people has some kind of mental problem," Rev. Goldtrap told the gathering. "Take a look now, for example, at the person on your left and the person on your right! We're either all wound up or all wound down."

When evaluating self-worth, look for tremendous potential not yet discovered, he suggested. The power is there awaiting discovery and transformation.

Reminding his audience that Jesus told his followers to "Love your neighbor as you love yourself," Rev. Goldtrap noted that Christ "never gave us any command or any teaching without also giving us an example or some instruction about how to do it. If you don't love yourself, you cannot love your neighbor. Treat yourself well and then you'll treat others well."

When problems crop up in life, the humorist added, "Sometimes all you can do is just laugh and go with the flow."

And a good philosophy to live by, Rev. Goldtrap concluded, is that, "Whatever you vividly imagine, ardently desire, sincerely believe, and enthusiastically act upon will inevitably come to pass."

## Samras want people to laugh more

by Mary Ann Wyand

"Make a joyful noise unto the Lord," the motto for the Fellowship of Merry Christians, is a positive message to live by, Rose McBride Samra told *The Criterion*.

The associate editor of *The Joyful Noiseletter* works with her husband, Cal, in a rapidly growing international and interdenominational Christian ministry based in Kalamazoo, Mich.

Last weekend, ecumenical members of the Fellowship of Merry Christians gathered at Alverna Retreat Center in Indianapolis for their fourth annual "playshop" to have fun celebrating their faith together.

The retreat was a homecoming for Rose Samra, who worked as a secretary for the archdiocesan Office of Catholic Education from 1977 until 1984.

The couple met at a concert featuring Christian musician John Michael Talbot, she explained. They started dating and were married in September of 1984 while Cal was in the process of writing a book.

Originally titled "Jesus Put On A Happy Face," the manuscript was later revised and published by Harper and Row with the title *The Joyful Christ: The Healing Power of Humor*.

"When Cal's book got into people's hands," Samra remembered, "we started hearing from people who wanted something like a monthly publication on the same theme of the joyful Christ and the healing power of humor, humor in the church, that kind of thing, to lift people's spirits. So we started *The Joyful Noiseletter* and this evolved into a ministry."

The Fellowship for Merry Christians and the monthly publication date back four years to—appropriately—April Fool's Day.

"We had no idea this would evolve into an international ministry," Rose Samra said. "People needed something like this. It was a movement, we feel, by the Holy Spirit to bring joy into people's lives and



Rose McBride Samra

into their faith and to help people realize that the Christian faith should be the most joyful of all faiths because of the death and resurrection of Jesus Christ."

Christ lives in our hearts, she added, and Christians can be happy and secure in the knowledge of God's love.

"We have about 10,000 members around the world," Samra said, "and we have a board of consulting editors that crosses all denominational lines and theologies. I think that we're really a peace-making bridge. The humor and the joy of Christ just brings everybody together in the Lord."

Unfortunately, she said, too many Christians leave the church at church. "All we need to do is ask Jesus to make himself known to us," Rose McBride Samra advised. "Just ask him, and that will be the first stepping-stone to having your whole church experience become alive, become transformed. Everything will become alive once you know Jesus."



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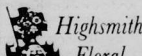
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Michael Beidelman	Manchester College		Jack & Jill of America, Hundred Black Men of America
	University of Indianapolis	Rebecca Hodgson	University of Indianapolis
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Kycia Davis	Jack & Jill Club of Indianapolis		Butler University, Valparaiso University
	Hundred Black Men Club	Mary Peebles	Bellarmine College
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Mark Engel	National Merit Scholar, Hoosier Scholar		Miami University/Ohio Alumni Association
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# New Albany Deanery honors top volunteers

by Jennifer Fisher

"Memories, Tradition and Vision: 25 Years of Caring for Kids" was the program theme as New Albany Deanery residents honored the past and celebrated hope for the future during the deanery's silver anniversary awards banquet May 10 at Our Lady of Providence High School in Clarksville.

Father William Ernst, dean of the New Albany Deanery, told the large gathering assembled in the Providence gymnasium that he has "come to admire the vitality and faith of the church in the area."

As a new decade begins, Father Ernst noted, the New Albany Deanery will celebrate that tradition of faith and look forward to another "25 Years of Caring for Kids."

St. John Bosco Award winners were Nancy Freund of Our Lady of Perpetual Help Parish in New Albany, David Scott from Holy Family Parish in New Albany, and John and Patti Thompson of St. Augustine Parish at Jeffersonville.

The four recipients of the Bosco Award were recognized for their years of work and dedication to young people in the deanery.

It is the highest volunteer service award given in the deanery.

Also honored were 12 recipients of the Outstanding Service Award, presented annually since 1967 to young people who have helped "make God real in the lives of their peers."

Outstanding Service Award winners were St. Joe Hill parishioners Robby Burkholder, Barbara Hollkamp and Eric Thomas, St. Augustine parishioners Barry Lynch and Erin Thompson, and St. Mary of the Knobs parishioners Kathy Book and Jill Freiberg.

This youth award also was presented to Jennifer Krueer of St. John the Baptist Parish at Starlight, Mark LaMaster of St. Paul Parish at Sellersburg, Winsome Lendert from St. Michael Parish at Bradford, and Our Lady of Perpetual Help parishioners Sarah Graf and Catherine Hayes.

Ten recipients of the Leadership, Service and Faithful Involvement Award included Jeff Kochert and Tracy Aemmer from St. Mary of the Knobs Parish, Sacred Heart parishioners Crl Fisher and Katie Platt of Jeffersonville, and Jared Hallal of Holy Family Parish.



**BOSCO RECIPIENTS**—St. John Bosco Award winners (from left) John and Patti Thompson, Nancy Freund and David Scott pose with their medallions May 10 following the New Albany Deanery's annual awards banquet.

Other award recipients who demonstrated leadership, service and faithful involvement in deanery activities were Larry Henckel and Sam Powers from St. Mary Parish at Lanesville, Michael Ems of St. Mary Parish at Navilleton, Brian Everage from St. John the Baptist Parish, and Denise Koehne from Our Lady of Perpetual Help Parish.

Dean Kraemer Memorial Scholarships

presented to seniors active in deanery programs and events went to Sarah Graf, Mark LaMaster and Katie Platt.

Barbara Hollkamp earned the Father Tom Stumph Memorial Scholarship, first given in 1962 to recognize an outstanding youth participant in deanery activities.

Jerry Finn, deanery director of youth ministries, was master of ceremonies for the gala awards banquet.

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# Faith Alive!

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## RESURRECTION AND NEW LIFE

# Cross symbolizes faith and hope for Christians

by Fr. David O'Rourke

The cross is obviously Christianity's chief symbol. Go to any corner of the world and a public building with a cross over the door will almost invariably house a Christian institution.

Yet this symbol can sometimes be lost in a world of misunderstanding or overexposure, reduced to a mere decoration.

In the same way, talk of "picking up our cross" as a way to face problems can sound trite when all it means is a dull tolerance of dreary days or a choiceless acceptance of the inevitable.

This is an impoverished and hopeless view of our greatest symbol of richness and hope. But where is the hopefulness? Let me explain with a story.

A friend recently gave birth to her second child. Linda is now 29 and is a talented writer. Her first story was published before she graduated from college and she managed to publish one a year for several years.

Like many writers, she needs a few hours of quiet each day to pull her ideas together and sketch them out. She believed that once she had a baby those necessary quiet hours would be just a memory. So she thought long and hard before deciding to marry Jack.

Linda and Jack are believing Catholics whose faith is important to them. This is where the idea of the cross came in for them, but not the view of the cross that says Linda should just forget her writing career for a few years in order to take care of their children.

Instead, it is the viewpoint that in her new life as a wife and mother, which obviously involves a loss of independence and the ability to set her schedule as she wishes, there will be a new life of a different kind.

This is what Linda discovered. The birth of their first child, a little girl, definitely changed Linda's daily routine.

"And as much as I knew things would be different," she said, "I had no idea just how different. It just doesn't stop. I've never had a responsibility like this before that never, ever stops."

But there was also an unexpected development.

"Writers can be so wrapped up in their own ideas, their own world, and I was no exception," Linda said. "I never knew I could be so interested in someone else. Jack has always been very supportive of my career. He is so generous. Or maybe I was just demanding."

Her oldest child, now nearly 3, was tugging at Linda's sweater as we spoke, shouting as she tugged. "But little Gracie could not care less," Linda said with a laugh as she lifted the little girl up into her lap.

"She wants what she wants when she



**SHADOWS**—At St. Mark Parish in Vienna, Va., an actor recreates the shadowy image of Christ carrying his cross during a Stations of

the Cross shadow play. For Christians, the cross symbolizes richness and hope. (CNS photo by Miriam Kilmer)

wants it," her mother explained. "And I discovered that I was able to take care of her. I even like it."

This is no begrudging or Stoic acceptance of a dreary life. There is none of the sense, sometimes incorrectly associated with the cross, that having made her bed she must now sleep in it. Rather, what Linda discovered is that the loss of some good can, and perhaps should, lead to an enrichment of a different kind.

The cross is Christianity's prime symbol, not as an end in itself but because it leads to the resurrection. As an end in itself it would be abhorrent. But because it leads to new life it is a sign of hope, even in the midst of turmoil.

Some religions and some cultures do, in fact, make much of learning to accept even

bad situations with grace and dignity. They regard people as powerless in the face of events and try to teach people to survive in an overwhelming world.

How to keep aloof from external events, how to put up with adversity, how to maintain a sense of detachment or distance in the midst of troubles are all highly praised in some parts of the world.

But the Christian view is different. Christians believe that if things are bad, attempts should be made to try to change them; if people are suffering, alleviate the suffering. Do not be detached from these situations if that means not digging in to make things better.

The difference in the two views lies in the quality of hope. Christian faith says that in all our moments, including the most difficult, God is with us. Even when a sense

of powerlessness seems overwhelming, as when people are mistreated by armed captors, powerlessness does not mean hopelessness.

My friend Linda put aside her writing when Grace was born, thinking that, at least from the point of her career, it was all loss. She learned differently.

While the time demands of being a mother actually exceeded Linda's fears, the vitality and growth that came with it changed her into a different person and, as she sees it, a better person and a better writer.

"I have so much more to write about now," she said. And then, as she pulled Grace off the coffee table, she added, "And someday I will have the time."

(Dominican Father David O'Rourke is the pastor of St. Dominic's Parish at Benicia, Calif.)

## DISCUSSION POINT

# Where is Christ's cross borne?

## This Week's Question

Looking out into your world, where is Christ's cross borne today? How is it borne?

"I have cerebral palsy . . . There are times when I fall physically and times when I fall mentally . . . But the Lord is right there, either behind me picking me up . . . or ahead of me, reminding me that his cross is a lot heavier than mine." (Mary Ann Gala, Wheeling, West Virginia)

"I know of one family where the father is an alcoholic, the daughter became involved in drugs and ran away, and the son came down with mononucleosis. (But) the mother continued on . . . the son got his general education degree . . . the daughter earned her master's degree." (Judy Furman, Tampa, Florida)

"I see Christ's cross borne today . . . by those who teach the mentally handicapped and those who take time to visit and share with the lonely." (David Callahan, Moundsville, West Virginia)

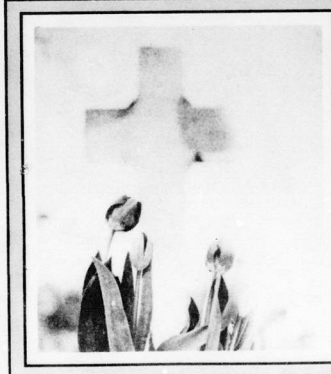
"My own mother is an example . . . My dad died, her youngest child married, a best friend and the family pet died all in the same year. Slowly these crosses are being lifted from her life, making her a stronger person." (Lynne Kendig, Lake Mary, Florida)

"Lives which avoid any sacrifice and suffering really carry a great cross. For humans of this condition are at distance from . . . a knowing and intimate union with Jesus." (Francis Richard Lalor, Iowa City, Iowa)

## Lead Us Your Voice

An upcoming Faith Alive! edition asks: What most helped you begin to understand the Bible—a group, a seminar, a book?

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



# New life sprouts from faith, hope and prayer

by Jane Wolford Hughes

The winds of the Great Depression scattered my family's resources, but not our resourcefulness, our hope, or our faith. My parents prophesied, "Things will get better, but in the meantime..."

In the meantime, my mother pressed my father's suit daily so he would greet the world undaunted. (That suit came to have a life of its own as it traveled on the backs of male neighbors for their job interviews.)

We went without, but did not go hungry. We pulled strength from each other. My mother often reminded us, "God helps those who help themselves. He will not forget us."

Things did get better. The best is with my brother and me today, because we know how to cope with life's adversities.

It is difficult to define exactly what it means to "carry one's cross." Stories help, however, to illustrate the point.

Tom has the swagger of the locker room champ. He is good company at social functions—except when he indulges his passion for reciting sports statistics. He is a full-charge type with a chauvinistic tinge.

I met his son, Mike, at a summer party. A string bean of a youth, he struggled to keep his awkwardness under control and hide behind his National Honor Society achievement, knowing he never would be the football star that his father would like him to be.

Mike hopes to become a psychologist

and "make people's lives easier and more loving."

Reflecting on his decision, he added, "My dad is good at slapping your back but he can't hug anyone, even my mom."

Sally, Tom's wife, is not the typical wife of a cold and domineering husband. Self-assured, with a quick sense of humor, she wryly unraveled her story.

"I could take his persistent crowding of me with his orders, even ignore some," she said, but his coldness made her feel "drab and undesirable."

About 10 years ago, Sally decided "to be my own ego booster." Though Tom refused therapy, she and their son went. "I stopped stuffing myself with food," she said, "and went back to work." Now she is a nurse supervisor.

"Our marriage isn't perfect," she added, "but what marriage is! Tom is a good man. He's not mean. He just can't break out of the person his strict, unmonstrative father and he created."

Twenty-two years ago, I first met Harvey, a vigorous 60-year-old English teacher on the faculty of a public school. He shone with the gentleness of one who had wrestled with life. Born into the decay of the ghetto, he knew his students' struggles.

Harvey had suffered with dignity the slights of the white academic community and the sweet victory of acceptance for himself and other black educators. Then he moved to another city and his attitude shifted.

"I now realize that by moving to another city to be near my niece I have chopped away my roots, the familiar



**INSIGHT**—It is difficult to define exactly what it means to "carry one's cross." But through prayer, people can gain strength, comfort, and insight from Christ.

streets, and the people who gave me life," he said. "I have become the dry stick I never thought I would become."

In his new city, "The people are nice," he said, "but they are strangers, except for Sister Anne."

Although she was trying to convince Harvey to lead a book discussion, he thought it was "nonsense" because "no one will be interested."

I encouraged him to try, reminding him of his past successes. Later he told me that although it was slow at first, he now has a group of about 15 participants.

"They're lonely folks just like me. Life is not so wintery-dark anymore," he said, "and I think this transplanted stick is beginning to root again."

(Hughes is a religious educator and free-lance writer.)

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TRINITY SUNDAY

# The Sunday Readings

Sunday, June 10, 1990

Exodus 34:4-6, 8-9 — 2 Corinthians 13:11-13 — John 3:16-18

by Fr. Owen F. Campion

The Book of Exodus is the source of this feast's first reading. Exodus is the most important work in the first five books of the Bible, the Pentateuch, and one of the most important in all the ancient Hebrew Scriptures.

For Jewish understandings of God, and of ethnic identity, no event was as revealing as the passage of God's people from Egyptian slavery, through the wilderness of the Sinai peninsula, ultimately to the homeland promised by God.

That passage was guided by God. It was a treacherous journey, and a trip burdened with want and deprivation. In all the needs, however, God supplied. It found its destination finally in a land of abundance, the title to which God bestowed upon his people.

Finally, along the path of that journey of Exodus, God made himself visible to Moses, the people's leader, and God solidified his bond with the people. Their unique place in human history came because they were his people, and they were his people because his mercy and care allowed them to survive, and because they obeyed his law. His law reflected his own order and love.

This feast's reading recalls the meeting on Mount Sinai between God and Moses, and the exchange between that identified God as the font of mercy as well as perfection, order, and justice.

This feast's second liturgical reading is from the Second Epistle of St. Paul to the Corinthians.



Corinth was a major center in the Roman Empire of the First Century AD. Most advantageously located between two seas, it was a crossroads, a commercial beehive, and a very large city.

At some early stage of Christianity, Corinth became the site of a Christian community. It was particularly important to St. Paul, as he wrote at least two epistles to that Christian community.

However, the apostle's interest in Corinth most often was impelled by his concern in hearing of discord and heresy within the church there. So his epistles admonish, instruct, warn and implore. This feastday's reading is from the second epistle's concluding verses. In them, Paul gently bids his farewell. It is a last word of admonition and a blessing. The blessing invokes the three persons of the Trinity—Father, Son and Holy Spirit. God loves, and lavishly extends his love in grace through Jesus, who brings the Holy Spirit to his followers, and the Spirit assembles those followers into one body, united in God's life and in their love for God.

St. John's Gospel provides this feast's liturgy with its Gospel reading. The reading announces that God sent his only Son, the Lord Jesus, into the world. But that commission was an outpouring of God's love. Jesus came among human beings to give them hope and to convey to them God's love. Jesus came among human beings to give them hope and to convey to them God's love. Jesus came among human beings to give them hope and to convey to them God's love. Jesus came among human beings to give them hope and to convey to them God's love.

## Reflection

Last week, the church liturgically celebrated Pentecost. It was an occasion

to consider the theological reality that is the church. All those baptized in the name of the Father, Son and Holy Spirit, and truly resembling the Lord's love in their own fidelity to God, are part of the church.

This week, seven days after Pentecost, the church gives us the greatest understanding of God that can come to those who obey him and who love him, as did Jesus. The liturgy this week proclaims the Holy Trinity.

The Holy Trinity is one of Christianity's central and most ancient beliefs. To deny it is to remove oneself from the unity of Catholic beliefs. It is an article of faith.

By definition, it means that God is one, but in three perfect, separate, although eternally and intimately linked, co-eternal persons—Father, Son and Holy Spirit.

The reality of the Holy Trinity, God, three in one, is no lifeless philosophical, academic statement. It is not illogical at all, but mere logic could not reveal it to us. It was revealed by Jesus and it discloses the innermost reality of God.

Throughout history, God has reached out to his people in love. Thus, he reached out to them as they wandered across Sinai. In perfection, he reached out to them in Jesus. In the revelation of Jesus, he now shares with them the deepest fact of his existence: that he is one, in three.

Celebrating the feast of the Holy Trinity, we rejoice in the intense love of God for us humans that caused him to share with us the great detail of his being, the Trinity. Revealing that holy fact to us was a lavish outpouring of love.

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## Person who bears a cross can teach others about happiness

by David Gibson

The person who "bears a cross" can become a life-giver.

In knee-jerk fashion, we may expect to encounter a dour expression on the faces of those who are bearing a cross, along with the recitation of a litany of complaints.

The Christian way, however, is paradoxical. In it suffering can lay a base for fresh growth, light emerges within darkness and death prepares the way for life.

Of course, in the world as we experience it suffering also can lay a base for fatigue and burnout. Those who find that the cross has taken up residence in their lives may not be able always to act heroically and to project a cheerful disposition.

They may wonder why it became their "fate" to endure anxiety or pain or disappointment. They may doubt their ability to persevere over the long course of time needed to resolve difficult situations.

Nonetheless, suffering in the Christian

scheme of things is not restricted to putting up with and enduring difficulties. Paradoxically, bearing a cross can change people. It sometimes happens that they become just the kinds of people who are able—quite mysteriously—to convey the goodness and happiness of life to others.

(David Gibson is editor of Faith Alive.)

## 'Pope Teaches' column continues next week

"The Pope Teaches" continues next week. Because of his brief papal visit to Assisi, Pope John Paul II did not offer his usual remarks on church teachings.

His weekly audiences at the Vatican will continue next week. "The Pope Teaches" column regularly published in *The Criterion* will resume following his next teaching session.

## MY JOURNEY TO GOD

### Labeling Hurts

An elderly man that I know was concerned that he must be getting senile because he failed to put a perishable item in the refrigerator. All of a sudden, when I forgot or meant to do one thing and end up doing something else.

My microwave and refrigerator are beside each other. I prepared a dish for the microwave. I opened the refrigerator door, put the dish in, shut it, turned on the microwave, and worked on the rest of the meal. Later I looked in the microwave to see how the food was cooking. I was shocked when it was not there. Bewildered, I looked all over the countertop for the dish. I checked the oven. Last I opened the refrigerator. There it was.

(Mary Benson is a member of St. Simon Parish in Indianapolis.)

When I related the incident, people said, "Well, you are a busy wife and mother and have a lot on your mind." I was ex-cused from this mental mistake. But how many times would an older person be labeled "getting senile." Often a teenager would be labeled "irresponsible." And a child would too often be told, "If you pay attention to what you are doing, this would not happen."

Why do we often feel we have to point fingers and attach labels in a negative way which makes a person feel degraded? We need to ease up and laugh at mental blunders. After all, we are human.

—by Mary Ruebeck Benson

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# Entertainment

VIEWING WITH ARNOLD

## 'Miami Blues' provides poignant look at crime

by James W. Arnold

"Miami Blues" is an improbably sweet movie constructed of the ingredients normally associated with crime and violence.

What happens is that writer-director George Armitage, working from a novel by Charles Willeford, inserts humanity into the usual set of crazy young gunman on a crime spree, the woman who loves him, and the policeman determined to bring him to justice.

Not only are the characters humanized, but the true moral nature of their actions, while not avoided or compromised, is softened by a bizarre but genial sense of comedy. The humor reminds us that the film is not a cops-and-robbers documentary but a deft construct of popular art, at least one removed from reality. The proper response to it is feeling, or perhaps amusement, not just judgment.

This off-center movie is designed to remind you more of old movies than anything in real life. Among its charms is the joy of watching three fascinating performances by actors not yet as famous as they will be. Alec Baldwin is already well launched (with "Hunt for Red October"). Jennifer Jason Leigh, daughter of the late Vic Morrow, has been on the edge of success for a decade, playing good roles in not quite mainstream movies (like "Fast Times at Ridgemont High"). Fred Ward, a busy character actor ("The Right Stuff"), seems ready to step in as the latest Warren Oates or Robert Duvall.

Baldwin's explosive yet oddly likeable character, Junior, is a psychopath, a hair-trigger killer just released from prison, a graduate of the usual foster homes and reformatories who "never had dessert until eighth grade." He arrives in Miami, robs a suitcase and breaks the finger of a pushy Hare Krishna at the airport, sending him into fatal shock. "My problem," Junior says, echoing untold millions, "is I can have anything and everything I want but I don't know what I want."

What he gets, essentially, is Susie (Leigh), a 19-year-old business major from Okeechobee. She is moonlighting as a hooker, but strictly the movie kind: an innocent country girl who basically wants the old-fashioned female-version American

dream: love, marriage, nice cottage with picket fence and babies. For half the movie she's totally ignorant of what's happening as Junior picks up cash by robbing crooks in mid-crime of their stolen goods. He's as violent as he needs to be.

Meanwhile Ward, as grouchy, seedy police Sgt. Hoke Mosley (a sympathetic, beautifully edited, Florida version of Columbo), follows Junior's trail. But he gets too close. Junior ambushes him, beats him viciously, and takes his badge, gun and false teeth. He then adds a new twist (impersonating an officer) to his already quirky holdup methods (Director Armitage provides a lively, semi-slapstick montage of Junior stopping robberies, waving his badge, then grabbing the loot and running).

The crucial upshot is that, between capers, Junior is smitten with Susie, and rents a neat little house with her in Coral Gables where they look forward to marriage and normalcy. Well, almost. Junior is still Dillinger at heart. No babies, he vows; the world is too rotten. Inevitably, the relentless Hoke catches up and tells Susie the truth (in a great supermarket scene where they exchange recipes). Trusting to the end, she gives Junior one more chance. "I promise," he says. "Would I screw up the best thing that ever happened to me?"

Of course he does. But it doesn't matter. The whole film is constructed to provide a moment of exquisite, unexpected poignance. With Junior's bloody corpse sprawled across her kitchen table (he pays more than a just price for his crimes), Susie tells the simple truth with marvelous philosophical clarity: "I just give him the benefit of the doubt. He had some good qualities. He ate everything I put in front of him, and he never hit me."

This is a kind of crazy happy ending, in which everyone, even Junior, gets his due. "Miami Blues" will appeal to romantics. But they'll have to tolerate some gory violence in the final sequences, where Junior's impulsive nature wins out over his gentler side and his suffering points toward his inevitable destruction (always the final scene in this genre). It's the characters who give this movie an edge, and incidentally offer a moral lesson in reminding us to distinguish between persons and the sometimes awful things that they do.

(Not immortal, but deft comedy and character twists on familiar crime genre film: sex situations, violence, minor language; okay for mature viewers.)

USCC classification: A-IV, adults, with reservations.



**FUTURE SEQUEL**—Actors Christopher Lloyd as Doc (left) and Michael J. Fox as Marty are transported to the Old West of 1885 in "Back to the Future—Part III." The U.S. Catholic Conference classifies the film A-II for adults and adolescents and calls it a "tame, tired second sequel." (CNS photo from Universal)

## Summer films lure young viewers

by Sr. Mary Ann Walsh

Hollywood is spending megabucks to lure viewers, especially young ones—into theaters for summer 1990.

But the effort is troubling, said Henry Herx, director of the U.S. Catholic Conference Office for Film and Broadcasting.

"The fact is there are few pictures really for young people among the predicted blockbusters," Herx said.

To attract the traditional summer vacation audience, studios have engaged in an unprecedented spending spree, laying out anywhere from \$30 million to \$60 million per picture to promote such films as "Dick Tracy" with Warren Beatty, "Total Recall" with Arnold Schwarzenegger, and "Days of Thunder" with Tom Cruise.

Sequels to past hits also are rolling onto the screen, such as "Back to the Future Part III" and "Gremlins II: The New Batch."

Videocassette promoters likewise are ready to profit from vacation movie-viewing. Among their summer rental offerings are "Harlem Nights" with Eddie Murphy and "Back to the Future Part II."

During a recent interview, Herx said summer movie fare poses problems for more than one reason.

In the past, summer movies have been described as "family films," he said, but in recent years studios have substituted "these dumb adolescent movies" that usually have some adult fare. Examples of such movies were the original "Back to the Future" and "Gremlins."

The USCC classified both as A-III for adults. "Back to the Future" was criticized for "implicit acceptance of sexual promiscuity as standard teen-age behavior," while "Gremlins" was criticized for its "fierce, violent, savage sight gags."

Today, almost every film that studios

intend as traditional family drama has "implications of sexual hanky-panky and hard-edged fright and violence," he said.

It is contemporary Hollywood's "idea of general audience appeal films," Herx noted, but "many of these aren't good for people of any age, especially teenagers." The introduction of adult material in films that the Motion Picture Association of America rates as PG—parental guidance suggested—is "troubling," Herx said.

With many of its PG movies, he said, Hollywood is promoting a "hothouse environment" in which "a kid goes directly from childhood into an adult world."

Movie executives acknowledge that the youth market is their primary one during the summer months.

Roger Birnbaum, president of production at 20th Century Fox, which this summer will release "Die Hard II" starring Bruce Willis, put it succinctly: "Kids can see three pictures a week. There are no school nights."

Paul Eisler, president of The Fairchild Group Inc., a media analysis company in Westport, Conn., said "the biggest audiences are kids," so studios release their pictures at the start of summer vacation.

## Recent USCC Film Classifications

A Show of Force ..... A-III  
Back to the Future Part III ..... A-III  
Streptococcus ..... A-III  
Without You Far Beyond ..... O  
Legend: A-I—general audiences; A-II—adults; A-III—adults with reservations; O—occasionally offensive. A high recommendation from the USCC is indicated by a \* before the title.

## Program looks at risky business of filming wildlife

by Henry Herx

Filming wildlife documentaries can be risky, as amply demonstrated in "The Most Dangerous Game," Friday, June 15, from 8-9 p.m. on CBS. (Check local listings.)

Actor William Devane narrates this fascinating look at the occupational hazards of wildlife photographers, many of whose works are shown on public television series such as "Nature" and "National Geographic" specials.

Though the narration is a bit overwritten in its description of these "close encounters of the lethal kind," the filmmakers are down-to-earth, level-headed professionals who know the risks but simply do their job.

As veteran cameraman Alan Root puts it, "Animals are very seldom dangerous, but there can be dangerous situations." While filming hippos underwater, Root was severely bitten when two males suddenly began a fight and he was trapped in the swirling mud.

Dieter Plage, another veteran filmmaker, talks matter-of-factly about his share of close calls, showing footage of a charging elephant—an "old tusker"—that missed him by inches and a ferocious attack by a gorilla in Zaire.

However, the program is not exclusively devoted to dangers of the profession. There are plenty of opportunities to savor choice moments of nature photography.

One of the most striking is rare footage of an endangered California sea otter floating on his back leisurely breaking shellfish on a rock balanced on his chest.

Though it's not stressed, it's clear that these filmmakers are dedicated professionals who want to share their love of nature and concern over its future.

The program closes with film of the space shuttle lifting off while visible in the foreground is a nest of ospreys. Devane wraps up the hour with an attempt to conquer space with the nesting ospreys who follow "an older and simpler imperative to preserve and foster life on this earth."

### TV Programs of Note

Sunday, June 10, 10-11 p.m. (PBS) "After the Cold War." In the first of the three-part current events series, "World Without Walls," Ted Koppel moderates a discussion about the potential for break-up of the Soviet empire.

Monday, June 11, 8-9 p.m. (PBS) "Pyramid." Rebroadcast of an animated and live-action program based on David Macaulay's book about the planning, construction, and historic significance of the Great Pyramid at Giza in Egypt. Monday, June 11, 9-10 p.m. (PBS) "Generalissimo." The concluding episode in the "Stalin" series covers the end of World War II to Stalin's death in 1953 and his legacy—a police state now being dismantled by the Soviet people.

Monday, June 11, 10-11 p.m. (PBS) "The New Global

Marketplace." The second of three programs in the "World Without Walls" series discusses the 1992 European Community, German reunification, Japan's growing economic might and prospects for a new world economy.

Tuesday, June 12, 9-10 p.m. (PBS) "Teacher, Teacher." "Frontline" reports on the hopes and frustrations of public school teachers as they face the challenge of educational reforms, funding cutbacks, and deteriorating family life.

Tuesday, June 12, 10-11 p.m. (PBS) "Culture in the Communications Age." The final "World Without Walls" segment discusses the impact of television and computers on cultural barriers separating people and nations.

Wednesday, June 13, 9-11 p.m. (PBS) "An Enemy of the People." Ibsen's 19th-century play about a doctor who discovers that the mineral springs which bring economic prosperity to his village are poisoned has been adapted by Arthur Miller in an "American Playhouse" production set in a New England town at the turn of the century.

Thursday, June 14, 10-11 p.m. (PBS) "The Muvver Tongue." The seventh of nine episodes in "The Story of English" series studies the spread of the English language during the 19th century when 7 million people emigrated from the British Isles to the U.S., Canada, and elsewhere. (Check local listings to verify program dates and times.)

## QUESTION CORNER

## Which policies govern annulments?

by Fr. John Dietzen

**Q** I am a widowed Catholic who married a twice-divorced Protestant in a civil ceremony.

He was baptized and married in the Lutheran Church. I was informed by my parish priest that my marriage could not be blessed nor could I receive the sacraments unless my husband pursued a petition of annulment.

If the church, in fact, does not recognize marriages performed outside the church, why is it necessary to have a marriage annulled which, in the eyes of the church, was never performed in the first place?

It is my understanding after speaking with others during my travels that this ruling is not consistent nationwide.

What is your opinion? I appreciate your help in clearing up this confusing situation. (Iowa)



**A** You are mistaken, as are apparently countless others, both Catholic and non-Catholic, in your assumption about the marriage of Protestants or others who are not Catholic.

It is true that every baptized Catholic who has not formally rejected the Catholic faith must be married before a priest (or bishop or deacon) to be truly married according to the laws of the Catholic Church.

However, that church regulation does not apply to those who are members of another faith or those who have no religion at all.

If neither marriage partner is Catholic and both are free to marry (if neither has a previous marriage, for example), the Catholic Church recognizes this union as a valid marriage.

If two Buddhists marry, for instance, before a Buddhist monk, we acknowledge that as a real marriage, uniting the two people in a marriage bond.

Even more, if both non-Catholic partners in a marriage are validly baptized Christians, such as two Lutherans or Methodists, we Catholics view that union as not only a valid marriage but a Christian sacrament.

Hundreds of Catholics, and others who become involved in a serious relationship with Catholics, cause themselves much pain because they do not remember this simple but essential truth.

Most priests with even a little parish experience have

had at least one couple approach them to be married with the nonchalant remark, "He was married before, Father, but it doesn't count because he's not Catholic."

The church honors every marriage, Catholic or not, as a sacred union that cannot be simply brushed off.

Thus, any previous marriage by one of the partners planning a wedding must be dealt with in an appropriate way by the church before the forthcoming marriage could take place.

There is nothing at all new in the above regulations and policies of the church.

In this matter, there is no difference between one part of our country, or one part of the world for that matter, and another.

These regulations and provisions are Catholic theology, and provisions of the law which governs the Latinrite church.

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Due to the volume of mail received, Father Dietzen cannot answer correspondence with individual letters.)

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped, self-addressed envelope to Father Dietzen in care of the address listed above.)

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## FAMILY TALK

## Advice to offer food as a reward offends reader

by Dr. James and Mary Kenny

**Dear Mary:** I find your suggested solutions to family problems helpful and practical. However, I was distressed by one suggestion in a recent column.

You suggested that parents use a food treat after settling differences between brothers and sisters.

Please don't advise parents to use food treats. How about a walk outside to use up the adrenalin, or a singing session, or playing a game?

As a recovering compulsive eater who learned to stuff feelings—especially the angry ones—with food, I see this suggested food treat as a bad habit to start.

Through the grace of God and Overeaters Anonymous, I now am abstinent from compulsive eating one day at a time, but I am still, after eight years in the program, dealing with the feelings I never expressed since I could eat instead.

This type of dysfunction exists in families that pretend, "We don't have any bad feelings. Let's have some tea and cookies together now."

Instead, how about: "Boy, this anger feels awful. Let's run around the block to help your body get rid of it, and then talk over a glass of orange juice."

I realize there are all kinds of extremes, but please, no more "treats" for emotional solutions. (Delaware)

**Answer:** Thank you for your letter and for your suggestions as to alternatives to food treats. Your letter reminds us that parenting is an art. A suggestion which works in some cases may cause problems in others.

However, I would like to offer a few words in defense of food.

I regret that the term "treat" automatically implies sugary sweets. It is a connotation I have fought throughout the years I have raised children. You seem to agree, as you indicate in your example, of a run followed by orange juice.

I think there are many non-sugary food treats. Make popcorn in an air popper or microwave. Even little ones can make it with adult supervision, and they are so adept at chasing the kernels that fly out of the popper.

Fruit treats come in all shapes and sizes. Puree fruit in a blender and freeze into a slush. Combine naturally sweet juices with low-fat milk for ingenious milkshakes. Or just splurge on an out-of-season fruit the family has not enjoyed for some months.

As your letter indicates, some activities acceptable in one circumstance become unacceptable in another. Drinking alcohol, gambling, and even shopping become addictive in some people. On the other hand, these activities are acceptable and enjoyable for the majority.

Food treats seem to be in the same category: acceptable and fun in most families. Families who see a child seeking food as a solace or who have problems with obesity need to consider the problem food presents in their circumstance.

You interpret a food treat as a substitute for expression of feelings. Yet feeding a baby is one of the first ways love is expressed. Eating together could equally well represent a celebration and bonding experience after feelings are expressed and differences resolved.

Eating accompanies and promotes reconciliation, friendship and celebration. Jesus is often pictured at meals furthering just these ends.

While I believe that celebrating with food and food treats is here to stay, I agree with your idea of promoting alternatives. Special games or activities are good possibilities, although I doubt that I'll ever get a kid to run around the block with me as a treat.

(Address questions on family living or child care to be answered in print to The Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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# Gorbachev, pope said to be key to East Europe changes

by John Thavis  
Catholic News Service

VATICAN CITY—Pope John Paul II and Mikhail Gorbachev were the two crucial figures in Eastern Europe's political revolution, said Vatican Secretary of State Cardinal Agostino Casaroli.

Cardinal Casaroli credited Gorbachev with speaking out against the failures of communism. He said the Soviet

leader, while facing serious problems, was seeking a real solution—"which is in the interest of everyone to encourage and support."

The cardinal made the comments June 2 in Krakow, Poland, where he was receiving an honorary degree. An Italian translation of his Polish-language speech was released at the Vatican.

Cardinal Casaroli said that for decades, as the Vatican's chief negotiator in Eastern Europe, he was convinced that communism was a bankrupt system ~~which had~~ moved far

away from its utopian goals. But, along with others, he was surprised last year when one East European country after another began throwing off communist rule.

Looking back, the cardinal said, the election of Pope John Paul II and the rise of Gorbachev were "two facts that, because of their unforeseen nature and the influence they exercised, must surely be considered fundamental" to the change.

The Polish pope's defense of human and religious rights had a profound echo in his homeland, he said. Among the East-bloc nations, Poland was the ripest for reform and in fact became the first to challenge its communist regime, he noted.

No less surprising was Gorbachev's emergence, Cardinal Casaroli said. Without naming the Soviet leader, the cardinal characterized him as "a voice of great authority raised to denounce the failure of the system and in recognition of the urgent necessity to change direction."

Gorbachev saw the need to "turn to democratic methods in order to heal the mortal wounds of the people, caused by a long dictatorship of a socio-political, moral and economic type," Cardinal Casaroli said.

There remain "very serious and difficult problems," the cardinal said, under the new approach they are no longer hidden. He said that "a clear vision and courageous action represent the only realistic and effective way to a solution, which is in the interest of everyone."

Cardinal Casaroli defended the Vatican's patient policy of negotiating with Soviet-bloc regimes during the decades of communism. He said the Holy See acted "with prudence, without illusions, keeping to firm and clear principles, without compromises in essential things but in search of honest practical agreements."

His speech included a harsh post-mortem of communism, saying that the regimes made a crucial error in attacking "the sanctuary of the moral and religious conscience, which is always alive even in people who seem to have given it up."

He said the socialist utopia was one that "had caused an enormous number of victims." The cardinal referred to the purges that occurred under Josef Stalin and succeeding Soviet leaders.

The Marxist idea of a "dictatorship of the proletariat" was in reality dominated by a minority, he said, its power and privilege to thwart the wishes of the majority, the cardinal said.

## Chicago losing one priest every 18 days

by Jay Copp  
Catholic News Service

CHICAGO—The Chicago Archdiocese has been losing an average of one priest every 18 days in recent years.

From August 1984 to January 1990 the number of active archdiocesan priests dropped from 960 to 850, an 11 percent loss.

With about 170 priests working full time in seminary teaching, archdiocesan agencies or other non-parish posts, the number in parishes during that same period dropped from 790 to 680, or 14 percent.

If ordinations, retirements, premature deaths and resignations continue at current rates, by the year 2000 the archdiocese expects to have 450 to 475 diocesan priests available for full-time parish work.

Father Gerard Broccoli, a formation consultant with the archdiocesan Department of Personnel Services, said most people won't feel affected until an associate pastor in their parish is not replaced.

"As long as they're not experiencing any deprivation, they won't consider it a problem," he said.

"Crunch year will be the first Sunday at a major Catholic parish when you can't have Mass because there is no priest available," he said.

The number of parishes in the Chicago Archdiocese dropped from 446 in 1984 to 416 in 1989. The closing or merger of 29 more by June 30 will bring the total down to 387. But the archdiocese's Catholic population has remained relatively stable at about 2.35 million for the past several years. The changes mean more Catholics per parish and more Catholics per priest.

Where there were about 3,000 Catholics per diocesan priest in full-time parish ministry in 1984, the figures indicate that by 2000 the ratio will be about 5,000-to-1.

The figures are modified by the presence of religious priests in parishes. Religious orders currently staff 67 archdiocesan parishes, eight more than they did three years ago. That number could rise slightly in the next few years, said Sister of St. Joseph Carol Crepeau, director of the archdiocesan Office for Religious. But it is not a long-term solution, she said, because "the number of religious priests is also declining."

While the number of priests has been declining, however, parishes throughout the archdiocese have seen a dramatic increase in the number of lay people involved in church ministry, including full-time ministries.

The number of non-ordained directors or coordinators of religious education has more than doubled since 1986, from 210 to 466.

The number of non-ordained pastoral associates rose from 131 to 215 during that same period. While about three-fourths of them are religious, the number of lay associates has nearly doubled, from 28 in 1986 to 53 today.

The archdiocese also has a growing corps of permanent deacons. In 1984 it had 446. Now it has 570.

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— THE ANNUAL —  
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# The Active List

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

## June 8

Catholic Adults Reaching Out (CARO) will hold a Bash from 8 p.m.-1 a.m. at the K of C, 1313 S. Post Rd. DJ, dancing, cash bar, drawing, \$3 cost.

## June 8-9

Parish Festival at St. Ann Church, 2862 S. Holt Rd. Fri. and Sat. 4 p.m.-midnight. Chicken and fish dinners, games, rides, crafts, and entertainment.

## June 8-10

St. Simon 8th Annual Garage Sale continues from 8 a.m.-5 p.m. Proceeds to educational endowment fund.

Men's Serenity Retreat at Fatima Retreat House, 5353 E. 56th St., designed for men whose lives have been affected by alcoholism. Call 317-257-6171 for registration information.

## June 9

Parish Festival at Little Flower Church, 4720 E. 13th St. Fri. and Sat. 6-11 p.m. and Sun. 1-11 p.m. Bingo, games, drawings, rides, dinners.

## June 9

Rummage Sale at St. Louis School, Batesville, off Highway 229 and St. Louis Place. Fri. 9 a.m.-6 p.m., Sat. 9 a.m.-4 p.m., and Sun. 8:30 a.m.-noon.

## June 9

Parish Festival at Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood St. 5 p.m.-midnight, Sat. 2 p.m.-midnight, and Sun. noon to 10 p.m. Fish, spaghetti and pork chop dinners, games, rides, flea market, nightly entertainment.

## June 9

"Emmaus Day V: Pre-Catechumenate." A day of instruction for RCIA coordinators and teams, as well as members of evangelization teams runs from 9:45 a.m. until 3:30 p.m. at St. Barnabas Parish, 8300 Rahke Rd. \$10 per person for lunch. To register, call the Office of Catholic Education at 317-236-1432.

## June 9

St. Bartholomew Parish, Columbus will kickoff its 1991 Sequi-centennial with a Mass and Pitch-In Picnic for parishioners and friends at 5:30 p.m. in Donner Park. Bring dessert; everything else furnished.

## June 9

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at St.

Christopher Church, Speedway followed by dinner at Papa Joe's Italian Restaurant, 2441 N. Lafayette Rd. Call 317-255-3841 evenings for more information.

## June 9-10

The Ladies Society of St. Martin Parish, Yorkville will sponsor a Rummage and Bake Sale. Some antiques.

## June 10

Pre-Cana Conference for Engaged Couples from 12:45-5:30 p.m. at the Catholic Center. Registration and \$15 fee required in advance. Call the Family Life Office at 317-236-1596.

## June 10

Mass of Thanksgiving at 1:30 p.m. EST at the Fort at Potoka Lake near Tatwell for Father John Finis in celebration of his 50 years of priesthood.

## June 10

"Circus Kingdom" sponsored by Catholic Charities of Terre Haute at 8 p.m. at Woodrow Wilson Junior High School in Terre Haute. Admission is \$4 for adults and \$2 for children 12 and under. Call 317-232-1447 or 812-232-1447 or 812-232-2177 for information.

## June 10

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone is welcome.

## June 10

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

## June 10

An Open House/Reception will be held for retiring principal Sandra Wellman from 2:30-4:30 p.m. at St. Luke School cafeteria.

## June 10

Mother Theodore Circle #56, Daughters of Isabella will meet at 2 p.m. in the conference room at St. Elizabeth's, 2500 Churchman Ave. Social hour follows.

## June 10

A Natural Family Planning Class will be held from 9 a.m.-12 noon in Room B-17 of St. Louis School, Batesville. \$15 fee. Call 812-934-3338 to register.

## June 11

A Pro-Life meeting on "What is New for 1990" for parish char-

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"Testing! Matthew, Mark, Luke..."

persons will be held at 7 p.m. at St. Bartholomew Parish, Columbus. Call 317-236-1569.

## June 11

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

## June 11

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. at the Catho-

## June 11

lic Center, 1400 N. Meridian St. for small group discussions on goals, wishes, dreams. Call 317-236-1596.

## June 12

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-767-7517 for information.

## June 12

## Mary's Call

Pray the Rosary — The rosary has been recorded and is now available on cassette tape. The tape has been produced solely to encourage this devotion to our Blessed Mother.



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CHECK-IN TIME: Friday — 6:30-7:30 p.m.  
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(The book, Tao Te Ching, by Lao Tzu will be used for reflection.)



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June 29-July 1

Presenter: Fr. Martin Wolter, OFM  
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July 27-29

Presenters: Fr. Clarence Korgie, OFM, and  
Bro. Gary Bernhardt, OFM  
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# Youth News/Views

## ICA prom was Heaven

by Barbara Ludwig

May 12 was a magical evening for the juniors and seniors at the Oldenburg Academy of the Immaculate Conception.

The 1990 ICA Junior-Senior Prom that so many students at the all-girls' school had eagerly anticipated had finally arrived.

It was a night for having fun with old friends as well as an opportunity to make new friends.

ICA students come from a wide radius to attend the Franciscan girls' school and, as a result, their prom dates traveled to Oldenburg from towns and cities in both Indiana and Ohio.

Traditionally at ICA, members of the junior class organize and plan the prom to honor the seniors. This year, the juniors chose the song "Heaven" by Warrant as their theme.

At about 8 p.m., couples started trickling into the ICA gymnasium, which had been transformed into a fun and romantic setting. White, silver and light-blue streamers disguised the ceiling, metallic cloth decked the tables, and a large silver castle filled one end of the dance floor.

Girls dressed in beautiful formals adorned with corsages danced the night away with their dates to music provided by a disc jockey from WZLP-FM, a popular radio station located in Indianapolis.

Announcement of the prom court highlighted the evening, with senior Diane Prickel honored as the 1990 prom queen and junior Tina Fasbinder recognized as this year's prom princess.

At midnight, prom-goers left the beautifully decorated gymnasium to continue the evening at after-prom parties. For many, the prom was more than a four-hour dance as the night of festivities lasted until breakfast.

Members of ICA's chapter of Students Against Drunk Driving were especially concerned about the potential problem of drinking and driving after the prom. They worked hard to set up displays and prepare announcements the week before the dance to remind students of the dangers of drinking and driving.

"We just don't want anyone to ruin such a perfect night by making a mistake that they could regret for a lifetime," senior Lisa Mattucci, president of the Academy's SADD chapter, explained.

Overall, the 1990 Junior-Senior Prom was a tremendous success. The many months that members of the junior class spent planning, organizing and decorating for the prom paid off with an exciting evening for everyone to remember.

(Barbara Ludwig is a recent graduate of the Academy of the Immaculate Conception. Mr. and Mrs. Benjamin Ludwig of Holy Guardian Angels Parish at Cedar Grove are her parents.)



**MEMORIES**—School proms are fun, exciting, romantic and memorable evenings to remember always. Students at the Academy of the Immaculate Conception, an all-girls' school operated by the Franciscan Sisters at Oldenburg, danced the night away May 12 with dates from both Indiana and Ohio. (Illustration by Debbie Cathcart)

## Tent rally builds excitement for Indianapolis 1990

Central Indiana teen-agers are invited to attend a pre-conference youth tent rally June 15 at Our Lady of Mount Carmel Church in Carmel as preparation for participation in the "Indianapolis 1990: Evangelize the World Now!" ecumenical conference on the Holy Spirit in August.

Mike Keefe, a Catholic Network Ministries staff member from Tempe, Ariz., is the keynote speaker. Rally events also include prayer, Scripture, music, and youth witnesses.

To register for the tent rally, call Rick Lanciano at 317-773-4941. Registration costs \$12.50 per person for rally admission, a T-shirt, and a meal.

Entries are now being accepted for participation in the Catholic Youth Organization's 37th annual CYO Talent Contest scheduled August 12 at the Garfield Park Amphitheater in Indianapolis.

The popular late-summer program features individual and group performances in vocal and instrumental categories. Telephone the CYO Youth Center at 317-632-9311 for registration information. Entries are due by July 6.

Roncalli High School's Lady Rebels won their second straight city softball championship on May 5 with a 2-0 victory over Cathedral High School's Lady Irish.

St. Mary of the Knobs youth group members are one-third of their way toward collecting a Mile of Pennies as a fund raiser for the St. Elizabeth Home in New Albany. Youth ministry coordinator Becky Davis-Shanks said that so far the teen-agers have collected \$306.94, or 1,919 feet of pennies.

"We have 3,361 feet to go before the end of August," Shanks noted. "We can get about 16 pennies to a foot, so we still need 53,782 pennies or about \$538."

Their motto for the "Mile of Pennies" project is "Every penny counts, just like every single life counts." The St. Elizabeth Homes at New Albany and Indianapolis shelter and support unwed mothers as part of archdiocesan Catholic Social Services programming.

Former Indiana Pacer Clark Kellogg, now working as a sports broadcaster, was the guest speaker during Cardinal Ritter High School's annual Sports Awards Banquet May 31 at the Ritz Charles Restaurant in Carmel.

Athletes in nine sports were honored during the educational awards banquet, with special recognition going to 31 students for their contributions as most valuable player, most improved player, and for best mental attitude.

The Whale and Dolphin Pavilion at the Indianapolis Zoo was an unusual setting for Roncalli High School's Junior-Senior Prom on May 5.

"Hold On to the Night" was the theme for the spring dance. Juniors B. J. O'Connor and Dione Trackwell were honored as prom king and queen.

St. Lawrence Parish youth group members at Lawrence-bridge plan a two-day CYO Rummage Sale June 15 from 9 a.m. until 5 p.m., and June 16 from 9 a.m. until noon as a summer fund raiser. For information, call 812-537-3992 or 812-537-1112.

Roncalli High School senior Ruth Nugent has received and accepted one of five new Benjamin Franklin Scholarships awarded at Franklin College.

The award covers full tuition, as well as room and board, for four years of undergraduate study.

Ruth was active in musical, dramatic, academic, and leadership activities at Roncalli. She also participated in the

United States Senate Youth Program as one of four Hoosier representatives. Her high school academic recognition included honors as a National Merit Scholar and as a semi-finalist in the Presidential Scholar competition.

St. Jude School students again earned top honors in Cathedral High School's Academic Olympics competition in May.

This marks the third consecutive year that St. Jude students captured the championship and the fifth time in the 11 years that Cathedral has sponsored the event.

Father Patrick Kelly, Cathedral's principal, presided at a liturgy May 17 at St. Jude Church to recognize the students for their academic excellence.

Cathedral sponsors the Academic Olympics each year to encourage academic competition among junior high students from archdiocesan parochial schools. The program is modeled after WTHR Channel 13's popular Brain Game competition for high school students, but includes religion questions as well as general knowledge topics.

St. Jude team members included eighth-graders Jack Halloran, Jason Morris, and Lisa Raley and seventh-graders Jason Coats, Ryan Kregel, and Peter Duselis. Mary Ann Chamberlin coached the winning team with student assistance from Eric Pressler.

Bishop Chatard High School will offer a girls' summer basketball camp for seventh and eighth-grade students and high school students June 25-27 at the Chatard gymnasium. For registration information, contact Coach Paul Schmieders at 317-251-1451. Participation in the three-day camp costs \$89 per person.

St. Thomas More parishioner Joseph Bednarek of Mooresville won first-place honors in the Indiana State History Day Contest on May 12. He is a seventh-grade student at Plainfield Junior High School.

Joe's research paper on early submarines advanced to the National History Day Contest June 10-14 at the University of Maryland for further judging.

"Twistin' the Night Away" is the theme for a Fifties Dance June 16 at the St. Thomas Aquinas School gymnasium in Indianapolis.

St. Thomas youth group members are sponsoring the dance from 8 p.m. until midnight as a fun fund raiser. Tickets are \$5 per person in advance or \$6 at the door.

St. Patrick School's gymnasium at Terre Haute is the site of the Terre Haute Deane's monthly Youth Mass and Dance on June 10.

Father Chuck Fisher, pastor of Sacred Heart Parish and the administrator of St. Ann Parish, will celebrate the youth Mass at 7 p.m.

Disc jockey Paul Myers is in charge of music at the dance, which follows the Mass from 8 p.m. until 10 p.m. Admission to the dance is \$2 per person.

### Youth Events

June 1—Cathedral High School commencement, 10 a.m. U. of St. Joseph, Terre Haute, Ind. University, Indianapolis, 8 p.m.

June 2—Catholic Network Ministries, 7 p.m. Mike Keefe, Tempe, Ariz., keynote speaker. Rally events include prayer, Scripture, music, and youth witnesses.

June 15—Pre-conference youth tent rally, 8 p.m. Our Lady of Mount Carmel Church, Carmel, Ind. Registration \$12.50 per person for rally admission, a T-shirt, and a meal. Call Rick Lanciano at 317-773-4941.

June 15—Trojan Summer volleyball tournament with picnic and swimming, 10 a.m. to 5 p.m. Perry County, 8 p.m. to 9 p.m. Advance registration of \$5 per person required by June 11.

June 15—Archdiocesan Summer Fun Day, Thunder Island Amusement Park north of Indianapolis, sponsored by the Catholic Youth Organization. For registration information, contact the CYO office at 317-632-9311 before June 12.

June 15-22—Trojan Summer Basketball Camp for boys at Bishop Chatard High School, 9:30 a.m. to 11:30 a.m. Call 317-251-1451 for information.

June 22—Outdoor Youth Dance at St. Mark Parish, \$2 admission, 8 p.m. to 10:30 p.m.

June 24—New Albany Deane's youth Mass, Deane's Lake, 6 p.m.

June 25-27—Mid-America Youth Ministry sponsored by the Region VII Youth Ministry Coalition at Lewis University in Romeoville, Ill. Contact the Catholic Youth Organization at 317-632-9311 for registration information.

June 25-27—Girls' Basketball Camp at Cardinal Ritter High School, 8:30 a.m. to 2:30 p.m. Call 317-924-4333 for registration information.

# Volunteer runners to help carry torch to Dome

Teens and young adults interested in participating in the Torch Run to open the "Indianapolis 1990: Evangelize the World Now!" ecumenical conference on the Holy Spirit in August are invited to attend a 7 p.m. rally July 12 at Lakeview Christian Church on the Indianapolis westside.

"The Torch Run is part of an international torch run that started in Israel two years ago," Paul Lunsford, a local run organizer, explained. "There are four

torches entering this hemisphere at Ottawa, Canada, Washington D.C., Los Angeles, and Mexico City."

Volunteer runners will carry the torches short distances on individual paths to Indianapolis, he said, and arrive in central Indiana on August 14. Local Torch Run participants will greet those runners and help carry the torches into the city.

"Runners will enter the city from four sides to form the shape of a cross,"

Lunsford said. They will meet at Pan Am Plaza on August 15, where their combined flames will light an Olympic-style cauldron at the Hoosier Dome to officially open the "Indianapolis 1990" ceremonies.

"Today youth rarely get to do things for Christ," he said. "With the prompting of the Holy Spirit, the Torch Run allows the youth to actually do something for Jesus by effectively being his witness."

To register for the run, contact Lunsford

at 317-846-6628 or Rick Lanciano at 317-734-4941 before July 13.

During the Torch Run, participants will be "claiming the city for Christ," Benedictine Sister Joan Marie Massura, archdiocesan coordinator of youth ministry, explained. "We want to stand up and be counted and spread the name of Christ, his mission, his kingdom, and his command to go into the world and preach the good news of the Gospel."

## Opportunities to Serve

### YOUTH MINISTRY

Parish in greater Louisville area is seeking a full-time youth ministry co-ordinator to be part of parish team.

Person would co-ordinate total youth ministry in the parish. Experience and certification preferred. Salary commensurate with experience.

— SEND RESUME & REFERENCES TO: —

Search Committee/Youth Ministry  
Sacred Heart Church  
1840 East Eighth St. Jeffersonville, IN 47130

### Director of Music Ministry and Worship

Parish in Greater Louisville area is seeking full-time pastoral musician to be part of parish team.

Responsibilities include planning liturgy, coordinating music and playing keyboard.

Salary is commensurate with skills and experience. Fringe benefits are included.

SEND RESUME REFERENCES TO:

Search Committee

Sacred Heart Church

1840 E. Eighth Street, Jeffersonville, IN 47130

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## BOOK REVIEW

# A story of 19th century sisters

**FRANCISCANS UNDER FIRE, TWENTY NUNS, A GIRL, AND A DOG**, from an unfinished manuscript by Msgr. Mathias Martin Hoffman, edited by Duane Hutchinson. Foundation Books (Lincoln, Neb., 1990). 190 pp., \$7.95.

Reviewed by Mary Kenny

Late in the 19th century a tiny order of Franciscan sisters began in Kentucky near the Trappist abbey of Gethsemane. After many trials the order moved to Iowa, where it settled permanently, running schools, hospitals, and Mount St. Clare College in Clinton, Ia.

The order began with three women teachers. Their purpose was to educate poor children and support their work through additional paying students. The work itself was successful. The running of the order was less so.

From the start they were plagued by superiors who, once in power, put their personal ambitions and goals ahead of the needs of the order; by bishops giving directions while lacking an understanding of the order's problems; and by the diocesan bishop feuding with the Gethsemane abbot over the future and fate of the sisters. Eventually they moved to Iowa, near Dubuque, where before becoming a stable and successful order, they faced poverty, power-hungry superiors, mentally ill priest-advocates, and conflicting advice from bishops. The order later settled in Clinton, where it is now headquartered.

Why write or read a story about a small order of sisters in the 19th century? First, as the editor says, it is a very good story. The original author was inspired to tell the whole story through the eyes of Sister Frances, one of the original three sisters, who spent 50 years in religious life and lived

until 1921. Her obituary described her as "remarkable for nothing except for humble obedience." This seemingly unremarkable woman demonstrates through her observations honesty in judgment, keen wit, loving nature, and a sense of the drama in the members' everyday lives. Sister Frances is a woman you want to meet.

Second, the working of the church in the 19th century gives us perspective on our own age. As the sisters suffer under power struggles between superiors and bishops or

between bishops and abbot, the reader is struck again and again by the vulnerability of these brave and dedicated women. They simply had no say in their own destiny. Moreover, rarely were opposing sides brought together to reconcile differences. Problems were settled by appeals to authority, bringing the most trivial matter to the bishop, the papal representative, and even to Rome. The text is a strong argument for collegiality and for empowerment of women.

Finally, readers with any curiosity at all about life in the Midwest in the period between the Civil War and World War I will find fascinating material in this story. An excessive use of footnotes is a minor distraction in the otherwise fine telling of this story.

(Mary Kenny is co-author of the CNS column "Family Talk.")  
(The book can be ordered from Foundation Books Inc., P.O. Box 29229, Lincoln, Neb. 68529. Add \$2 for shipping and handling.)

## † Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

† **BANKS, Sharon Kay**, 48, St. Vincent de Paul, Bedford, May 25. Wife of John H., mother of Denny Wayne, Bryan Lee, and Cathy Ann; sister of Wayne, George and David Dougherty, Anna Mae Henderson, Mary Frances Cassidy, Elizabeth Barlow and Jeanette Poff.

† **BORDENKECHER, Walter C.**, 86, Little Flower, Indianapolis, May 21. Father of Charles, Norman, William, Joseph, Ann, Margaret Kennedy, Carolyn Gots, Phyllis Metzler and Pauline Pratt; brother of Anna Reddick.

† **Mary Louise Allen and Eugene Schoemaker**, grandmothers of 12, great-grandmother of three.

† **CAUFIELD, John E. Sr.**, 77, St. Mary, New Albany, May 23. Husband of Irene; father of John, Paul, Louis, Art, Alice Rhodes, Schramm, and Doris Miller; brother of James, John, Mary Ferguson and Rita Hanson; half-brother of George and Chester Boutelle.

† **Walter B. Broadly**, Helen Wilgers and Allen Hill; grandfather of 19, great-grandfather of two.

† **EICHER, Leo G.**, 70, Our Lady of Perpetual Help, New Albany, May 29. Husband of Mary E. (Schroder); father of Lee, Roger, and Martha Price; grandfather of five.

grandfather of 31; great-grandfather of 10.

† **BRAMBLETT, Mary J.**, 89, Annunciation, Brazil, May 23. Mother of Lawson D., and Marcia Bledsoe; grandmother of seven.

† **ROBERTSON, Maurice L.**, 59, St. Bernard, Frenchtown, May 22. Husband of Lucile (Eberstedt); father of David L., Gary L., Leslie A., Stephen J., Mark A., Michael A., Christopher, Patrick D., and Mathias; Mananne Naville and Stacy L.; brother of Leslie, Charles, Marjorie Prestigiacomo, Vivian Landrum and Louise Marks; grandfather of 10.

† **ROGERS, Roberta R.**, 81, Christ the King, Indianapolis, May 23. Mother of Donald and Thomas Hagan, Marilyn Neville, Joan Weimer and Kathryn Jarboe; sister of Naomi Gutsell and Nancy J. Conolly; grandmother of 43; great-grandmother of 67.

† **ROSTISER, Clara A. (Gala)**, 78, St. Christopher, Indianapolis, May 27. Mother of Elizabeth Raika, Carol Brandhoefer and William; sister of John Gala and Julia Kowalewski; grandmother of six; great-grandmother of two.

† **RYAN, Mabel (Stone)**, 86, Our Lady of the Greenwood, Greenwood, May 6. Mother of Daniel West, Michael, Mary Scott, Dolores Ratliff, Marie LaShore, Catherine Carr, Margaret Porter and Cecile Duncan; grandmother of 39; great-grandmother of 45; great-great-grandmother of one.

† **SCHLACHTER, Roman**, 78, St. Meinrad, St. Meinrad, May 18. Husband of Rosemary (Vernkamp); father of David, Randy, Judy Gress and Phyllis Verkamp; brother of Rose Bartley; grandfather of eight.

† **TRUDEAU, Kathryn**, Holy Family, New Albany, May 24. Mother of Trudy Vest and Kathi Tinkle.

† **ELDER, Ethel M.**, Spitznagel, 100, St. Mary, Greensburg, May 28. Aunt of Sarah Worley, Dorothea Davidson, Carol Hettering, Norbert and Charles Redelman, Sylvester Abtinger, Gene, Don, Mary Ann Ernest, Leonora Kleiman and Ralph "Lizzy" Newman; sister-in-law of Louise.

† **GORDON, William "Oscar"**, 60, St. Paul, Tell City, May 26. Husband of Patricia; father of Jerry, Sue, Debbie, and Diane Deoni; brother of Ed, George, Bill, Mazie Gibson, Anna Brads, Katherine Robinson and Dorothy Raley; grandfather of three.

† **HAUNERT, Paul A.**, 58, St. John, Enochsburg, May 29. Husband of Marjorie A.; father of Jane Hemesch and Paula Fry; brother of Lillian Kinker; grandfather of five.

† **KELLY, Mary A. (Fahy)**, 94, St. Anthony, Indianapolis, May 27. Mother of Malachy J., Michael J., James P., Mary M., Bartlett and Helen V. Zorman; sister of Nellie and Cecelia Fahy; grandmother of two; great-grandmother of four.

† **KOLKER, Dorothy A. (Henden)**, 90, St. Patrick, Indianapolis, May 25. Mother of Mary Jean Maxwell; grandmother of four; great-grandmother of one.

† **LOGAN, James William (Bill)**, 38, Holy Name, Beech Grove, May 19. Husband of Iola (Anderson); father of Paul and Brad, son of Mary Frances (Faus); brother of Thomas, Daniel, Tim, Jane Rivas, Alice, Suzey Stacey, Julie Luther, Peggy Martin and Julia Sarah Baker.

† **LOPEZ, Robert Dean**, infant, Holy Spirit, Indianapolis, May 23. Son of Richard L. and Roberta (Garrett); brother of Elita Kei, Elena Therese and Richard Samuel; grandson of Robert and Helma Garrett and Yenda.

† **MACKIN, Charles J.**, 84, St. Mary, New Albany, May 23. Husband of Rose Etta; stepfather of Loretta Kapono, Dolores Forster and Bill Brown; brother of Archie John J., Sarah Bradford, Elizabeth Belser, Margaret Steele, Mary Ellen Warken and Linda Steele; grandfather of seven.

† **MALEY, Pauline R.**, 90, St. Mary, Richmond, May 22. Mother of Robert J., and Mary Ellen Arnold; sister of two; grandmother of five; great-grandmother of four.

† **MILLER, Leroy J. (Roy)**, 65, St. Jude, Indianapolis, May 26. Husband of Verna; father of Joyce Adams, Linda, Patricia West, Kyle Souder and Lori; brother of Juanita McDaniel; grandfather of five.

† **NUNIER, Edward J.**, 79, St. Michael, Brookville, May 11. Husband of Florence; father of Buddy, John, Dennis, Merly Newkum, Charles Fox, Loraine Pulsikam, Eileen Hall, Gerry Sourber, Dore Munchel and Carol Carmack; grandfather of 15; great-grandfather of seven.

† **RIEHL, Adele M.**, 77, St. Anthony of Padua, Morris, May 27. Sister of Germaine Schorr, Dolores Rita, and Mrs. Lawrence Voegele.

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**Providence Sister Edward Ann, 71, dies at Woods**

ST. MARY OF THE WOODS—Providence Sister Edward Ann (Edna) Breen died here in Karcher Hall on May 23. The Mass of Christian Burial was celebrated for her on May 26 in the church of the Immaculate Conception.

Sister Edward Ann was 71. She was born in Indianapolis and entered the Congregation of the Sisters of Providence in 1936. In 1944 she professed final vows.

Serving her order as a teacher, Sister Edward Ann taught in Illinois, Indiana and Maryland schools. Her assignments in the Archdiocese of Indianapolis included: St. Malachy, Brownsburg; Immaculate Heart and St. Jude in Indianapolis; Holy Trinity in New Albany; St. Ann and St. Patrick in Terre Haute; and St. Mary of the Woods Village.

Sister Edward Ann is survived by two brothers, Bernard and Joseph, of Indianapolis, nieces and nephews.



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# Bishop dissents from Texas bishops' feeding statement

by Catholic News Service

CORPUS CHRISTI, Texas—Corpus Christi Bishop Rene H. Gracida, in a dissent from a statement on artificial nutrition and hydration signed by 16 of Texas' 18 Catholic bishops, said he refused to sign the document because it is "seriously flawed."

"I would have preferred to see my fellow bishops of Texas issue a document which would have made a stronger statement in support of the sick person's right to receive food and drink as the basic necessities of life," Bishop Gracida said.

Bishop Gracida's dissent appeared in the May 25 issue of the *South Texas Catholic*, Corpus Christi's diocesan newspaper. Issued earlier in May was the "Interim Pastoral Statement on Artificial Nutrition and Hydration" of the Texas Conference of Catholic Health Facilities, which Bishop Gracida and another, undisclosed active Texas bishop refused to sign.

See "From the Editor" on page 2 for more on this subject and the Texas bishops' statement.

Bishop Gracida said, "It seems to me that the document gives a higher priority to efforts to relieve the burden caused by a serious illness rather than efforts to protect the sick person's right to life."

The statement's discussion of burdens on "others—family, care provider, or community," is "more broadly stated than in existing church documents," Bishop Gracida said.

The Vatican Declaration on Euthanasia, he said, "speaks of the patient himself validly making a self-sacrificing decision not to burden others; when those 'others' are the agents making the decision, other factors (including the Golden Rule) come into play."

Bishop Gracida added, "All long-term care for seriously impaired patients is a 'burden' on the community, but it may be a burden that has to be willingly shouldered."

He called the statement's use of the phrase "artificial nutrition and hydration" as "inaccurate" since "the food and water used are not artificial" but "the mode of assistance" is artificial.

Bishop Gracida said the question of "whether artificially

assisted feeding may be classified as 'normal care' rather than 'treatment' is not addressed by the document.

He said three "non-magisterial bodies" of the Vatican have called artificial feeding normal care: a working group of the Pontifical Academy of Sciences, the editorial board of the Jesuit-run magazine *La Civiltà Cattolica*, which reflects Vatican views; and the Pontifical Council "Cor Unum," the Vatican agency that coordinates charitable works around the world.

"If tube feeding has some aspects of 'normal care,' this would strengthen the presumption in favor of providing it in most cases," he said.

"I know of no church document that says treatment is disproportionate when it involves 'inequitable resource allocation,'" said Bishop Gracida in reference to the Texas statement. "This could be a loophole for

communities saying that severely impaired persons are not worth the money."

He said, "To say the 'morally appropriate' withdrawal of tube feeding is not 'abandoning the person' is a truism. It is equally true to say: 'The morally inappropriate withdrawal of tube feeding is abandonment of the person.'"

The statement, according to Bishop Gracida, should have said that patients may be "accepting the inevitability of death" instead of saying that patients should not be impeded from "taking the final step."

"It has an ominous sound to it; it might give the impression that hastening death can be directly intended," Bishop Gracida said.

The statement, he added, should have "distinguished more clearly between 'those who are dying soon no matter what we do for them,' such as terminal cancer patients, and 'those who are medically stable and are not dying if provided with continued nutrients and fluids.'"

Bishop Gracida said that "a much more permissive standard is possible for the former class of patients," while "a strong presumption could be established in favor of life-sustaining feeding for the latter class."

The "strong presumption" is important because at times "tube feeding has apparently been withdrawn from the latter class of patients precisely because they are not dying and someone wants death to occur."

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# U.S. urged to speak out about religious repression in China

By Liz Schevtchuk  
Catholic News Service

WASHINGTON—With some four dozen Catholic leaders suffering confinement in China, a Washington-based human rights group wants the White House and U.S. public to speak out.

"The Catholic situation is much worse" these days, according to Nina Shea, president of the Puebla Institute. There has been "a dramatic deterioration in the situation since 1989," she said.

However, persecution of Chinese Catholics predates the spring 1989 pro-democracy movement in China and the government's brutal crackdown, Shea added.

Founded by Catholic laypeople concerned about infringements of religious freedom worldwide, the Puebla Institute has been researching recent Chinese religious intolerance. Shea told Catholic News Service May 30.

Two days before President Bush's decision to renew China's most-favored nation trade status, the Puebla Institute released a list of 48 Catholic leaders imprisoned or under house arrest and strict surveillance.

In a May 22 letter to Bush, Shea said such information "indicates not only a continuing but a worsening pattern of repression in the People's Republic of China."

"We ask that it be seriously reviewed by your administration, and we respectfully urge you to take these religious prisoners of conscience into consideration at all levels of U.S. policy making," such as extension of China's most-favored nation trade status, she wrote. "The only 'crime' committed by these (leaders) is worshipping according to the dictates of their conscience—a fundamental human right."

Bush renewed China's most-favored nation status for one year on May 24.

"I hope that now that it's a *fait accompli* he will use it as leverage" to persuade the Chinese government to make human rights reforms, Shea said May 30.

The Puebla Institute's list of confined Catholic officials includes 13 bishops, 28 priests, eight laymen and one seminarian—all described as members of the "underground" church loyal to the pope. Originally, 50 names were listed but two priests have died since the beginning of the year, the institute stated.

After the 1949 Chinese communist revolution, the Chinese government established its own Chinese Catholic Patriotic Association.

The majority of the 48 Chinese Catholic leaders were still in jail as of May 30, Shea said. Some of the priests "have been imprisoned for 25 years," she said.

Many of the leaders are elderly, such as 83-year-old

Father Anthony Zhang, a hero of World War II, who has been incarcerated for 30 of the 40 years since 1949, Shea said.

According to a report from the Puebla Institute, "One 'counterrevolutionary,' Bishop Paul Liu Shuhe, was convicted for possession of two illegal sermons and for owning a typewriter. Father Zhu Baoyu is serving a 10-year term after taking Catholics on a pilgrimage."

The institute reported that another priest ran afoul of the government for objecting to China's birth control policies while a fourth was sentenced to 17 years' incarceration for printing "religious literature without authorization. In addition, 'there was a purge' of some leaders of the patriotic Catholics who backed the pro-democracy movement, she said.

"Protestants, too, suffer for their faith in China," especially when they refuse to join a government-run Protestant organization, her letter to Bush noted.

But so far, Catholics who follow the Vatican have reportedly received the toughest treatment, Shea told CNS.

"We think it's linked to this business of seeing the pope as catalyst for change" in Eastern Europe, although Chinese officials may be exaggerating the papal role in those events, she said.

"They're terrified of what has happened in Eastern Europe. They're also afraid of the Ceausescu solution," she added, referring to the Romanian dictator executed when his government was overthrown.

## Pastor in dress code dispute loses an appeal

by Lenore Christopher  
Catholic News Service

DAYTON, Ohio—Father Roger E. Griesse, the pastor of Sacred Heart Parish in downtown Dayton who was removed last January for refusing Communion to people who did not meet his dress code requirements, has lost his appeal to the Vatican Congregation for the Clergy.

He plans another appeal to the Apostolic Signature, the church's supreme court.

The controversy began in August 1989 when Father Griesse, 73, twice refused Communion to a man wearing shorts because he did not meet the dress code of the church. The code banned clothing Father Griesse considered immodest, such as shorts, miniskirts, halters and tank tops.

Archdiocesan officials said only a public sinner should be refused Communion. In other cases a pastor should meet privately with the individual outside Mass, they said.

Father Griesse, who said the dress code had been in place since he became pastor of Sacred Heart 21 years earlier, refused a request by Archbishop Daniel Piarczyk of Cincinnati to ease enforcement of it. In September the archbishop asked the priest to resign his parish. After he refused, he was removed in January.

Chuck Wilson, director of St. Joseph Foundation in San Antonio, an organization devoted to legal defense of Catholics who believe their rights have been violated by

church authorities, assisted Father Griesse in appealing the decision.

They took the appeal to the Congregation for the Clergy, the Vatican agency with primary responsibility on questions of priestly life and ministry and parish administration.

Wilson announced in a news release that Father Griesse received notice May 24 that his appeal was rejected.

The congregation ruled that the archbishop's decree of removal was "well founded in both law and in fact and motivated by serious considerations," Wilson said.

He said the ruling was "no surprise," and Father Griesse has asked him to contact church lawyers in Rome to begin the process of appealing to the Apostolic Signature.

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