

Study shows decrease in priests will continue

by Carl Eftert
Catholic News Service

WASHINGTON—Increasing the rate of priesthood ordinations by even as much as 25 percent will not reverse

the declining number of priests, says a study done for the U.S. bishops.

"The Catholic Priest in the U.S.: Demographic Investigations" is the title of a 163-page study done by a sociologist and researchers at the University of Wisconsin and a researcher at Brigham Young University in Utah. A copy

was provided to Catholic News Service by the U.S. Catholic Conference.

Bishop Donald W. Wuerl of Pittsburgh, chairman of the National Conference of Catholic Bishops' Committee on Priestly Life and Ministry, told CNS that he and the

(See PRIESTS' DECREASE page 12)

THE CRITERION

Vol. XXIX, No. 39

Indianapolis, Indiana

50¢

July 20, 1990

Parishes to plan their future staffing

by Margaret Nelson

Parishes in the Archdiocese of Indianapolis will soon begin planning their future staffing in light of the coming priest shortage, according to material sent to all parishes last week.

"The basic question for all of us is how to address the future staffing of parishes with faith and a hope-filled attitude," wrote Father Martin Peter, chairman of the Priests' Personnel Board.

See article below for an analysis of the necessity for planning for future parish staffing.

Father Peter's July 6 memorandum went to priests, pastoral associates and parish council chairpersons. He is asking each parish to select a three- to five-person Task Force on Future Parish Staffing in the next few weeks.

The task force project came from concerns aired by the Council of Priests in 1983. In September of 1986, the council

recommended that a staff person be hired "to manage the ministry change-point that the church of Indianapolis is now experiencing." It said that ministry applied to all pastoral ministry: clergy,

religious and career lay ministers. In May, 1988, Holy Names Sister Louise Bond was named director of the Ministry Development Program.

"The task force project will engage

parish staffs and parishioners in an exploration of parish effectiveness, staffing needs and models for sharing personnel resources," Father Peter said.

The task forces of each parish will meet with others in the deanery for an orientation in late August. Parish leaders who serve more than one parish are given the option of naming a single task force, with representation from each parish.

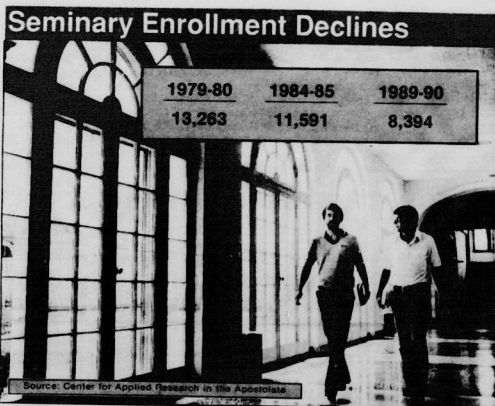
All orientation meetings will be from 7:15 to 9:30 p.m. The Indianapolis East Deanery will meet on Tuesday, Aug. 21, at Little Flower Church and the West Deanery also on Aug. 21 at St. Anthony. The North Deanery will meet at Christ the King School and South Deanery at St. Mark, both on Tuesday, Aug. 28.

On Thursday, Aug. 23, the Connersville Deanery will meet at St. Gabriel Church, Connersville, and on Tuesday, Aug. 28, the Batesville Deanery will meet at St. Anthony, Morris, and the Seymour Deanery will meet at St. Mary, North Vernon.

Wednesday, Aug. 29, is the date of the New Albany Deanery meeting at Providence High School and the Terre Haute Deanery Meeting at St. Benedict, Terre Haute. The Bloomington Deanery will meet on Thursday, Aug. 30 at St. John, Bloomington. The Tell City Deanery will be scheduled at a later date.

The following criteria were suggested for the selection of Future Parish Staffing Task Force members:

1. At least one person is to be a parish staff member (pastor, parish life coordinator, associate pastor, pastoral associate, (See PARISHES' page 3)



SEMINARIAN NUMBERS DOWN—The number of U.S. Catholic seminarians dropped 37 percent in the last 10 years, according to the Washington-based Center for Applied Research in the Apostolate. At the start of the 1989-90 school year there were 8,394 seminarians, down from 1979-80 when the total was 13,263. (CNS graphic)

No paper next week
The Criterion does not publish an issue the last week in July. Therefore, there will be no paper next week. The paper will be closed the week of July 23. The next issue will be dated Aug. 5. This one has two religious education sections. "Today's Faith" starts its summer vacation this week. It will reappear in the Sept. 7 issue.

Future parish staffing when there are fewer priests

by Sister Louise Bond, SNJM
Ministry Development Director
Father Martin Peter
Priests' Personnel Board Chairman

Over the past year, two committees have been working with the Priests' Personnel Board: the Future Parish Staffing Project Steering Committee and the Criteria for Effective Parishes Advisory Committee.

These committees focus on the issue of how we might plan for the pastoral care

of our parish communities in the years ahead.

Here in the Indianapolis Archdiocese, we are facing the fact that we must plan for the future staffing of parishes to enable quality pastoral care in the future. The basic question facing the committees was how to address future staffing of parishes with faith and a hope-filled attitude.

As a Roman Catholic faith community, we are accustomed to a relationship with the church by our parish community membership. We expect to have a priest present in our parish communities to serve as pastor and to respond to our needs as church members. We have taken for granted that there will be many opportunities for celebration of the Eucharist over the course of a weekend.

Unlike other geographic areas of the U.S., Mass is presently available in all churches of the archdiocese each weekend. Yet, this will not always be the case. Parishes without a resident pastor are already part of our experience in the archdiocese and the day will come when a weekly celebration of the Eucharist in each parish is no longer a possibility.

One solution to this challenge would be the presence of more priests. The encouragement of vocations to the priesthood is the responsibility of the entire Christian community.

Vocations to the priesthood come from prayer, personal invitations to qualified candidates, and the support of active parish communities. All of us are grateful for the candidates preparing for priesthood at the present, especially for our archdiocese.

For some, the immediate solution to this challenge would be the ordination of women, the ordination of married men, the return of resigned priests to active ministry or the abolition of the expectation of a lifetime celibate commitment from candidates for priesthood. Yet, none of these options are acceptable within the church today. Church teaching and law are extremely clear regarding each of these issues.

The Archdiocese of Indianapolis is blessed with the presence of dedicated, competent and generous non-ordained men and women who serve the Christian community. Their ministry and presence have been, and continue to be, essential for the life of the church.

What is critical to a Roman Catholic understanding of ministry is the baptismal commitment we share as disciples of Jesus. Even if there were an overabundance of priests to serve us, the need for the presence and involvement of lay ministers—women and men—would remain as strong as ever. It is the ministry of men and women, vowed religious and laity, which makes it possible now to provide quality pastoral care for our parish communities.

In the months ahead, people of the Archdiocese of Indianapolis will be invited to offer their insights into the challenges which confront us. How do we preserve our Roman Catholic identity in faith and worship as we look to the years ahead?

The data is available to us to plan for the future together. Such data includes growth and expansion; but also new possible

configurations of parishes, scheduling of Masses, collaboration of pastoral staffs, cooperation in program planning among parishes, and the better placement of priest personnel in some areas of our archdiocese.

Priests, as well as other ministers in the church today, are being stretched in some communities to a degree which debilitates their effectiveness. Some priests are responsible for as many as three parishes.

This is definitely a new moment in the history of our local church. How will we respond?

Looking Inside
The Editor, Mary Magdalene-Johnson, says for feminists. Pg. 2.
Benedictine Sisters told about evangelization congress. Pg. 2.
Community: Christian-Jewish relations improved over years. Pg. 4.
Blind journalists: Study shows media favor abortion advocates. Pg. 10.
Angry bishops: They bristle at column calling Catholic Church "un-American." Pg. 16.
Message to bishops: Cardinal Bernardini tells why national conference is necessary. Pg. 17.
Covenant House: Nun is named new president. Pg. 23.
Synod: Discussion document says priests need spiritual life. Pg. 24.

THE CRITERION
Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Mary Magdalene—patron saint of feminists

by John F. Fink

If Christian feminists are looking for a patron saint, I'd like to recommend St. Mary Magdalene, whose feast day is this Sunday, July 22. (Of course, the Sunday liturgy will take precedence this year.)

Mary Magdalene was the leader of the group of women who traveled with Jesus and his apostles, and as Luke said, "provided for them out of their resources." She was the most prominent of these women and the only woman, other than the mother of Jesus, to be mentioned in all four Gospels. The fact that they even mentioned the women who traveled with Jesus was unusual for that time.

Mary Magdalene's name is always at the top of the list of the women who traveled with Jesus, just as Peter's name is first among the men. The Gospels tell us that she was there at Jesus' crucifixion and burial and it was she, rather than Peter or another apostle, to whom Jesus first appeared after his resurrection.

BUT IT MIGHT BE objected that feminists wouldn't want a former prostitute as their patron. If you were to ask people who Mary Magdalene was, probably eight out of 10 would say that she was a former prostitute who became one of Jesus' followers. But the Bible never says that she was a prostitute, or a sinner of any kind. Luke does say that seven demons had gone out of her, but being possessed by an evil spirit meant that she had some kind of illness, like epilepsy, not that she was a sinner. The man who had a "legion" of devils cast out of him and into a herd of swine is not considered to have been a sinner, but Mary Magdalene is.

It seems that it somehow makes a better story to make



Mary Magdalene a former prostitute. Many writers believe this happened by confusing her with one of the women who anointed Jesus' head or feet, or the woman who cried over Jesus' feet while he was eating with Simon the Pharisee. But if this was Mary Magdalene, why didn't Luke say so, since he called her by name in other places in the Gospel? There is no reason to believe that this was Mary Magdalene.

Some people have even confused her with the woman caught in the act of adultery whom the scribes and Pharisees wanted to stone, in John's Gospel. Again, if this was Mary Magdalene, why didn't John say so? Besides, this happened late in Jesus' ministry while he was in the temple area in Jerusalem—long after Mary Magdalene became one of his disciples during Jesus' preaching in Galilee.

Or perhaps she was somehow confused with the woman who anointed Jesus' feet during the dinner at Lazarus' home, just before the triumphal entry into Jerusalem. But it's clear in this case that the Mary who did this was Lazarus' and Martha's sister.

THE REASON I NOMINATE Mary Magdalene as patron of Christian feminists is because she was obviously a "take charge" type. Since she was named by all of the evangelists, she must have been the one to organize the women to take care of the groups' needs while they were traveling.

This would have taken quite a bit of organizing because Jesus' group, when he traveled from place to place, was usually quite large. There were Jesus, the 12 apostles, and "many women" (their numbers never specified). We know that one of the women was the mother of James and John, but only a few others are identified by name—Joanna, Mary the mother of the younger James and Joseph, Susanna, and Salome.

When traveling five days or so from Galilee to Judea, someone had to make sure there was enough food for everybody, that the laundry was done, etc. Mary

Magdalene was undoubtedly the leader of the women who took on this responsibility just as she was obviously the leader of the women who took the burial spices to the tomb on the first Easter. I realize, of course, that she was still leading the women in what was considered "women's work," but there was no other choice in those days.

HOWEVER, THERE IS evidence that Mary Magdalene did more during the church's early years than what would be considered women's work. She was probably present in the Upper Room on Pentecost when the Holy Spirit came because Acts says that "some women and Mary the mother of Jesus were there" and that "they were all in one place together." We don't know for sure what she did after Pentecost, any more than we know for sure what most of the apostles did, but tradition says that she went to France where she preached about Jesus and led the local Christians. She is thought to be buried in Marseilles, France.

She was often depicted in paintings in some of the early churches, usually standing at a lectern preaching. And one painting actually shows her consecrating Lazarus a bishop. So what do you make of that? Just artistic imagination or some basis in fact?

Sadly, we don't really know because we actually know very little about the early church. Both Ephesus and Jerusalem, for example, claim sites where the Blessed Virgin is supposed to have died and been buried before she was assumed into heaven. There are legends about the apostles' work and martyrdom, but no factual information about most of them.

Mary Magdalene, though, must have been an extraordinary person to be remembered as she was by the evangelists writing 35 to 65 years after Jesus' death. That's why I think feminists should consider her as their patron saint, whether or not she was one of the first bishops in the church.

Serrans told about congress on evangelization

by John F. Fink

Carl Lentz told members of the Indianapolis Serra Club about the international Congress of the Holy Spirit and World Evangelization during a regular meeting of the club July 9. The congress will be in Indianapolis Aug. 15 to 19.

Lentz is the local Catholic vice chairman of the congress, known as Indianapolis 1990.

More than 40 religious denominations will be at the congress, Lentz said, and it is expected that Catholics will be about half the number of participants. He said that the committee is hoping for 30,000 to 35,000 people. The congress will be in the Hoosier Dome.

The congress is sponsored by an ecumenical group called the North American Renewal Service Committee. Its chairman is Dr. Vinson Synan of Oklahoma City, Okla.

Lentz said that one of the highlights of the congress will be the closing Mass by Cardinal Joseph Bernardin, Archbishop of Chicago, on Sunday, Aug. 19.

The congress is being organized along four lines, Lentz said: Catholic, Pentecostal, mainline Protestant, and non-denominational. The morning sessions are reserved for the denominations and each day of the Catholic sessions will begin with Mass, he said. During the afternoons, there will be "Schools of Evangelization" for each of the four lines. In the evening all

denominations will get together in the Hoosier Dome for worship.

Lentz also told the Serrans about a

torch run that is currently taking place, coming from four different places. One torch started in Mexico City on June 9,



EVANGELISTS—Dr. Vinson Synan, chairman of the North American Renewal Service Committee which is sponsoring the international Congress on the Holy Spirit and World Evangelization in Indianapolis Aug. 15-19, poses with Indianapolis Archbishop Edward T. O'Meara during a recent meeting. (Photo by Margaret Nelson)

with runners covering 2,297 miles to Indianapolis. Another started in Los Angeles on June 9, to travel 2,317 miles. A third torch started in Ottawa, Canada July 14, to travel 1,112 miles. The fourth is scheduled to leave Washington, D.C. on July 24, to travel 805 miles.

As the torches near Indianapolis, it is expected that about 600 young people from the area will participate in carrying them, Lentz said. The four torches will be carried and carried on the congress on Wednesday, Aug. 15, by Jim Ryun, former track star.

There will be special sessions for youth and children during the congress, Lentz said.

Lentz emphasized the evangelization purpose of the congress. "The congress will inaugurate a decade of world evangelization during the 1990s," he said. "The goal of the congress organizers is that a majority of the human race will come to know Jesus Christ as savior and Lord by the year 2000."

"We Catholics have got to begin to be excited about the Lord Jesus," Lentz said. "We must move out of our parishes and become a beacon for Christ. We must take seriously the call of Christ to be his representative. God's church isn't going to grow unless we are enthusiastic about our faith."

He said that Indianapolis Archbishop Edward T. O'Meara is supporting the congress wholeheartedly.

Both the Office of Evangelization and the Office of Ecumenism have been actively working to make the congress a success.

Lentz said that various denominations have been assigned specific weeks to pray for the success of the congress. The week of July 31 to Aug. 6 has been designated as the week for prayers by Catholics. Archbishop O'Meara will celebrate Mass during that week, on Friday, Aug. 3, for the Catholic Charismatic group at 7:30 p.m. in SS. Peter and Paul Cathedral.

Those seeking more information about the congress, or wishing to register for it, may contact the archdiocesan Office of Evangelization, P.O. Box 1410, Indianapolis 46206. Tel. 317-236-1489, or 800-382-9836.

Archbishop O'Meara's Schedule

Week of July 20

FRIDAY, Aug. 3—Eucharistic Liturgy, for Catholic Charismatic Renewal Group, SS. Peter and Paul Cathedral, Indianapolis, 7:30 p.m.



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Patricia Brown Cunningham, English and drama teacher at Roncalli High School, died Sunday, July 15. She was 41.

Cunningham directed the spring drama production, "West Side Story," from her hospital bed. The cast, crew, faculty and volunteers dedicated the production as a tribute to her. It was the 41st production she directed at Roncalli, with a total of 100 performances.

Cunningham began teaching at Roncalli in 1972. She was a graduate of Charrand High School, which is now named Roncalli. When she left, she told the staff that she would return to teach there.



She received her bachelor's degree from Butler University and a master's from Ball State University.

She acted in or directed productions for Footlight Musicals, Starlight Theater and Wabash College Drama Workshops. "She was very dedicated and committed to the Catholic school system," said Annette Lentz, support services coordinator for the archdiocesan Office of Catholic Education. "We were very proud to have her as a teacher."

Lentz said that the staff at Roncalli visited Cunningham and kept a vigil with her during the illness.

Cunningham is survived by her parents, Robert and Mary Lou (Daufel) Brown, and sister, Mary Beth Oakley.

The Mass of Resurrection was at Holy Name Church on Wednesday.

Tom Monaghan speaks to Legatus

by John F. Fink

Thomas S. Monaghan, founder and owner of Domino's Pizza and founder of Legatus, spoke to the Indiana chapter of Legatus Thursday evening, July 12. Legatus is an international organization of



DESTROYED CATHEDRAL—The cathedral in Managua, Nicaragua has been shut down since it was damaged in a 1972 earthquake. Thomas Monaghan, founder of Domino's Pizza and Legatus, is heading a drive to build a new cathedral. (NCS photo by John Carr)

Catholic businessmen who are the chief executive officers of companies that have at least 50 full-time employees and annual sales of at least \$4 million. At monthly meetings, the members and their spouses discuss ethics in business and the role of their faith in the marketplace.

Monaghan founded Legatus about three years ago. Since then, he has stepped down from day-to-day management of Domino's Pizza in order to devote more time to Legatus. The Indiana chapter was organized by George Maley at a meeting in Indianapolis Nov. 2, 1989. Maley said that the local chapter is coming together slowly and that more members are being sought.

While in Indianapolis, Monaghan also talked with *The Criterion* briefly about his latest project—a fund drive to build a new cathedral in Managua, Nicaragua. Monaghan was asked by Boston Cardinal Bernard Law to raise \$3 million for the cathedral. The old cathedral had to be

closed in 1972 after it was damaged by an earthquake. Monaghan said that the drive so far has raised about \$200,000.

A Legatus business meeting was conducted in the rectory of St. Peter & Paul Cathedral. It was followed by Mass, celebrated by Father David Coats, archdiocesan vicar general and Legatus' chaplain, in the cathedral's chapel. Monaghan spoke to the members prior to dinner at the University Club.

In his talk, Monaghan talked about his personal life, particularly his spiritual life as it has developed through the years. He was reared in a Catholic orphanage and spent some time in the Marines before he went to college and started in the pizza business.

He said that, as a youth, he had written out for himself priorities for himself in five areas—spiritual, social, mental, physical and financial.

He urged the business executives to find time for their spiritual lives, as he has done

through the years. He urged monthly confession, daily Mass and the rosary (Monaghan said that he prays three rosaries daily, one while he runs his daily 30 kilometers), fasting as requested by Mary at Medjugorje (he consumes only water on Fridays), contemplation (he said that he now contemplates for 23 minutes a day), and Bible reading.

Legatus is a Latin word meaning ambassador. Monaghan said that it was suggested by Father Michael Scanlon, the president of Steubenville College, because members are to be ambassadors for Christ. Monaghan is a member of the board of trustees of both Steubenville College and the Catholic University of America.

The project of financing the building of a new cathedral in Nicaragua was first suggested to Cardinal Law by Managua's Cardinal Miguel Obando y Bravo. Cardinal Law then brought Cardinal Obando and Monaghan together. They and Nicaragua's new president, Violeta Chamorro, met in Managua in May. An architect has prepared plans for the new cathedral and it is expected that Cardinal Obando will attend a fund-raising dinner in Ann Arbor, Mich., Domino Pizza's headquarters, this fall.

Catholic groups to have Black Expo displays

Four Catholic organizations will be represented at the 20th annual Indiana Black Expo at the Indiana Convention Center and Hoosier Dome in Indianapolis, July 20-22. The theme of the exhibition is "Countdown to the 21st Century."

The Society for the Propagation of the Faith will have a display showing the work

of the church among the people of Africa. African Missionary Sister Demetria Smith is using the theme: "If You But Knew the Gifts of God."

A native of Indianapolis who has worked in Africa for 17 years, Sister Demetria will have a large poster of Africa as the background for a collage of photos

and art showing scenes of the work being done there and the gifts of the African-American people.

Formerly with the Indianapolis office of the Propagation of the Faith, Sister hopes the display will help those who visit it to "become aware of the value of our roots." She now works at her order's headquarters in Washington as a communications officer.

The Archdiocesan Black Catholics Concerned (ABCC) will also have a display at Black Expo. Information will be distributed about the black bishops. There will be other brochures of interest to the general public, according to Father Kenneth Taylor, pastor of Holy Trinity.

The ABCC will raise funds by selling candy and popcorn. Drawings for prizes will be held hourly and a radio will be given to the winner of a final special prize drawing.

Several Catholic Social Services (CSS) groups will have displays under the United Way section. Pamphlets and displays will describe all of the different CSS programs, according to Margie Fort, from the Senior Companion Program.

Adult Day Care, Retired Senior Volunteer Program, Senior Companions, housing for semi-invalids, the refugee program, counseling services and the crisis office are among programs to be described.

"We want people to know we're here," said Fort. "We often hear that CSS is the best-kept secret in the city. We're trying to undo that."

Holy Angels Model School will have an exhibit featuring the school banner and the uniform. Photos of events at the school and articles about that have appeared in the newspaper will be part of the display. Brochures promoting Holy Angels will be distributed, along with balloons and matches with the school address and phone number.

Anti-Catholic tract distributed in Indianapolis

by John F. Fink

An anti-Catholic pamphlet, called *United States in Prophecy*, was mailed to some Indianapolis households while the international Seventh-day Adventists conference was being held in the Hoosier Dome in Indianapolis July 6-14. However, the main body of the Adventists distanced itself from the booklet, an official spokesperson calling it "trash."

The tract was published and distributed by the Adventist Layworker Affiliate of Tennessee. In it the Catholic Church is called a pagan religion and the pope is referred to as the beast in the Bible's Book of Revelation. It says that all those who

refuse to keep Saturday as the Sabbath are being disobedient to the will of God. The Seventh-day Adventists observe Saturday as their Sabbath.

(Most Christians observe Sunday as the Sabbath Day because that was the day on which Jesus rose from the dead and on which the Holy Spirit descended on the apostles. The word "sabbath" comes from the Hebrew word "shabbat" meaning rest, so the Sabbath Day means a day of rest and the Commandment to keep holy the Sabbath Day does not necessarily require it to be the seventh day of the week as observed by the Jews and the Seventh-day Adventists.)

The Seventh-day Adventists have a

history of anti-Catholicism, like many other Protestant religions in the United States during the 18th and 19th centuries. However, in recent years the main body of that church has moved away from an anti-Catholic position.

The new position of cooperation with the Catholic Church was exemplified by the invitation from the Seventh-day Adventists to the Vatican to send an official observer to the conference. The Vatican's Pontifical Council for Promoting Christian Unity then appointed Father Thomas Murphy, director of the Office of Ecumenism for the Archdiocese of Indianapolis, to be the observer. Father Murphy was then invited to, and did, speak to the conference on behalf of the Catholic Church.

Parishes to plan how to staff with few priests

(Continue from page 1)

director of religious education, youth minister).

2. Other appointees are to have some in-depth knowledge of the parish(es) and be recognized parish leaders with, wherever possible, present or past experience on the parish pastoral council or its committees and boards.

The responsibilities of those on the task force include attending the two-hour project orientation to be held in the deanery in August.

Later, between September and December, each parish task force will engage the leadership and the parishioners in a three-part process that explores parish effectiveness and staffing models. They will use the materials designed by the Effective Parishes Ad-

visory Committee of the Priests' Personnel Board which will be distributed at the orientation sessions. (These options will also be described in detail in future issues of *The Criterion*.)

One member of each parish task force will then represent the group by reporting to the deanery pastoral council in January.

Names of those selected for the Future Parish Staffing Task Force should be in the Ministry Development Program office by July 27.

During the following week, the office will send letters to those appointed with information about orientation meetings.

The memo noted that this project adds to the already-crowded agendas of these parish leaders, but explained that the committees are keeping the process as simple as possible.

The committees that have worked with the Priests' Personnel Board on the project are the Future Parish Staffing Project Steering Committee and its subcommittee on Criteria for Effective Parishes Advisory.

Father Peter closed his note to parish leaders, "Be assured that your efforts will greatly assist the archdiocese in determining the most effective use of our priest resources in the future."

St. Meinrad receives Lilly grant to help recruit minority students

St. Meinrad College has received a \$145,000 grant from the Lilly Endowment, Inc. of Indianapolis to help it recruit and enroll students who otherwise might not have been able to consider a college education.

St. Meinrad intends to implement a five-year program to identify, recruit and graduate qualified undergraduate students, especially first-generation college and minority students.

St. Meinrad College entered one of 21 proposals selected for funding in Lilly's annual curriculum- and institutional-development competition. The competition

is open to all of Indiana's accredited and independent colleges and universities. In 1990, Lilly approved 10 curriculum-development projects amounting to \$438,269 and 11 institutional-development proposals totaling \$1.4 million.

In announcing the award, Dr. Ralph E. Lundgren, the Endowment's program officer for higher education, said, "The Endowment remains vitally interested in ensuring that Indiana students have the option of choosing among healthy public and private universities. We hope these grants help provide a margin of excellence for non-tax supported institutions."



PRO-LIFE VOLUNTEERS—Administrators and staff of the Pregnancy Plus-Line at New Albany discuss accomplishments at their annual recognition luncheon. They are program director June Kochert (seated, from left), Pamela Combs, and Barbara Williams, director of Catholic Charities, (standing, from left) Jackie Thomas, Phyllis Burkholder and Marabeth Thomas. Pregnancy Plus-Line provides support measures to assist women in crisis pregnancies. Volunteers offer clothing, referrals and counseling. (Photo by Kathy Dougherty, New Albany Tribune)

Commentary

THE BOTTOM LINE

The inspiring sayings of an eternal optimist

by Antoinette Bosco

My mother is nearly 82 years old and she still approaches life as if everything's coming up roses. She believes in smiling and on days when that gets a bit hard to do, she gives herself little pep talks like she always gave us.

One was "smile and the world smiles with you. Cry and you cry alone." Always she would remind us that it took few more clues to smile, while it took hundreds more to frown.

Naturally, when I was raising my children I emulated my mother and came up with my own program of positive



optimism to keep my kids looking on a bright side of life. All six of them grew up knowing (sometimes to their loud groans!) that I would have the proper bit of wisdom or optimism tucked away, ready to help them opt for optimism when they were wrestling with negatives.

I would tell them, "When life gives you lemons, make lemonade," or if they were worried, I would remind them that "worry is the interest you pay on money you never borrowed."

When they complained about nasty people I would admonish them, saying, "If you see someone without a smile, give him (or her) one of yours," or if their blahs were with life in general I would quote, "Life is like being a fiddler on the roof—trying to play a pretty tune without falling off and breaking our necks."

It became a family inside joke that mom

is a walking encyclopedia of corny little sayings because she is really an incurable optimist.

True, but then I refer to a great precedent I found years ago for optimism in the face of problems. I read that the Chinese word for crisis is divided into two characters. One means danger, but the other means opportunity.

Once when I was in college and undergoing a particularly hard time of struggle, I remember asking a priest-theologian, "Does everything really happen for the best?"

He answered, "No. But everything that happens to you can put you on a path toward becoming someone better than you might have been without that crisis." I never forgot that.

When it comes right down to it, however it was not be-happy, keep-smiling sayings that kept me optimistic. It was my Christian heritage that put optimism into perspective for me.

I once read an anonymous piece that is still one of my favorite inspiring thoughts, for it expresses much of my Christian philosophy:

"You are richer today than you were yesterday if you have laughed often, given something, forgiven even more, made a new friend, made stepping stones out of stumbling blocks; if you have thought more in terms of 'thysself' than 'myself' or if you have managed to be cheerful even if you were weary."

"You are richer tonight than you were this morning if you have taken time to trace the handwork of God in the commonplace things of life, or if you have learned to count out things that really don't count, or

US DIETERS SPEND 30 BILLION DOLLARS A YEAR ON WEIGHT LOSS PROGRAMS



if you have been a little blinder to the faults of friend or foe.

"You are richer if a little child has smiled at you and a stray dog has licked your hand, or if you have looked for the best in others and have given others the best in you."

My favorite optimism story is the answer St. Francis de Sales gave to the man complaining that roses have thorns.

The eminent saint responded, "Nay, rather, isn't it wonderful that thorns have roses?"

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THE YARDSTICK

Christian-Jewish relations improved over years

by Msgr. George G. Higgins

I recently observed the 50th anniversary of my ordination to the priesthood.

The occasion prompted me to recall some of the more important changes in the life of the church during the past half century and, more specifically, since Vatican Council II. I would put the improved relationship between the church and Judaism very near the top of the list.

There is no need at this point to review the tragic history of Catholic-Jewish relations before the council. Father Edward Flannery did that remarkably well in his book, "The Anguish of the Jews."

Moreover, it will not be necessary to summarize in detail the document dealing with Catholic-Jewish relations which came out of the council.

I would prefer to center upon that



document's purpose and, in the open-ended spirit that pervades it, to look to the future rather than the past.

I will take my lead from the late Rabbi Arthur Gilbert, who in 1968 published a book-length study of the document from the Jewish point of view.

Rabbi Gilbert, like myself and many other observers, had certain reservations about the wording and the scope of the document, and certain misgivings as to whether it would achieve its stated purpose.

He was optimistic in this regard, however. "God's spirit," he wrote, "certainly was present in the council's deliberations." Protestants, Orthodox Christians, Jews and people of good will everywhere were touched by its achievement, he said.

"They were moved to explore, each in their own way, their relation to God's purpose and their understanding of his will."

"Now, God willing, by the quality of our associations with each other and the

courage with which we shall seek to repair the world, we may increase the experience of godliness among men."

"To be a blessing unto people and a light unto nations is to be Israel. Toward that vocation both Christians and Jews feel themselves called."

What is the common calling of Christians and Jews?

The late Cardinal Augustin Bea, principal architect of the council document on Catholic-Jewish relations, put it well.

Christians and Jews, he wrote after the council, "live by substantially the same faith (in the God of Abraham, of Isaac and Jacob) and shape their lives according to the same divine wisdom."

Brotherly collaboration at every level between Catholics and Jews, Cardinal Bea pointed out, is an urgent duty and necessity.

No one who loves God and others, the cardinal concluded, "can ever be resigned to the fact that hundreds of millions . . . are still ignorant of these great truths and have no share in our inheritance."

Father Flannery, first director of the

National Conference of Catholic Bishops' Secretariat for Catholic-Jewish relations, is optimistic about our ability and our willingness to meet the challenges referred to by Rabbi Gilbert and Cardinal Bea.

I share Father Flannery's optimism and consider it a great grace to have had the opportunity to be involved in the post-Vatican II Catholic-Jewish dialogue.

To be sure, the sailing has not always been smooth, but for all its fits and starts the dialogue is alive and well.

Readers with a special interest in the Christian-Jewish dialogue might want to take part in the 12th National Workshop on Christian-Jewish Relations to be held in Chicago November 4-7. Cardinal Johannes Willebrands, president emeritus of the Pontifical Council for Religious Relations With the Jews, is among those who will speak.

For information about the workshop, readers may write: Dr. Eugene I. Fisher, Catholic-Jewish Relations, 3211 Fourth St. N.E., Washington, D.C. 20017.

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THE HUMAN SIDE

Church should bring sense of sacred to public life

by Fr. Eugene Hemrick

If it isn't a politician being threatened with excommunication, then it is the pope speaking on the economy or bishops writing on peace. The church is visible in the realm of public affairs.

Some would question all this public involvement on religion's part. They would like to see the church minding the affairs of its churches and not the affairs of state.

But suppose the church did exactly that? What would be the consequences if the church remained aloof from issues of public policy? Would society really benefit if the church disengaged itself entirely from current issues—if the church were uninvolved?

I believe that underneath it all—whether the issue is abortion, ecology or the rights of children—what religion has to offer society is a sense of the sacred. It is this sense of the sacred that more and more people find missing in their world today.



"The madman," G.K. Chesterton once wrote, "is not the man who has lost his reason. . . . He has lost everything but reason." He has become like the lunar moon, encircled by his own thoughts with no opening for escape."

When reason is not governed by belief in God it tends to rationalize everything. Often people defend the most bizarre behaviors, arguing that these behaviors reflect art or the human spirit in pursuit of its true self.

In the recent history of communism and Nazism, we have seen murder philosophically condoned on grounds that it was for the good of the state. Eroticism has been pursued to its most bizarre depths on grounds that it enhances the sensual in the human spirit. Again, scientific discoveries gave some the idea that they had found God's secret of life and now could play god.

Today, we are hearing calls for religion to reassert its role in society, whether in the public-policy arena or the realm of social life. The reasons for doing so are many.

First, there is the fear that those who

govern without following some type of religious principles could lead us into calamity. Without a sense of the sacred, it is too easy for policymakers to become self-serving, setting themselves up as demigods, neither conferring with conscience, consulting others nor revering God's creation.

Second, those who let reason and the sensual rule their lives are learning that emptiness is the result. Every important human relationship, for example, needs to be based on the kind of true respect of one person for another that really constitutes a respect for the sacred. Otherwise the relationship, smothered by a tendency to possess, will not grow or last. Finally, there is a natural need in everyone for the sacred. Death needs to be explained; life needs to be celebrated, its joys grasped and understood; there is a need to face the world around us with a balanced sense of awe—to recognize the wonder of it all.

One theme constantly repeats itself throughout history: Society needs the sacred. For those who are tired of seeing religion in the news, this is worth thinking about.

Ultimately, it is a sense of the sacred that

religion should bring to society. It still makes sense for religion to be concerned about the public and social realm—about the sacred dimensions of our lives here on earth.

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THE CRITERION

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206

Official Newspaper
of the Archdiocese of Indianapolis

Phone: 317-236-1570

Price: \$18.00 per year
50¢ per copy

Second-Class Postage Paid
at Indianapolis, Ind.
EPA 9174-4350

Most Rev. Edward T. O'Meara
Bishop

John F. Fink
editor-in-chief

Published weekly except last week
in July and December

Postmaster: Send address changes to The Criterion
P.O. Box 1717 Indianapolis, IN 46206

To the Editor

Salute to Secina special ed. dept.

I wish that it were possible for each of us parents to say that our children are capable of having a straight-A rating. Since this is not so, I will take this opportunity to salute Secina Memorial High School for its special education department. The improvement that came about in three years for my granddaughter has been far beyond even my expectations. The teachers have executed the precious art of reaching the deep-seated problems that cause the inability to achieve, and making achievers out of the ones that have given up.

After three years of special education classes, my granddaughter was anxious to be placed in regular classes. This will be a great challenge, but I feel that she will not regress. Summer sessions at Howe High School have given a preview of improving study habits and preparation for taking exams. A certificate of recognition for improvements also was encouraging and uplifting for the students.

Thank you, special education teachers. My prayers are constant for your health, patience and genuine concern.

Lillian Stevenson

Indianapolis

Questions about the priest shortage

The articles in the June 15 *Criterion* on the shortage of priests and the effects of this shortage on our religious communities had a real awakening effect on me. I was so concerned after reading the predicted statistics that I've been able to think of little else since.

The thought of not having daily Mass is bad enough, but to lose our Sunday Mass or have a lay person preside at our funerals is incomprehensible. It's time for all Catholics to come alive and be heard.

I am not a radical, and this is the first letter to any editor I have ever written, but I need some questions answered.

Why can't the priests serving in administrative positions or teaching positions be put back to "tend the flock"? Isn't this what they were ordained to do?

LIGHT ONE CANDLE

The gift of procreation

by Fr. John Catoir
Director, The Christophers

On July 21, 1969, 21 years ago tomorrow, Neil Armstrong, the first man to set foot on the moon, spoke these words: "One small step for man, one giant step for mankind." It was a momentous occasion, for we truly entered the space age on that day.

About 100 miles above the earth, the rockets that took us there are so thin that there is virtually none left; at that point space begins. Space is what lies between the planets of the solar system and the stars. Though it contains no air, space is not nothing. There are tiny atoms of gasses, and specks of dust floating in it, not to mention the invisible force of gravity which permeates space, keeping the planets, the stars, and the galaxies on their course.

The moon is 238,700 miles from Earth. How far is that? It takes a ray of light only a little more than one second to reach the moon. The same ray takes just eight minutes to reach the sun, which is 93 million miles from us. Light rays move at the speed of 186,282 miles per second. If you can imagine it, a ray of light, in one year, will travel 5.9 trillion miles.

Our entire solar system is about 25 trillion miles across or about four trillion years. The most distant star in our own galaxy is estimated to be 80,000 light-years

(Editor's note: Most of those in these positions also serve in parishes.)

Why can't the priests marry? Why can't women be ordained? Are these man-made laws or are they irreversible doctrines of the church? Didn't God say, "It is not good for man to live alone"? (Response: "Priestly celibacy is a man-made law; the pope has said that men-only priests is irreversible doctrine.")

I can't believe our governing hierarchy will let us lose our eucharistic celebrations. Sometimes I feel like our bishops, cardinals, etc., have lost contact with the realities of the real world. Maybe they should step down out of their chairs and take on some parish duties instead of having so many meetings on political or economic issues.

Maybe the time has come for all churches to unite and become one community under God.

Thanks for giving me an opportunity to tell somebody just how I feel.

Barbara Julius

Jeffersonville

Is friendship with Jesus new way?

Alkie Price goes over to her friend's house on Sunday to have a friendly meal and hear some Good News (letter: "God Accepts Me in Jeans and T-Shirt," July 13 *Criterion*). Her friend, Jesus, does not expect her to get all "gussied" up. He accepts her as she is—in her jeans and T-shirt.

I assure Ms. Price has read some of the many articles written in the secular press about the importance of dress and the message it gives to others. She probably automatically applies it to her own life: a friend's wedding, a job interview, a first date, on the job or any "important" event of her life. She "gussies" up because not to do so is to send the message, "I don't care about you or your feelings."

But, of course, Jesus is different. He has no expectations, no demands, no standards, no feelings to be hurt. No respect need be shown him. A friendship with him is all one way. He gives, we take.

As for the "friendly meal" and the "Good News," I always thought the Mass

was the unbloody sacrifice of Calvary repeated through time for the salvation of sinners and that the Good News was a message of repentance. There would not seem to be anything friendly or laid back about either of the two.

However, I realize that those people who dress up for church, who maintain respectful silence, who kneel at the Consecration, or who write letters like mine are all crying in the wilderness of modernist thought. Regardless of the seeming futility of our cries, it still remains that Jesus is God and respect must be shown. We do it for each other, why not for him?

Terre Haute

Bernadette Elsborg

There is no room for compromise

In the July 6 issue of *The Criterion* was a commentary by Father Eugene Hemrick entitled "Catholic Officeholders, and Meaning of Loyalty."

It is beyond my comprehension how a priest could sincerely say, as Father Hemrick said, "We would need to worry, however, if either side in this controversy stopped searching." What more would the church need to search for? It has the only

answer in the very best of reference books, the Bible.

Father Hemrick stated further, "In the present controversy, bishops argue that they have the responsibility to oppose abortion because of a strong faith based on a moral tradition rooted in centuries of interpreting God's word." How can their position be doubted? The Bible states quite plainly, "Thou shalt not kill." No ifs, no buts, and no maybes. Just plain "Thou shalt not kill!"

He speaks of loyalty to the church law and loyalty of lawmakers to their constituents. I have always thought that loyalty to God and to his laws superseded any other loyalty. If, for instance, I were to become a salesperson for company, and this company told me that I was to sell a defective or inferior product at a highly inflated price, would I be obligated, because of loyalty to my employer, to do so? Or would I be compelled, because of my loyalty to God, and concern for the salvation of my soul, to refuse, even if it meant the loss of my job? The answer, I think, is very clear. I can see no reason why it isn't just as clear to the lawmakers. Loyalty to God, and the salvation of one's soul, should be uppermost in the minds of everyone. What can be more important?

There is no room for compromise, as Father Hemrick suggests.


Winferd E. (Bud) Moody

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CORNUCOPIA

When memory gets real

by Cynthia Dewes

They say you can't go home again. Maybe not, but you can try. It's just that when you get there they may have moved away without leaving a forwarding address, or at least they changed the locks.

The high school class reunion is a case in point. As the years go on, the challenge is to see which classmates are still recognizable, and to witness the ironies of changing status. The former class hero(ine) may have become the class schmuck(ette), and vice versa.

Of course, the basic personality does not change: The silly girl becomes the silly

woman; the nice boy becomes a nice man; the intelligent ones remain intelligent. Unemployed, alcoholic, obese, bald, whatever, but still intelligent. Ditto the academically untalented.

It's fascinating to experience the strong emotions aroused by renewing acquaintance with people you haven't seen for 20 or 30 or 40 years. Somehow time drops away and you're once again giggling behind the locker door or passing notes in math class.

You wander through the old school building with all your senses suddenly on alert.

There is the first-grade cloakroom with a

smell of wet wool lingering in the corners. You can almost see battered lunch pails lined up on the shelf above, and overheads tossed carelessly on the floor.

The restroom fixtures sit so low, it's hard to imagine we were ever that short. The smell of green soap clings to the tiles.

This was the fifth-grade room. Remember how mean Miss Schieler was? She was so fierce, we thought she must be a reject from the German army. She used to take bad boys out in the hall and bounce their heads off the wall to punctuate her scolding. That was before suing became popular.

In fourth grade we had Miss Hughes. She read us Kipling's "The Jungle Book," a tale still soothing in our memories of Mowgli and his brothers. Miss Fritz dominated the sixth grade. Another Hun, as we recall.

The biology room is as mysterious as ever, not because biology was a mystery but because of Mr. Bittle, our teacher. He used to work at the top secret atom bomb installation in Los Alamos, N.M., and his lip was zipped.

The library seems considerably smaller than we remembered it, as every room in the building does. In our imaginations the misnamed Miss Lamb still presides over her desk, guarding the books from the students. The electricity of her frown lingers over every chair and table.

Intellectual texts are reading copies of "Forever Amber" tucked inside their textbooks, while other scholars whisper behind their hands. Some of the braver boys are storing spitballs for the few precious moments when Miss Lamb turns her attention in another direction.

The gym looks so small we can't figure out how we winnied sports, ate lunch, appeared in Christmas pageants, stumped for the student council and took physical education, all in that one place. We even graduated there.

Sometimes we can go home again. And when we get there we find it's a place where reality is altered by memory, and emotions softened by time.

check-it-out...

Catholic Social Services seeks **volunteer drivers** to transport clients from their homes in Marion County to the Adult Day Care centers located at 907 N. Holmes Ave. and 2630 N. Arlington Ave. Clients require rides on weekdays on an as-needed basis. For more information call Michalen Materowski at 317-638-8322.

The 20th Annual Conference of the **National Apostolate with Mentally Retarded Persons (NAMRP)** will be held August 12-15 at Regis College in Weston, Mass. NAMRP is a national Catholic organization which works actively for full participation of mentally retarded persons in the Catholic Church. For more information contact St. Joseph Sister Denise Kelly, 1 Lake St., Brighton, Mass. 02135, 1-800-736-1280.

The **Day Nursery Association of Indianapolis**, which has provided Indianapolis-area families with public day care services since 1900, will celebrate its 90th anniversary with "Family Reunion Celebrations" at its five locations in July and August. The oldest student who responds to this call, and others, will be honored with prizes; the search for these "alumni" ends July 31. Contact: Paige Weirich, 615 N. Alabama, Suite 108, Indianapolis, Ind. 46204, 317-636-9197.

A "Hassle-Free Shopping" Program for physically challenged persons will be held from 11 a.m. to 3 p.m. on Wednesdays, beginning August 8, at Keystone Square

Shopping Center. Volunteers will be available by appointment to assist shoppers who call 317-848-7285 for reservations. The volunteers will be trained by St. Vincent Hospital at one-hour sessions on Monday, July 30 at 2 p.m. or Wednesday, Aug. 1 at 9 a.m. at Center of Mall, 116th and Keystone. To volunteer as a shopping assistant, call the same number.

Tickets are now on sale for "The Hottest Ticket in Town" artist/lecture series at St. Mary of the Woods College. The 1990-91 season includes: Swiss harpist Markus Klinko performing on Sept. 14; comedienne/AIDS educator Suzi Landolfi on Oct. 8; Dance Kaleidoscope on Feb. 1; and Greenpeace speaker Christopher Childs on March 14. For more details call 812-533-5212.

vips...

Franciscan Father Ralph Zetzi will celebrate the 25th anniversary of his ordination with a **concelebrated Mass** of Thanksgiving at 10 a.m. on Sunday, July 29 in Sacred Heart Church, 1530 Union St. Father Zetzi was baptized in St. Christopher Church and attended Sacred Heart Grade School. He celebrated his first Mass in Sacred Heart Church, where he served later. For the past 12 years he has been involved in campus ministry in Tennessee, and as a prison chaplain, Third Order moderator and spiritual advisor for the Knights of St. Peter Claver. A reception will follow the Mass of Thanksgiving.

Benedictine Sister Joan Marie Massura, Archdiocesan Coordinator of Youth Ministry, will make monastic profession on Sunday, July 22 at Our Lady of Grace Monastery in Beech Grove. Formerly a member of the Congregation of the Sisters of Sts. Cyril and Methodius of Danville, Pa., Sister Joan Marie began her transfer process to the local Benedictine community in 1987. In 1958 she professed vows of obedience, poverty and celibacy, and will now commit herself to the monastic lifestyle following Benedictine vows of stability and conversion of life.

On Sunday, July 29 Little Flower Parish will celebrate the 50th anniversary of **Franciscan Sister Frances Ellen Hannigan's** entry into religious life. An 11 a.m. liturgy is planned, followed by a picnic dinner in the social hall. Sister Frances Ellen has been pastoral minister at Little Flower since 1978.

Three Cathedral High School graduates will be honored by the Alumni Association at Cathedral's All-Class Reunion on August 3. They are: **Michael G. Browning**, president of Browning Investments and a planner Indianapolis downtown renaissance, receiving the Alumni Association's Outstanding Service to Cathedral award; **Daniel J. O'Malia**, president of O'Malia's Supermarkets and Cathedral board chairman, receiving the Distinguished Service to the Community award; and **Bob Collins**, Indianapolis Star sports-writer, editor and humorist, receiving the Distinguished Professional Achievement award.

Fred W. Fries, retired managing editor of *The Criterion*, scored an eagle on the par 4 fourth hole at Douglass Golf Course on July 9. He used a 4-6 wood and a 47 iron on the 260-yard hole. His golfing companions were former *Criterion* editor Magr. Raymond T. Bosler, and Mrs. Fries. Congratulations!

Italian group slates Mass, picnic

On Sunday, August 5, the Italian community of Holy Rosary Church in Indianapolis is inviting the public to attend a Mass at 11 a.m. at the restored Italian prisoner of war chapel at Camp Atterbury. After the Mass there will be a brief ceremony.

The chapel was restored last year in preparation for the 50th anniversary of Columbus' landing in America.

In the afternoon, there will be a picnic. Tables, chairs, a tent and music will be provided. Those who attend are asked to bring picnic lunches, games and toys. From 2:30 to 4 p.m., there will be a free bus tour of the camp with a history of the Italian prisoner of war camp. Former POWs have been invited to attend.

Those wishing more information should call Sol Petrucci at 317-849-9731.

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Parish gathers for retreat to plan future growth

by Margaret Nelson

The whole parish was invited to a day-long retreat at St. Andrew, Indianapolis. It was part of the overall planning process for the northeast side church.

About 100 people were there on July 8 when Father Clarence Waldon led the group in sessions that promised to "forge the chain," or further parish unity.

At the 11:30 a.m. Mass, Father Waldon began his homily, "One of the greatest problems in human beings face is the whole problem or question of self-identity. We spend a great part of our lives trying to find out who we are."

He added that it is important for people to feel good about who they are. And he suggested that one of the roles of religion "is to help us know who we are and to know that who we are is good."

"Really believing in who we are comes from knowing who God is. That's what religion is all about—coming face-to-face with who created us," he said.

Father Waldon said that the reason people in our society are having so much trouble now is that "God has been taken out of it. The central purpose of their existence has been wiped out of their experience."

"When we have the Spirit of God within us," he said, "we become like little children." He talked about how children tend to cut through the red tape, pretense and complications to get to what is real.

Father used the abortion question as an example of this simplicity. He said people should not ask what to do if the pregnancy is the result of rape or incest. "All you really have to know is: Is this a human being or not? Is this a child of God or not? Once you know that, it's really very simple."

"Sometimes we make things complicated because we don't really want to know the answer," Father Waldon said. But he added, "When we live by the Spirit, we begin to see things very clearly. . . . We put ourselves in line with the will and the vision of God."

He said that when a group, such as a parish, has a good self-image, "it knows where it needs to go and what changes need to be made so that it can grow and develop. When we stop changing, growing and developing, we're dead."

"Please know that the Spirit is upon you. When other people see that the Spirit of God is alive and awake in the people of St. Andrew, they will want to be a part of that group," Father Waldon said.

"Jesus lives at 3922 E. 38th Street because he lives in you. Jesus is available to the people in the community because he lives in you. . . . The people of the neighborhood need the Son of God so much," he said.

"St. Andrew is the most integrated parish in the archdiocese," Father said that the parish has the opportunity to bring to the archdiocese the vision of Western European, African American and Hispanic people "who really and truly . . . share with one another their personal gifts and their cultural gifts."

Father Waldon said that the task may not be easy. "But the Spirit of God gives you a power to do what other people will tell you is impossible."

After the luncheon in the parish hall, several members of the planning committee shared their experiences in the parish. Other parishioners added anecdotes before the small group sessions began.

One of Father Waldon's points that members of the assembly mentioned later was: "We live in an either/or

society, when it should be a both/and community." He said that there is room for diversity of leadership. And he explained that all human beings are looking for someone to appreciate who they are.

"When a group accepts who I am, then I'm free to change," said Father Waldon. He said that an atmosphere in which a person is accepted is where conversion can happen.

He surprised the participants by saying that people need to know: "It's all right to be a sinner." He drew laughter when he added, "That's not the kind of thing I recommend." But he said people need to be reminded: "If we fall, he's got something to take care of it. Part of being a human being is being imperfect."

Father Waldon said, "Much of our personality comes from imperfection." He said that people can "turn their imperfection into their glory."

The members of the small groups discussed their own gifts that could be used for the good of the church. Others added their own perceptions of the gifts each of the others had.

Father Waldon said, "In my opinion, the black community is not going to come into the Catholic Church in great numbers until it is really convinced that the church is interested in the gifts of the black community." He said that the American "melting pot" society seems to encourage people to drop their heritage to fit in. But he stressed that the "relationship between religion and culture is a lot closer than we think."

The small groups also discussed things that have prevented people from sharing their gifts with the church.

Father Waldon talked about how "we want to get to the 'resurrection' without going through 'Calvary.'" And he said, "You don't know if there will be a resurrection. If you knew, you wouldn't be so reluctant to put yourself in Jesus' place."

He said that sometimes it is necessary to go through confrontations to be able to share our gifts. And he said, "It is much easier to give in, but that is not what is best in order to share gifts." He said that people often make the decision not to take action so they can keep out of such situations.

Father Waldon urged the people of St. Andrew to "grow where you're planted. The best way to do that is to be yourself, to give your gifts and to share your gifts with the community."

The parish will have a Town Hall meeting in late November to celebrate the Feast of St. Andrew and to help finalize plans for the future of the parish.



IDEA EXCHANGE—Larry Smith (from left), John Acevedo and Klaus Schmeigel discuss points made in their small group discussion at the St. Andrew day-long retreat July 8. (Photo by Chuck Schisla)

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National Medjugorje magazine to debut

by Catholic News Service

BLOOMINGDALE, Ill. — A new national magazine dedicated to the reported Marian apparitions at Medjugorje, Yugoslavia, is scheduled to debut this summer.

The premiere issue of *Medjugorje Magazine*, a quarterly published in Bloomington, near Chicago, will feature an interview with retired Archbishop Franc Franic of Split-Makarska, Yugoslavia, in which he says that Mary spoke to him on several occasions in 1984 and 1985 in Medjugorje and Rome.

"This was a sign for me that she really speaks there (at Medjugorje). This is why I really can convince me of the opposite," Archbishop Franic told the magazine through an interpreter.

Other stories in the magazine's first issue include an interview with the pastor of the Medjugorje parish where the alleged apparitions began; an interview with actor Martin Sheen, who narrated a video on Medjugorje; and a history of Medjugorje written by Bishop Michael D. Pfeifer of San Angelo, Texas.

The magazine's publishers say the magazine will complement an estimated 30 U.S. newsletters concerning Medjugorje.

In the interview with the magazine, Archbishop Franic has spoken to Pope John Paul II about Medjugorje, but only briefly. "I don't want to fight for or against anybody concerning Medjugorje," he said.

The Vatican has not made a determination on the authenticity of the alleged apparitions.

Subscriptions are \$10 and can be sent to Medjugorje Magazine, P.O. Box 99, Dept. S, Bloomington, Ill. 61018.

Five at St. Meinrad mark 50th

Five members of the Benedictine monastic community at St. Meinrad Archabbey will celebrate their 50th anniversary of religious profession on July 22.

They are Fathers Alban Berling, Edwin Miller, Eric Lies and Donald Walpole, and Brother Augustine Schmidt.

Father Donald was born in Indianapolis. He made his simple profession of vows on August 6, 1940, and his final profession in 1943. He received a bachelor of arts degree from St. Meinrad Seminary, and bachelor's and master's degrees from the Chicago Institute of Art. Father Donald has been associate professor of art at St. Meinrad College since 1952. He has done paintings, mosaics and prints for many parishes in the Midwest.

Father Eric made his simple profession in August, 1940 and final profession in February, 1944. He attended St. Meinrad Seminary and Catholic University, where he received a master's degree in English. Father Eric was professor of English, speech and homiletics at St. Meinrad for 13 years. He was general manager of Abbey Press for 10 years. He has been working in the Development Office for the last 22 years.

Brother Augustine made his simple profession of vows on March 12, 1940, and his final profession in 1943. He

worked at St. Stephen Indian Mission in South Dakota and spent much of his time at St. Meinrad working as an electrician and recording engineer. He now works in the tailor shop.



JUBILEES—Celebrating Golden Jubilees as Sisters of Providence at St. Mary of the Woods on July 7, 8 and 9 (seated from left): Sisters Bernice Kuber, Elizabeth Rose Weisenbach, Ann Mary Dietz, Patricia Louise Quinn, Lourdes Kline and Cecilia Ann Miller; (standing) Sisters

Nancy Nolan, general superior, Marian Thomas Kinney, Mary Roger Madden, Mary Neil Gleason, Frances Finnegan, Mary Frederick Fields, Agnes Farrell, Marie Agatha Vonderheide, Richard Bussing, Loretta Eileen Hester and Annette Schupp.



FERDINAND JUBILARIANS—Five Benedictine Sisters of the Convent of the Immaculate Conception in Ferdinand prepare to celebrate their silver jubilees of religious vows on Sunday, July 22. They are (from left) Benedictine Sisters Jeanette Adler, Jane Becker, who served on the staff of St. Meinrad College and School of Theology; Agnes Weinzapfel; Eileen Reckelhoff; and Donna Marie Herr, whose brother, Father Kenneth Herr will be main celebrant at the 10:30 a.m. Mass of Thanksgiving.

Indiana Knights contribute to charities

The Knights of Columbus in Indiana gave \$1,579,156 and 539,569 hours in personal service to charitable and benevolent activities in 1989, according to the order's annual survey of fraternal activity.

The figures recently were released by the K of C state deputy, Donald V. Reed. "These totals represent a remarkable outpouring of generosity—not only in money but in personal commitment—on the part of Knights throughout the state, he said.

The contributions went to a wide variety of causes, including: youth activities, \$67,396; church and community activities, \$162,805; donations to the needy, sick and disabled and the handicapped, including the Special Olympics, \$596,185; aid to victims of disasters, \$9,072; donations to churches, homes for the aged, orphanages and hospitals, \$265,364; homes to welfare organizations, community projects, scouting, cancer, heart or other funds,

\$102,480; donations for scholarships, schools, seminaries and other education purposes, \$133,989; food, clothing and other items, \$174,871; and miscellaneous, \$66,994.

Hours devoted to charitable work by Indiana Knights last year included visits to the sick and bereaved, blood donations and participation in charitable fund drives.

Internationally, state and local units of the K of C contributed \$79,428,586 to charitable and benevolent causes in 1989, according to reports from 81 percent of the local units. Together with \$12,758,457 contributed by the supreme council, located in New Haven, Conn., the 1989 total was \$92,187,043.

The K of C is an international Catholic lay organization with more than 1.5 million members in the U.S., Canada, Mexico, the Philippines, Puerto Rico, the Dominican Republic and several other countries.

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St. Elizabeth's longtime nurses retire after 30 years of service

by Mary Ann Wyand

Childbirth is nothing short of miraculous, two longtime St. Elizabeth's nurses told *The Criterion*, as newborn babies are miracles too.

Registered nurses Gloria Sahn of St. Jude Parish in Indianapolis and Marjorie H. Murphy of Holy Name Parish in Beech Grove retired recently after serving St. Elizabeth's for three decades. Both women said they will never forget the beauty and sanctity of birth.

As a United Way agency operating under the auspices of the Archdiocese of Indianapolis, St. Elizabeth's offers a full range of maternity, child care, parenting, and adoption placement programs and services for unwed mothers.

"The miracle of birth is a beautiful experience," Murphy explained. "There isn't a sound in the delivery room (at the moment of birth) because you're so involved in waiting for the baby to come and checking to be sure that the baby cries and that everything is okay."

Murphy has helped deliver thousands of babies over the years, first as a nursing supervisor in labor and delivery at the old St. Vincent Hospital on Fall Creek Parkway and then with Sahn as staff nurses at St. Elizabeth's on Churchman Avenue on the Indianapolis southside.

Each birth is unique, Murphy said, and every baby is beautiful.

"It's just rather awesome that you are able to help bring a little one into the world and see the newborn baby being active," Sahn reflected. "You can't get that feeling doing anything else."

Occasionally, both nurses said, they had to deliver babies when the physician was delayed by a snowstorm or another medical responsibility.

"When you have a delivery on your own," Sahn admitted, "it's a little frightening at first. But it seems like things kind of come natural to you and you just go right through with it. You know the procedures, but sometimes you surprise yourself. Then you say a prayer of thanksgiving afterward because you're so relieved that all turned out well. Fortunately all of my cases did."

Conversations with the longtime nurses offer insight into three decades of the 75-year history of St. Elizabeth's, a residential care facility dating back to 1915 that provides love, care, and personal assistance to women experiencing crisis pregnancies.

Both staff members fondly remember the young women and babies they have helped over the years, but loyally observe St. Elizabeth's rules about confidentiality and won't discuss specific people or stories. Instead, they talk about customs from days gone by when society at large scorned unwed mothers.

"I was on the first live-in staff in the old St. Elizabeth's building in the late '40s," Sahn remembered. "In those days, there was more of a social stigma to an unwed pregnancy. The girls never went outside the building during the stay here, except into the back yard."

Social workers took care of clients' errands, she said, and the girls appreciated their help because they didn't want to go out in public.

"In those days, it was such a shame to be unmarried and pregnant that they didn't want to be seen and their families didn't want them to be seen," Sahn explained. "The girls stayed here for six weeks after delivery and had their six-week check-up before they left the building."

While living at St. Elizabeth's, the young mothers helped in the nursery, the kitchen, and the dining room. They also delivered their babies at the residential care facility until 1969.

"The capacity in the old dormitory was 14 to 16 girls," Sahn said. "We kept the youngsters up to age 3, so we had a lot of children here in those days."

In recent years, clients have gone to St. Vincent Hospital for labor and delivery. This arrangement resulted from the agency's longtime affiliation with the Daughters of Charity and members of the St. Vincent medical staff.

On-site nursery service was discontinued in 1973, when St. Elizabeth's began their Tender Loving Care foster program for infants with volunteer assistance.

After working two years during the late '40s, Gloria Sahn took a break from nursing to care for her own children. She returned to St. Elizabeth's in 1960 when Marjorie Murphy joined the staff as supervisor of nursing services.

"When I came in 1960, I thought things were changing compared to the late '40s," Murphy explained. "I felt the attitudes and the social climate were beginning to change and the public in general accepted unwed pregnancies more. The girls needed to get out, but it took me a little while to finally get that through so the girls could go out shopping. One of the staff members would take them or they would go on the bus."

Sahn and Murphy started working for the archdiocese pro-life agency more than a decade before the United States Supreme Court legalized abortion in *Roe v. Wade*.

"Legalized abortion has diminished the number of children who would have been available for adoption," Murphy noted sadly.

The biggest change I noticed through the years was that more girls were keeping their babies because that became more acceptable too," Sahn said. "In the last 15 years, a larger percentage of mothers have kept their babies."

Now, they added, many of St. Elizabeth's clients come from troubled families.

"Many of the girls come from one-parent homes or had a lot of violence or abuse in their childhoods," Murphy said. "Our ministry to them is not just getting them through pregnancy, but being a friend and trying to help them as mentors. Some of the girls had a lot of adjustments to make coming to a home with set rules."

St. Elizabeth's staff members try to help clients learn structure and accept responsibility for their own actions, she said. "We try to make them realize that some discipline will help improve their lives. They have to learn to be responsible for themselves and their own actions."

Clients love their babies very much, Sahn added. Placing their children for adoption is a great act of love.

"You could just see the love shining in their eyes for their babies," she said, "and you know when they do place their children for adoption it's because they're thinking of the babies and not about themselves."

The adjustment process is difficult and painful, she said, but St. Elizabeth's staff members are prepared to help them through that difficult period with counseling services.

"They're going to have a lot of trauma and a lot of



DEDICATED—Longtime St. Elizabeth's nurses Gloria Sahn (left) and Marjorie Murphy talk about retirement.

emotional upheavals until they've really got it settled in their minds," Sahn said. "Placing a child shows their love because they want their child to have more opportunities than they could provide. They want to assure that the child has a good life and a good education."

With mothers and babies coming and going, the nurses said, 30 years seemed to slip by pretty quickly.

"It was a beautiful 30 years," Marjorie Murphy noted. "I really enjoyed it."

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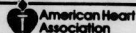
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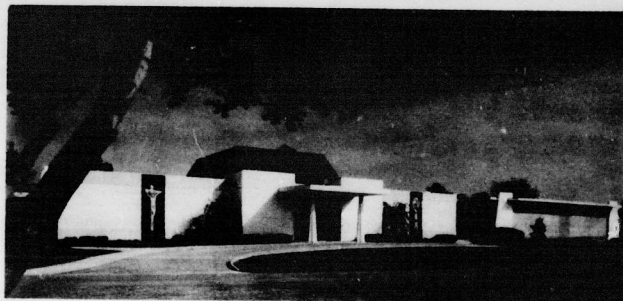
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by Catholic News Service

For example, the *Times* study determined:

- "The news media consistently use language and images that frame the entire abortion debate in terms that implicitly favor abortion-rights advocates."
- "Abortion-rights advocates are often quoted more frequently and characterized more favorably than are abortion opponents."

In addition, "virtually all the media refer to anti-abortion legislation as 'restrictive,' " because it would restrict a right to abortion, Shaw wrote. "But abortion opponents would describe the legislation as 'protective'—protective of the fetus." Similarly, "Abortion-rights advocates would like to be known as 'pro-choice,'" Shaw noted. "Abortion opponents, meanwhile, 'would like to be known as 'pro-life.'"

When they spoke out against a nuclear weapons race or Reagan administration policies, the study added, "no such criticism was levied at the bishops in earlier years."

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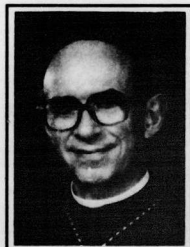
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Priests' decrease to continue

(Continued from page 1)

chairmen of two other NCCB committees would study the material and make recommendations to the NCCB Administrative Committee when it meets Sept. 11-13 in Washington. The Administrative Committee makes policy for the bishops between NCCB general meetings.

Richard A. Schoenherr, the study's principal investigator and a former Detroit archdiocesan priest, said in a July 3 statement that in his view unless the church reverses its stand against married clergy the decline in priests will continue.

The study, however, makes no suggestions for increasing the number of diocesan priests and bases its numerical projections on the assumption that the priesthood will remain celibate.

Bishop Wuerl also noted that it was confined to statistical analysis of data gathered from 86 U.S. dioceses that cooperated in what was a six-year project.

Father Eugene Hemrick, research director for the bishops' conference who was involved in originating the study and who is listed in the report as a consultant, disagreed with Schoenherr's conclusion on celibacy. "Maybe God is telling us we had too many priests in the past," Father Hemrick told CNS. "Perhaps this is the work of the Holy Spirit telling us to work closer with the laity."

Schoenherr's study, co-written by Lawrence A. Young from Brigham Young University in Provo, Utah, was funded by the Lilly Endowment of Indianapolis.

"The data reveal that the decrease in priestly ordinations is the most significant factor in the overall clergy decline—far more significant than resignations, retirements or other factors," the study said.

"But analysis showed that if priestly ordinations were to be increased by 25 percent (other conditions remaining the same), the moderate decline in the number of U.S. diocesan priests between 1966 and 2005 would still stand at about 34

percent," rather than the 40 percent drop projected for that period, it said.

An overall finding of the study shows that for the 40-year period from 1966 to 2005 the number of active diocesan priests in the United States will have dropped by 40 percent while the number of Catholics will have increased between 24 percent and 38 percent.

There were 35,000 active diocesan priests in 1966, and the study found that number would fall to about 21,000 in 2005, almost half of which will be older than 55 and only one-eighth 34 or younger.

The study used actual figures for 1966-84 and projected those trends for 1985-2005. The projections were tested, the study said, by gathering actual data from 12 dioceses for Jan. 1, 1985, through Jan. 1, 1989, and found its moderate assumption off by a factor of 2 percentage points.

"A growing majority of priests themselves and the Catholic people say they would welcome a married priest," said Schoenherr, who was ordained in 1960 and left the priesthood in 1970, later marrying.

"The problem is that the Catholic Church is based on a tradition of sacramental piety—the Mass and the sacraments—and people are beginning to complain that this is being lost," Schoenherr said.

Schoenherr was in Spain and not available for further comment. He is doing a similar study of the Spanish clergy.

Father Hemrick said the study raised more questions than it answered, such as why a "lot of parents don't encourage their kids to go into religious life."

Father Hemrick said the church was responding to the declining number of priests with one-priest parishes, permanent deacons, and with "100 new lay ministry training centers."

Bishop Wuerl told CNS July 13 that "once you have the raw data in front of you, you can address it and try to draw some conclusions. I have not attempted to do that."

In the period covered by the study, the bishop said, the Diocese of Pittsburgh—one of the 86 studied—had

"witnessed the fruit of the implementation of the Second Vatican Council, which includes the involvement and the appreciation of the gifts and talents of countless laypeople."

"We have also witnessed the functioning of the permanent diaconate. The result has been that in parishes where we used to have three priests," the bishop said, "we find we can provide the same service with two."

In that period "we witnessed an increase in the vitality in the church across the board," Bishop Wuerl said.

Other NCCB committee chairmen involved in studying the report, he said, were Bishop James P. Keleher of Belleville, Ill., of the Committee on Priestly Formation, and Bishop Elden F. Curtis of Helena, Mont., of the Committee on Vocations.

Among the major findings of the study:

► Eastern, North Central and New England states will have lost half of their 1966 number of active priests by 2005; the West North Central and Middle Atlantic states over 45 percent, and dioceses in the Western, South Central, South Atlantic and the East South Central states 15-25 percent.

► If the trend continues, the overall decline would produce 69 percent fewer priests in the mid-1990s than three decades earlier.

► The cumulative loss of priests through resignation from 1966 through 1984 was almost 20 percent.

► By 2005, about 20 percent of priests will be retired, sick or on leave. The comparable figure for 1966 was 3.4 percent.

► Young men seem more attracted to ordination in dioceses where the shortage is the greatest.

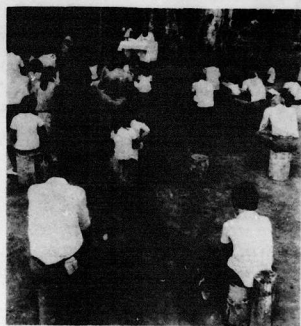
► The lay-to-priest ratio will double from 1,100 Catholics per priest, 1975, a suggested benchmark, to 2,200 in 2005, which does not take into account the rapid growth in the Hispanic population.

► The average age of newly ordained priests increased from 27.2 years in 1966 to 31.5 years in 1984, reducing the length of the average career from 42.8 years to 38.5 years. Statistically, the ordination of two 48-year-old priests is the equivalent of ordaining one 26-year-old in terms of years of service.

► Numbers of religious-order priests are projected to decline about 35 percent from 20,000 in 1975 to under 13,000 in 2005.

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SIXTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, July 22, 1990

Wisdom 12:13, 16-19 — Romans 8:26-27 — Matthew 13:24-43

by Fr. Owen F. Campion

The Book of Wisdom, or the Wisdom of Solomon, provides this weekend's liturgy with its first reading.

This work, a favorite source for readings in Catholic worship, is one of those several books of the Bible contained with Roman Catholic translations of the Scriptures, and now in other translations often as well, but excluded centuries ago from the King James version. The reasons for that exclusion were several. Wisdom originally appeared in Greek, not in Hebrew. Those factors made it too foreign for pious, traditional Jewish Scripture scholars who met in the first century to determine what books constituted the Scriptures and what books were not Scripture. The editors and translators of the King James version basically followed the listing established by those Jewish scholars centuries earlier.

However, the Book of Wisdom had readers in Jewish circles, and then in Christian circles, and they believed it to be the inspired word of God. Certainly it proceeds from a Jewish background and it rests upon the faith of Judaism.

It was composed in a world in which philosophical reasoning, so championed by the Greeks, was the academic king. Wisdom sought to respond to that environment by, in effect, insisting that the ancient Jewish beliefs in the one God, and in that God's mandates, were not foolish nor superstitious, but actually verifiable by human reasoning.

The book, therefore, is filled with proverbs and sayings that easily appeal to



people searching for pattern and meaning in their lives.

Important for this liturgy is this reading's reminder that God is merciful and patient, despite human sin and rebellion.

Again this season, St. Paul's Epistle to the Romans provides the weekend liturgy with its second reading. As in other sections of the epistle, Paul reassures a Roman Christian population surviving in the midst of cultural hostility and political fury. He encourages his readers by reminding them that Christians have no less an advocate before God in their needs than the Holy Spirit himself. It is a magnificent testament to the fact that God loves us in our imperfections and allows for our short-comings.

St. Matthew's Gospel is the source of this weekend's Gospel reading. As was the case last week, the reading presents parables, and the Lord's own explanation of the parables.

At first glance, the parables may seem to convey an ominous message. Those who disobey God one day will be gathered up and cast into eternal fire. A fuller understanding of the reading would be that Christians exist amid others in a world tied down by its own shortsightedness and greed. It is important to God not instantly to rid the world of sin, but to accommodate Christians as they deepen their faith, and in that faith their resolve to serve God by following the example of Jesus, God's Son.

Living with opposition and rejection can be threatening, the Gospel warns. However, once again upliftingly and encouragingly, the Gospel reminds us that God protects and guides us.

Reflection

If some scholarly surveys are to be believed, many Catholics look upon the church's moral teaching as excessively demanding so that deep feelings of guilt are the only logical consequence of giving those teachings any attention. After all, we

stumble and fall in our attempts to follow the Lord in perfection.

The church's obligation is to teach the truth, in other words, to teach precisely what the Lord revealed to the apostles long ago. That revelation has an exactness and a solemnity in its moral dimensions.

However, as critical as knowing precisely what the moral law of God means is the fact that God understands our limitations and our failures, and that he loves us.

Giving evidence to that fact is that the church requires the lavish outpouring of forgiveness upon those who have sinned. Persons outside the church often find this rush to forgiveness, and the finality of forgiveness, in the church as astonishing as some Catholics say that they find its attention to the moral law a threshold to guilt.

These readings call upon us to seek perfection in the model of Jesus. Nothing else makes sense. They recognize also the fact that that effort requires more than a

good intention or a moment's thought. It can be a struggle. Many other factors obscure the wisdom of living exactly in keeping with the example of Jesus and the teachings of morality.

We are not alone in that process. God supports us, loving us even in our limitations and follies. We have no less a friend than God himself. Continually, magnificently, he forgives us. He blesses our earnest efforts to reform. He forgives us lovingly, and that forgiveness has a visible expression in the church.

To realize that forgiveness is the best incentive to reform of personal lives, just as it astounds some, it has fortified others to reform their lives completely. For some of them, that even has meant peace of soul, in the reality of God's forgiveness, as they have mounted the steps of gallows to pay for great misdeeds but with the belief that soon they will rejoice with the saints.

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THE POPE TEACHES

Heavens open for Christ's baptism

by Pope John Paul II
Remarks at audience July 11

In the life of Jesus the Messiah, there are significant moments in which the Holy Spirit is revealed as being intimately associated with Christ's humanity and mission. One such moment is his baptism in the Jordan.

John the Baptist had told his listeners that he was baptizing them "with water for repentance" in preparation for the one who would baptize "with the Holy Spirit" (Matthew 3:11).

Jesus meanwhile had been preparing through prayer for the moment in salvation history when the Holy Spirit would be revealed as proceeding from the Father and the Son in the mystery of the Trinity.

At the baptism of Jesus in the Jordan by

John, the heavens were opened and the Spirit came down upon Jesus in the form of a dove as the Father spoke: "You are my beloved Son; with you I am well pleased" (Luke 3:22). This was the moment of the Son's messianic "investiture" in the sight of all, the moment which marked the public beginning of his redemptive mission as the "Anointed One."

St. Irenaeus of Lyons, commenting on the baptism in the Jordan, confirms that from the very beginning the church was conscious of the joint action of the Son and Holy Spirit in bringing about a "new creation." Other fathers of the church also link the symbolism of the Holy Spirit in the form of a dove to the dove which Noah sent from the ark. The pardon and peace that followed the flood are perfectly fulfilled in the messianic age through the work of Christ and the Holy Spirit.



(Franciscan Sister Marie Werdmann seated. Holy Cross Church in Indianapolis as a pastoral associate for five years. She begins a new ministry in Guaymas, Mexico, in September.)

Thank you, God, for the moment when the Holy Spirit was revealed as proceeding from the Father and the Son in the mystery of the Trinity.

Thank you, God, for the moment when the Holy Spirit was revealed as proceeding from the Father and the Son in the mystery of the Trinity.

—by Sister Marie Werdmann

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VIEWING WITH ARNOLD

'Days of Thunder' plot races fast but crashes

by James W. Arnold

Stock car racing fans may get a few thrills from *'Days of Thunder.'* But even the summer's big Tom Cruise movie. But even they will concede it seldom gets beyond the surface realities of the sport to the vicinity of insight, poetry or inspiration.

The splashy, glitzy movie (from the producers of *'Flashdance,'* *'Top Gun'* and the two *'Beverly Hills Cops'* films) offers Cruise as a brash new driver en route to winning the Daytona 500. He gets pushed around by his peers, crashes and loses his courage, but then comes back with the help of wily crew chief Robert Duval to provide a big finish.

The best stuff is the race footage, shot at tracks all over the South, from cars front and rear, helicopters and track level cameras, and edited with zesty skill to music and roaring engines. But face it, oval track racing tends to be visually repetitive, especially compared to formula one road racing. *'Thunder'* has to resort too often to melodramatic bumping and pushing reminiscent of the *'Ben Hur'* chariot race.



Despite its technical innovation, even the *'Thunder'* action is not that special. *'Grand Prix'* and *'LeMans,'* both made in the 1960s, remain unchallenged for visual beauty and visceral excitement. Off the track, the *'Thunder'* script by big shot writer Robert Towne (*'Tequila Sunrise'*) gives Cruise little to chew on. It's closer to *'Cocktail'* than to *'Born on the Fourth of July.'*

In this kind of pop sports movie, the required characters are the intense hero, the wise veteran mentor, the woman, the jealous rival (who perhaps eventually becomes a friend), and the ultimate representative of evil (often a gambler, a mogul, a businessman who corrupts the sport).

The use of formula isn't necessarily bad. What is important is how creatively and intelligently the formula is used. *'Thunder,'* for example, is flat and unimaginative, with little of the invention of, say, *'Rocky,'* much less such over-the-top landmarks as *'Beverly Hills Cop'* or *'The Hustler.'*

Cruise's Cole Trickle is a young man without background, history or family. He has two traits: talent and ambition. As the mentor, veteran pit crew boss and car builder Harry Hogge, Duval has the most complex character—or perhaps he just suggests it with his kind, folksy eccentric, good-ole-boy mannerisms. A mysterious crash marks his recent past, but it's hard to know what it is he wants.

The woman (young Australian beauty Nicole Kidman of *'Dead Calm'*) is given prestigious status—she's the physician who treats Cole and rival Rowdy Burns (Michael Rooker) after they smash into each other in a horrendous crash. But Kidman, with her glorious reddish blonde mane, is treated and shot like a model, a feast for the eyes. Instead of wondering if attraction to a race driver isn't a downward move, or even challenging the sense of his profession, she succumbs instantly and soon becomes just another trophy, a track groupie cheering him on.



DAYS OF THUNDER—Race car driver Cole Trickle, played by Tom Cruise (center), holds a trophy during a victory celebration in *'Days of Thunder.'* Crusty car builder Harry Hogge, played by Robert Duval (right), comes out of retirement to train Trickle, a cocky yet ambitious young racer. The U.S. Catholic Conference classifies the film A-III for adults. (CNS photo from Paramount Pictures)

With his credit, Rooker gives Rowdy (a successful driver with a big farm, wife and kids) some texture, but mostly he and another young hotshot driver (Cary Elwes) are simply the dirty-playing competition. They leer from under their helmets and keep rear-ending Cole, spinning him out the wall. (Credit one moment of catharsis, when Cole comes roaring out of the pits to demolition-derby slam Rowdy as he's beaming smugly through a victory lap.)

But *'Thunder'* has no real villain or, for that matter, social purpose. Car owner Tim Daland (Randy Quaid) seems greedy for a while, but (get this) in the end actually helps Cole beat his own team. The movie's look at motor sport and its sponsors is basically worshipful. It lionizes rather than criticizes its hero's obsession with winning.

Thus, it's considered hilarious macho stuff when Cole and Rowdy, invited to a

peacemaking dinner, trash rental cars as they race each other to the restaurant. It's presumably even funnier later when, recuperating in the hospital, they compete side-by-side in wheelchairs en route to learning if they can ever drive again. (The idea seems lifted from the ambulance race in *'The Crowded Roars,'* the 1932 prototype racing movie by Howard Hawks.)

That may be the way drivers are. But the movie and its young audience need at least minimal perspective (so memorably provided in the gritty realism and occasional horror of *'Grand Prix'*). *'Thunder'* is as morally thoughtless as *'Flashdance'* and *'Top Gun.'* It's as tough on material values as a McDonald's commercial.

(Flashy but shallow car pic; sexual situations; otherwise, okay for mature teens and adults, but not recommended.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

The Adventures of Ford Fairlane	O
Ghost	A-III
The Imported Bridegroom	A-III
The Jungle Book	A-I

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with restrictions; O—morally offensive. A high recommendation from the USCC is indicated by the *e* before the title.

'Salesman' records struggles of four Bible salesmen

by Henry Herz

A four-man team selling Catholic Bibles door-to-door is the subject of *'Salesman,'* airing Tuesday, July 24, 10-11:30 p.m. on PBS. Filmed over 20 years ago, the black-and-white production makes its first appearance on national television in the *'P.O.V.'* series of independent documentaries.

The film records the day-to-day activities of four Bible salesmen as they make their rounds in the snowbound Boston area, attend a sales convention in Chicago, and go to Florida in quest of a new market for their wares.

Salesman Paul Brennan, the oldest in the group and the most experienced, gradually comes into center focus. He's a

genial storyteller and master of malarkey, but his lack of sales causes frustration and a growing negativism that ultimately brings him to quit the team.

The documentary's theme is not the commercialization of religion—though there are glimpses like a pep talk to the salesmen urging them to be about their *'Father's business.'* Nor is the program an expose of artful dodges and clever ruses used by salesmen, though there are some instances of hard-sell techniques, especially disturbing since their potential customers include devout, working-class Catholics.

What the film shows is the daily struggle of trying to make a living as a door-to-door salesman. Selling Bibles is no different than pitching encyclopedias or vacuum cleaners.

owner (Holly Hunter) whom Mathu had helped raise after her parents' death.

Before the movie is finally cleared up, it is up to the old men, shotguns poised, to ward off a group of whites bent on vigilantist vengeance.

Adapted by Charles Fuller from the novel by Ernest J. Gaines, the story succeeds quite well in celebrating the human dignity of these old-timers as they join in solidarity against injustice. Notable among the steadfast group are Joe Seneca, Woody Strode, Tiger Hayes and Sandman Sims.

German director Volker Schlöndorff takes an understated, distanced approach to the material, muting its emotional impact by treating events from the perspective of reminiscence from the past.

Though this tale of racial bigotry in a rural setting may seem of limited relevance to the more sophisticated expressions of racism in contemporary America, it does provide a convincing experience in basic human rights that the entire family can share.

There is a moral question, however, about pushing any product on a person who clearly can't afford it.

The reason the film is worth seeing is that it has captured the human dimension of its subject—ordinary, basically decent men who sometimes cut corners in their work.

Directed by brothers Albert and David Maysles, *'Salesman'* has an importance in film history because it helped develop techniques that have expanded the potential of the documentary. Most viewers, however, will simply enjoy it as a delightful piece of Americana, part of the human record of what life and values were like in the '60s.

TV Programs of Note

Sunday, July 22, 9-11 p.m. (ABC) *'Daddy.'* Rebroadcast of a drama about two high school students facing the reality of teen-age pregnancy and their decision to take responsibility for raising their infant.

Sunday, July 22, 10-11 p.m. (PBS) *'A Moveable Feast.'* Rebroadcast of *'Smithsonian World'* show tracing evolution of the U.S. diet from the Pilgrims to *'fast food.'*

Monday, July 23, 9-10 p.m. (PBS) *'You're the Top: The Core Porter Story.'* This *'American Masters'* show provides a sampling of screen clips from his musicals plus discussions about his impact on musicians of today.

Wednesday, July 25, 9 p.m.-midnight (PBS) *'A Raisin in the Sun.'* Rebroadcast of the *'American Playhouse'* production about a black family torn between a mother's (Esher Rolle) pursuit of the middle-class dream and anger and desire for change left by her son (Danny Glover).

Thursday, July 26, 10-10:30 p.m. (PBS) *'Music Transfer.'* This international cross-cultural *'Alive from Off Center'* episode brings together indigenous music from around the world in a compilation of short music videos.

Friday, July 27, 10-11 p.m. (PBS) *'Appalachian Journey.'* The *'American Patchwork'* series travels to the mountains of the South to examine how Appalachia was the creative heartland for America's pioneer culture.

(Check local listings to verify program dates and times.)

'Gathering' mixes murder and racial justice

by Henry Herz

Combining an intriguing murder mystery with a story of racial justice is *'A Gathering of Old Men,'* a 1987 drama being rebroadcast Sunday, July 22, from 9-11 p.m. on CBS.

The setting is a Louisiana sugar-cane plantation where a shotgun blast has killed a notorious white racist outside the cabin of Mathu (Louis Gossett Jr.), a person respected by the local black sharecroppers.

By the time Sheriff Mapes (Richard Widmark) arrives on the scene, he is confronted by 18 elderly blacks, every one of them bearing a recently fired shotgun and each one confessing to the murder.

Convinced of Mathu's guilt, Mapes is puzzled only by the unexpected courage of old men who had patiently borne a lifetime of downtrodden subjugation as sharecroppers. Also wanting to help the suspect is the plantation's young

QUESTION CORNER

Disciples carried cross with Jesus

by Fr. John Dietzen

Q St. Paul says somewhere that we would make up in our sufferings what was lacking in the sufferings of Christ. I thought Christ's atonement was sufficient and superabundant. He did it all!

How could we add anything to that? (California)

A The passage (Colossians 1:24) has puzzled Christians for centuries. Taking for granted, as you said, that our Lord's sacrificial death and resurrection was absolutely and totally sufficient for the redemption of the world, two sorts of explanation seem to be most common.

One relates this verse to the context in which Paul speaks of his own role as a missionary of the good news of Christ.

Each new receiver of that message, and each suffering that Paul undertakes for the sake of the people of the church, moves the church that much closer to its fulfillment in the preaching of the Gospel to the whole human race.



Another interpretation addresses the sufferings themselves, sufferings of Paul and other Christians until the end of the world.

Jesus makes clear that the sufferings of his followers, the church, are his sufferings. Those who persecute his disciples persecute him (Acts 9:4).

Thus the fullness of our Lord's saving work, the completion of the mission given him by the Father, will arrive only when the last "daily cross" of which he spoke has been borne faithfully by each disciple and by the community of believers, his body on earth.

What was "likening in the suffering of Christ" was thus not an insufficiency in his redemptive actions. Rather, that work would not attain its complete effect until all his disciples have carried their cross with him.

Q I recently moved to Illinois from California. Most parishes out there had parish councils, but my parish here does not.

Could you explain the purpose of these councils? Is it required for parishes to have one? Are there any guidelines according to church law? Thank you for your assistance. (Illinois)

A Speaking legally, your question is not difficult to answer.

If the bishop of a diocese judges it opportune, "a pastoral council is to be established in each parish; the pastor presides over it, and through it the Christian faithful along with those who share the pastoral care of the parish in virtue of their office give their aid in fostering pastoral activity."

This council is for consultation and advice only, and is governed by whatever norms are determined by the bishop of the diocese (Canon 536).

The only council actually required by church law is a parish finance council (Canon 537). In this council "the Christian faithful, selected by norms established by the bishop or the pastor, aid the pastor in the administration" of parish finances and possessions.

Almost every diocese today has established norms directing the formation and operation of parish pastoral and finance councils.

Norms for your diocese may be obtained from the bishop or other official of your diocese.

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

FAMILY TALK

Teen-ager wonders how parents can hire nanny

by Dr. James and Mary Kenny

Dear Mary: How can parents hire nannies? The most precious gift that God gave us was the ability to make something out of the love for another, that is, a child—something we can raise and give that love to. How can a family with a nice lifestyle hire a nanny and say they love their kids?

My parents raised four of us without quitting their jobs and without hiring anyone. They relied on family for help, not strangers, and they always had bills to pay.

But I have a great life. I know my parents. One who is raised by a nanny may never really know his/her parents and may come to resent them for that.

Besides, those who can afford nannies have more than enough money. So tell me how my parents, who hardly have spending money, can raise four of us and a couple with lots of money can't even raise one?

Also, do you think parents who show their love for each other create a better environment for kids to be raised? I know kids whose parents don't and they have a hard time expressing how they feel. They keep things inside. (17-year-old in Iowa)

Answer: What a lucky girl you are! Many people your age are extremely critical of their own family. At 17, you think your parents did things just right.

While I applaud your enthusiasm for the way your parents raised you, I cannot judge the motives of persons who choose other ways. Personally I feel more sympathy than condemnation for the parents who cannot spend time with their own children. How much they are missing!

How exciting it is to hear the first words of the toddler! How cute to see the observations of the 3-year-old! How worldly wise are the insights of the kindergarten, newly introduced to the world outside the home!

Scripture tells us about the relationship of Mary and Jesus—that "Mary kept all these things in her heart." Thus does every mother. But the treasures of the heart are gathered from the ordinary day-to-day events that make up the raising of a family.

Families are diverse. What is ideal for your family may not work for another family. For many families, paying for child care is not a matter of choice. However much the choices of other families puzzle us, we need to realize that those families are making the best choices as they see them.

Raising children may be the most meaningful and important job in life. However, society often does not reinforce such a view. For some, staying home to raise children while getting no paycheck is a low-status job.

Some people are not understanding or loving with children. Being a biological parent does not automatically make one loving and caring. For these children, a nanny may be a better choice.

Be careful about judging the emotional climate of a family. Should parents openly express love and affection? Certainly it seems desirable. However, sometimes families that express love and affection also express negative emotion in hurtful ways.

In other families, parents want to express affection but simply do not know how. Do not judge other people's parents. Just be glad that you have parents who are exactly right for you. Each time you think of that, give your mom and dad an extra hug. Someday you may be a parent too!

(Address reader questions on family living or child care to be answered in print to the Kennys, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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Prelates bristle at columnist calling church 'un-American'

by Father David W. Gitey
Catholic News Service

PHILADELPHIA—In a joint press conference, two bishops July 10 said the nation's 57 million Catholics were insulted by having their church labeled "quite literally an un-American institution" by the editorial page editor of *The Philadelphia Inquirer* daily newspaper.

Archbishop Anthony J. Bevilacqua of Philadelphia and Bishop James T. McHugh of Camden, N.J., meeting the press in the rectory of the Philadelphia cathedral, criticized a July 1 column by David R. Boldt in which he backed a cartoon by the paper's syndicated cartoonist, Tony Auth.

Auth's May 22 editorial cartoon depicted an oversized bishop whom Boldt identified—the cartoon did not—as Bishop McHugh telling a tiny Gov. James J. Florio of New Jersey, "Thou shalt take our doctrine on abortion and thou shalt shove it down the throats of all thine constituents."

That cartoon followed a speech Bishop McHugh gave to the Knights of Columbus state convention May 18, saying among other things that public figures who favor a woman's right to choose abortion should receive no recognition from Catholic organizations or, for example, be members of the Knights. Florio resigned from the Knights the following day, saying he did not want to cause tension for the Knights.

In his column, Boldt said that on the issue of politicians and abortion the bishops had become "desperate men, since they have not been able to get their case on abortion across even to their parishioners." He cited a *Los Angeles Times* poll showing that Catholics were, by 3 percentage points, more likely to favor abortion than respondents in general.

He said there was "room to wonder whether the bishops fully understand the risk they run of reawakening all the old religious prejudices and fears that once inflamed American politics, and which John Kennedy had sought to extinguish."

"The Roman Catholic Church, it needs to be remembered, is quite literally an un-American institution. It is not

democratic. The church's views on due process and on the status of women, to name just a couple of key issues, are sharply at odds with those that inform the laws of American secular society. And its principal policies are established by the Vatican in Rome."

Boldt's "implication is that we (Catholics) are different from real or good Americans," Archbishop Bevilacqua said. "My people are offended by that."

He also took offense at the column's headline, "The bishops return to a darker era of U.S. politics," which reflected a reference Boldt made to a time before candidate John F. Kennedy told Protestant leaders in Houston that he believed in an America "where no Catholic prelate would tell the president (should he be a Catholic) how to act."

Boldt after the press conference said he was sorry he used the term "un-American"—italicized in his column—to describe the church but held that the bishops were engaging in "spiritual extortion" in calling politicians to task for their abortion stands.

He also said he didn't desire to limit free speech of the bishops, who, he said, "have the right to teach, cajole, wheedle, lobby. ... I'm glad to see somebody stand up for the sanctity of life."

Answering Boldt's comment on extortion July 11 in an interview with the *Catholic Star Herald*, newspaper of the Diocese of Camden, Bishop McHugh said such remarks "undermine any expectation that he is trying to be objective."

"His charge is just a return to insult and to provocation rather than an attempt to reach some climate of understanding," the bishop said.

"What Boldt is saying is that he feels that what the bishops are doing influences the political order and therefore the bishops should not do it," Bishop McHugh said. "I think he is interfering with the free exercise of religion on our part."

At the press conference, Bishop McHugh said Boldt's column "is one of the most cynical, critical and unfair pieces that I have ever read."



DEFEND RIGHT TO SPEAK—Archbishop Anthony J. Bevilacqua of Philadelphia (left) and Bishop James T. McHugh of Camden, N.J., defend the church's right to speak out and instruct Catholics at a July 10 press conference in Philadelphia. (CNS photo from UPI)

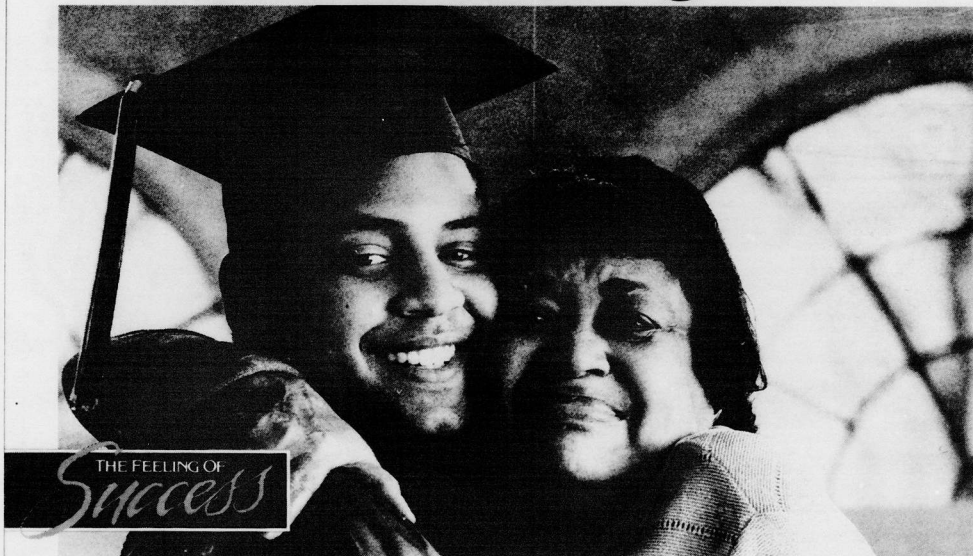
"We don't expect everyone to agree" with everything bishops say, he said, "but that doesn't deter us from speaking out, we have that right."

Archbishop Bevilacqua said the un-American label "is an outrageous display of religious intolerance." The archbishop asked the *Inquirer* for equal space and prominence for a statement by himself and Bishop McHugh on the issues of religious tolerance and freedom.

Archbishop Bevilacqua said Boldt's column "grossly distorts the truth and attempts to create a climate of fear by misrepresentation and innuendo."

If the bishops' constitutional right to speak on moral issues, which sometimes are also political issues, "gives rise to hatred and bigotry," the archbishop said, "The *Philadelphia Inquirer* should be condemning such hatred and bigotry and not encouraging it."

Get the feeling.



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Card. Bernardin tells bishops national conference is needed

by Catholic News Service

WASHINGTON—Bishops need the brotherly collaboration of their national conference to confront such problems as the alienation of women, priestly malaise and a restless laity, according to Cardinal Joseph L. Bernardin of Chicago.

Episcopal unity is especially important at a time when "people inside and outside the church make money by attempting to portray... a divided hierarchy," he said.

The cardinal discussed the work of the National Conference of Catholic Bishops in a talk at the NCCB's third retreat-style assembly, held at Santa Clara University, Santa Clara, Calif. The assembly met June 21-27 but copies of the cardinal's speech were not released until mid-July.

"We face a number of critical questions in the church

today," the cardinal said. "I submit that the episcopal conference, always in union with the Holy See, is a primary locus for the analysis, reflection, consultation, discernment and planning needed to ensure that these issues are properly addressed."

The critical questions include "the malaise which seems to be affecting many of our priests, including some of our best," he said. "Part of this is undoubtedly due to changing ministerial responsibilities and expectations as we experience an increasing shortage and aging of our priests. And we must also candidly admit that the erosion of the value of celibacy in the minds of many priests and laity is taking its toll."

Another key problem is "the tensions we face in our dioceses each day because of feminism," Cardinal Bernardin said. Ongoing difficulties with producing a

pastoral letter on women's concerns "are a sign of the unrest and alienation affecting many women, even as some support the more traditional roles of women," he said.

He recalled that "we have alluded to some of the far-reaching implications of the increasing incidence of Sunday paratitular services without priests. This absence, among other things, will contribute to the decreasing lack of appreciation of the very notion of sacramentality."

He suggested the phenomenon leads to "some of our severe ecclesial and sacramental difficulties—such as the non-acceptance of church teaching and authority, the decline in church attendance on Sundays, and in the regular celebration of the other sacraments, especially penance."

"Another serious problem is the resistance of many toward the church's moral code, especially in the area of sexual morality," he said. "Unfortunately, we are perceived as being overly negative and people quickly turn us off."

"No one of us can resolve these problems alone," he added. The bishops must allocate their commitment and time to address such problems within the national bishops' conference, he said. "We must also be willing to speak with and listen to one another with complete freedom, candor and trust, without the pressure of the media. Otherwise, our deliberations will be superficial and unable to come to grips with the realities involved."



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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.

July 20

A Novena to St. Ann continues with Benediction of the Blessed Sacrament at 7 p.m. in St. Ann Church, 2862 S. Holt Rd.

July 21

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at the St. Thomas Aquinas School gym, 46th and Illinois Sts.

July 20-22

A Tobit Weekend is scheduled at Alverno Retreat House, 8140 Spring Mill Rd. Call 317-257-7338.

July 21

Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will canoe on Whitewater River at Brookville.

Bus leaves CYO Center, 580 E. Stevens St., at 9 a.m. Approximate cost \$12. Bring lunch.

The Medjugorje Network will sponsor a free program by Paul Rymniak at 7:30 p.m. at St. Gabriel Church, 6000 W. 34th St.

A Life in the Spirit Seminar will be held at Our Lady of the Greenwood Parish, Greenwood. Call 317-888-5970 for details.

Oldenburg Freudenfest will be held from 12 noon-12 midnight. Convent tours, German everything.

A Fun Night will be held from 6 p.m.-12 midnight at Holy Cross Parish, 127 N. Oriental St.

A Fun Night will be held from 6 p.m.-12 midnight at Holy Cross Parish, 127 N. Oriental St.

St. Philip Neri Parish, 550 N. Rural St., will hold a Festival. Monte Carlo, prize drawings 7 p.m.

July 22

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

Members of St. Ann Church, Terre Haute, will honor Father Charles Fisher at a Farewell Reception after 11 a.m. Mass.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rabke 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.

St. John the Baptist Parish, Dover, will hold a Summer Festival and Chicken Dinner from 11 a.m.-7 p.m. EDT. Beer, darts, bingo.

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville, will hold a Summer Festival from 12 noon-6 p.m. Chicken dinner served noon-4:30 p.m. Adults \$5; seniors \$4; kids 6-12 \$3; under 6 free. Clown, bingos.

The Secular Franciscans of Sacred Heart Fraternity will meet at 3 p.m. in Sacred Heart Parish chapel, 1530 Union St. Reception of novices, social meeting. Everyone welcome.

July 23

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. for program on "The Magic of Laughter."

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. at John-

son Co. Hospital, Franklin. Call Terri 317-236-1500 for details.

STEP classes sponsored by Catholic Social Services continue from 7-9 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St. Call Terri 317-236-1500.

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.

July 23-27

The Near Eastside Church and Community organization will present a free Kaleidoscope of Cultural Experiences for elementary-age children from 6:30-8:30 p.m. at Shepherd Community Center, 1600 E. Washington St. Music, art, food.

July 24

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 317-786-7517.

The Catholic Alumni Club (CAC) will hold a Gourmet Evening at 7 p.m. at Rick's, 650 N. Alabama St. Call 317-794-3313 by July 22.

July 25

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

July 27

A Novena to St. Ann continues at 7 p.m. with Benediction of the Blessed Sacrament in St. Ann Church, 2862 S. Holt Road.

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence church, 4650 N. Shadeland Ave.

An Over 50 Eucharist and Pith-In Dinner for Richmond area Catholics age 50 and older will be held at 11:30 a.m. at St. Andrew Parish, 240 S. Sixth St.

July 27-28

A Super Rummage Sale will be



held from 7 a.m.-6 p.m. Fri. and from 8 a.m.-3 p.m. Sat. at St. Lawrence Parish, 46th and Shadeland. Proceeds benefit St. Vincent de Paul Society.

July 27-29

A "Heal and Be Healed" Retreat will be presented at Alverno Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for details.

July 28

Catholic Adults Reaching Out (CARO) will attend Southview Drive-In Movie. Meet at 6:45 p.m. at McDonald's on Harding St. Bring lawn chair. Cost before 7 p.m.: \$3.

July 28-29

St. Martin Parish, Yorkville will hold a Volleyball Tournament from 3-11 p.m. Fri. (Mass 5 p.m.) and serve Country Style Chicken Dinners from 12 noon-5 p.m. EDT Sun. Adults \$5.50; children 2-12 \$2.50. For reservations call 812-623-2282. Booths, quilts, games.

July 29

St. Augustine Parish, Leopold will hold a Parish Picnic serving fried

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☆☆

Catholic Alumni Club (CAC) will attend 10:30 a.m. Mass at St. Pius X Church followed by lunch at Houlihan's, Glendale. Call Mary 317-255-3841 for details.

July 30

Separated, Divorced and Remarried Catholics (SDRC) will hold a Pitch-In Dinner at 7 p.m. at the Catholic Center, 1400 N. Meridian St. Bring dish to share.

☆☆

Systematic Training for Effective Parenting (STEP) classes sponsored by Catholic Social Services continue from 7-9 p.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1753 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

☆☆

STEP classes sponsored by Catholic Social Services continue from 7-9 p.m. at Johnson Co. Hospital, Franklin.

July 31

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 317-786-7517.

August 3

A Novena to St. Ann continues at 7 p.m. with Benediction of the Blessed Sacrament in St. Ann Church, 2862 S. Holt Rd.

☆☆

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m.-5:30 p.m. Mass in St. Lawrence Church, 4650 N. Shadeland Ave.

☆☆

Catholic Charismatic Renewal will celebrate First Friday Mass with Archbishop E.T. O'Meara at 8 p.m. in SS. Peter and Paul Cathedral, 14th and Meridian Sts. Praise 7:30 p.m.

August 4

St. Thomas the Apostle Parish, Fortville will hold a Festival from

11 a.m.-10 p.m. Chicken Noodle Dinners, lip sync contest, games, crafts, shows, drawings.

☆☆

First Saturday devotions to the Blessed Mother begin with 7 a.m. Mass in St. Joan of Arc Church, 42nd and Central. Rosary, procession.

☆☆

Holy Angels Parish, 28th and Dr. Martin Luther King Jr. Sts. will hold a city-wide Rummage Sale, Flea Market, Fish Fry from 8 a.m.-6 p.m. To rent a table call 317-926-3324.

☆☆

The World Apostolate of Fatima (The Blue Army) will hold First Saturday Holy Hour devotions at 2 p.m. in Little Flower Parish Center chapel, 13th and Bosart.

☆☆

Fatima devotions and a FIRE chapter meeting follow 8 a.m. Mass in St. Nicholas Church, Sunman.

☆☆

K of C #3660, 511 E. Thompson Rd. will hold a Hawaiian Luau from 7 p.m.-12 midnight. Buffet dinner. Indry Express Band. \$20 person. Call 317-786-6555.

August 4-5

A Single Parents Retreat will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for reservations or details.

August 5

St. Boniface Parish, Fulda will hold its Annual Picnic at 11 a.m. Homemade turtle soup, quilt raffle.

☆☆

St. Bernard Parish, Frenchtown will hold a Country Picnic from 11 a.m.-5:30 p.m.

☆☆

St. Cecilia Parish, Oak Forest will hold its Annual Festival and Chicken Dinner serving from 10 a.m.-3 p.m. slow time. Carry-out.

☆☆

Handicapped guitar artist Tony Melendez will perform a free Summer Concert sponsored by Voice of Youth at 3 p.m. in Commonwealth Convention Center, Louisville, Ky. For tickets call 502-497-0903.

Our Lady Queen of Peace Meditation Prayer Group will gather for an hour of meditating prayer and Medjugorje spirituality at 6 p.m. in St. Thomas Aquinas Parish Center chapel, 46th and Illinois Sts.

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JOAN MORRIS	FRESH HERB TREATS	SEPT. 12	6 PM-8 PM
JULIE MILLER	PIRATE PARTY FOR KIDS	JULY 19	1 PM-3 PM
JILL STOCKTON	ENGLISH TEA PARTY	JULY 12	6 PM-8 PM
KATRINA GADDIS	SPECTACULAR SUMMER SALADS	JULY 25	11 AM-1 PM
LOREN VENEGAS	CAJUN SEAFOOD	JULY 26	6 PM-8 PM
NANCY LANDMAN	ELEGANT DINNER PARTY	JULY 30	6 PM-8 PM
MICHELLE PLUMMER	GRILLING GOURMET SEAFOOD	SEPT. 25	6 PM-8 PM
MARY RICHARDSON	MICROWAVE KABOBS	SEPT. 6	12 NOON-1 PM
VIRGENE KILBOURN	HEALTHY ENTERTAINING	AUG. 9	6 PM-8 PM

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Youth News/Views

'Dance to the music!'

by Pam Drake and
Mary Ann Wyand

What does today's music really say to teen-age listeners?

At St. Paul Parish in Tell City, high school religious education programming has addressed that very relevant question.

In the wake of "the Madonna Controversy" (see the Catholic News Service story below) it's timely to take a close look at the history of rock 'n' roll from the 1950s up to the newer sounds of '90s rock music, flashy MTV videos, and the rap lyrics prevalent on the nation's airwaves.

Rock 'n' roll dates back to 1954 when Cleveland disc jockey Alan Freed began playing "race music," rhythm and blues records made by blacks and bought by the white teen-agers of middle America.

Throughout its history, rock owes more to the music produced by the black American community than to any other source.

The evolution of black folk music into new forms—blues, jazz and ragtime—at the turn of the century helped transform the blues into rock 'n' roll a half century later. The other main source of early rock was country music, developed mainly from the folk music of the English immigrants who settled in the mountains in the southern and eastern parts of the United States.

Thanks to such talented white singers as Elvis Presley and Jerry Lee Lewis, who were brave enough to cross over racial boundaries to record "race music," rock 'n' roll has changed the sound of contemporary American music.

In 1954, Elvis recorded "That's All Right, Mama," a song written by black blues singer Arthur Crudup. Each of Elvis' earliest records contained a blues song on one side backed by a country tune on the other.

"Elvis the Pelvis" was preached against from the pulpit by ministers from many denominations as an "immoral force," especially after his appearance on "The Ed Sullivan Show" in 1957. "The King" was considered scandalous, sexual, and defiant of all authority. Producers of the television variety show initially edited his hip-grinding performance by filming the singer only from the waist up.

The Motown Sound began in the 1960s thanks to the efforts of Berry Gordy, who established Motown Records in Detroit. Gordy borrowed \$700 to start the company, and became a millionaire on his timely musical gamble.

Eventually Motown had such talented

recording artists as Smokey Robinson and the Miracles, Marvin Gaye, Gladys Knight and the Pips, the Supremes, the Temptations, and the Jackson Five under contract.

Another big influence on rock was the advent of the Beatles in America in 1964. The British group made their first appearance on Ed Sullivan's show that year.

Thanks to disc jockey Alan Freed's early support of rock 'n' roll, the Rock 'n' Roll Hall of Fame will be built in Cleveland.

Censorship has plagued rock 'n' roll from its beginnings, with sporadic record burnings in the Deep South, and persistent attempts to have the Kingmen's "Louie, Louie" recording with its blatant sexual references formally banned from radio.

But rock composers were pretty much left alone until the mid-'60s, when political protests and drug references became the new irritants of choice.

In 1960, Vice President Spiro Agnew publicly charged that rock music was being used to brainwash America's children into using drugs. Not long after his remarks, a national crusade was launched to expose drug imagery in rock lyrics.

By the early '80s, inspired by the demonic dogmas of such heavy-metal rock groups as Led Zeppelin and Black Sabbath, the focus of numerous cleanup drives had already zeroed in on the new problem area of satanic violence. Record burnings became popular again as outraged people protested controversial lyrics.

Parents Music Resource Center (PMRC) instigated Senate hearings in 1986 to lobby for the music industry to film ratings. Because of these Senate hearings, 12 state legislatures considered laws making it a crime to sell "obscene" records described as "porn rock" to minors. As of 1989, none of those states had enacted the legislation.

Tipper Gore, the wife of Tennessee Senator Albert Gore, helped found PMRC and gained prominence as a concerned parent during the hearings.

The PMRC compromise sanctioned by the Recording Industry Association of America (RIAA) and the major record labels advocates the use of warning stickers or printed lyrics on packaging to alert parents to potentially offensive material. Responding to this public outcry, some U.S. businesses have voluntarily banned the sale of offensive records and tapes in their stores.

Such diverse musical artists as Sting, Dee Snyder of Twisted Sister, and John Denver testified during the Senate hearings in 1986 in support of their First Amend-



REVOLUTION—Beatle John Lennon helped revolutionize rock music. (CNS photo)

ment right to write and record freely without any type of censorship.

In August of 1986, *Rolling Stone* magazine reported that, in some cases, banning certain types of music and attendance at rock concerts was part of probation restrictions for offenders in Orange County, California that year.

Contemporary rock music actually breaks down into nine different categories:

► **Mainline Message Songs**—Usually loud, songs in this category are proclamations about holding on to youth, having good times, and cutting loose to have fun. Examples are "Party All the Time" by Eddie Murphy and "Kids Wanna Rock" by Bryan Adams.

► **Songs About Youth, Community, Friends and Family Relationships**—Songs in this category center on teen-age desires for belonging, friendship, and meaningful communication. Examples are "That's What Friends Are For" by Dionne Warwick and Friends and "We Are the World" by USA for Africa.

► **Songs About Relationships with Sexuality, Love and Loss Themes**—About 75 percent or more of rock songs explore the experience of sexuality, love or loss. Some are sensitive and thoughtful, while others are crude or explicit. Frequently, sexual relations are presented as a matter of immediate gratification. Women are portrayed as objects of desire to be used and discarded. Relationships are seen as temporary, with the lack of commitment bearing no negative consequences. Examples of positive songs in this category are "Out of Touch" by Hall and Oates and "Heaven" by Bryan Adams.

► **Social Criticism Songs**—These songs entertain but also disturb listeners in some way. Each focuses on a problem or an issue in American society, with a common theme that something has gone awry in our modern world. Examples are "Sisters Are Doing It for Themselves" by Aretha Franklin and the Earthmatics and "Rain on

the Scarecrow" by Hoosier singer John Mellencamp.

► **Escape Songs** Into the Chemical Jungle—This category includes songs about escaping reality, primarily through alcohol and other drugs or through addictive relationships. Themes often center on depression and despair. Examples are "Addicted to Love" by Robert Palmer and "Obsession" by Animotion.

► **Escape Songs on the Loose**—These songs stress a classic literary theme. When things get too tough, head out free and clear. Just "hit the road, Jack" and leave it all behind. Examples include "Dreams" by Van Halen and "Rock Myself to Sleep" by Starship.

► **Celebration**—These songs are almost always enthusiastic, upbeat and full of hope. Most songs in the Mainline Message Song category are celebration-oriented, but they don't always have hopeful, positive lyrics like music in this category. Examples are "Living in America" by James Brown and "We Built this City" by Starship.

► **Pressures Out of Control**—These songs reflect the stresses and pressures that build up inside a person in contemporary society. More and more of these rock pieces are appearing now. Examples are "Money for Nothing" by Dire Straits and a remake of the old Marvin Gaye hit "What's Going On" by Cyndi Lauper.

► **Facing An Unknown Future**—These songs remind listeners that nobody knows what the future will bring. Some of these songs express fears and concerns, others reflect hopeful attitudes, and still others urge risk-taking. Examples include "Kylie" by Mr. Mister and "We Don't Need Another Hero" by Tina Turner.

Actually, today's rap lyrics by black musicians and cross-over rap music by the white group "New Kids on the Block" really aren't new sounds after all. Flashy MTV videos just make them seem trendy.

(Pam Drake is youth ministry coordinator for St. Paul Parish at Tell City.)

Madonna's Italian concert tour ignites controversy

by Cindy Wooden

ROME—Rock music star Madonna, criticized by some Italian Catholics, played to less than a full house in Rome July 10 and a second concert there was canceled.

But a spokeswoman for Zard Initiative,



Madonna

the company promoting the concerts in Italy, said that a strike by theater protests caused the July 11 event to be called off.

The decision to cancel was made July 7 because Italian workers had called a general strike for July 11 which would have paralyzed the city, the spokeswoman said. The strike ended July 9, too late to reschedule the concert.

Zard had expected a sold-out crowd at Madonna's only Rome performance. But only 26,000 people attended the July 10 concert at an arena which seats 30,000.

Religious Information Service, a news service for Italian Catholic weeklies, and Catholic lobby group Famiglia Domani (Family Tomorrow) said Madonna's concerts are offensive.

Famiglia Domani urged people to boycott her concerts in Rome and Turin. Only 18,000 tickets were sold at Turin, so Zard reduced prices on another 20,000 tickets.

Arriving in Turin July 12, Madonna told reporters that the critics "don't understand anything" about her music or the use of crucifixes in her performances.

As for their criticism of her "Like a Virgin" video, she said she was only explaining her "concept of sexuality and love."

When Madonna arrived in Rome on July 9, she was greeted by a crowd of reporters and photographers at the airport after the two Catholic organizations criticized her concerts.

Responding to those criticisms, the controversial rock singer told reporters that she always prays before going on stage. "I say a prayer, not only that the show will go well, but that the audience will watch with an open heart and an open mind and see it as a celebration of love, life and humanity," she told reporters at Rome's Clamping airport.

Religious Information Service has charged that Madonna's concerts are "an offense to good taste" because of the way she uses crucifixes and sacred symbols in her video and stage performances.

Famiglia Domani told Catholic News Service it had asked Cardinal Ugo Poletti of Rome to "stop this shameful spectacle taking place in Rome—a city dear to millions of Catholics."

In the wake of the controversy, Zard released photocopies of a handwritten statement from Madonna.

The 29-year-old rock star, whose grandparents were born in Italy and who was raised Catholic, said she was proud to be an Italian-American.

Madonna said her Italian heritage is "the reason that I am passionate about the things I believe. It is also the reason my blood boils when I am misunderstood or unfairly judged for those beliefs."

As for the groups saying her show is "sinful and blasphemous," the singer said, "let he who has not sinned cast the first stone. I beg of you as righteous men and women of the Catholic Church that worships a God who loves unconditionally to see my show, and then judge."

Madonna said her concerts are "a theatrical presentation" of her music which depicts "a way of life, but does not endorse it."

"The audience is left to make its own decisions and judgments," she said. "This is what I consider freedom of speech, freedom of expression, and freedom of thought. If you do not believe in these freedoms, you are imprisoning everyone's mind."

The rock singer and actress who stars in the summer hit film "Dick Tracy" also noted in her prepared statement that, "When a mind is imprisoned, then our spiritual life dies. When the spirit dies, there is no reason to live."

(Cindy Wooden writes for Catholic News Service.)

Melendez to perform his unique music Aug. 5

The Voice of Youth will sponsor a **summer concert** featuring Tony Melendez, an acclaimed singer and musician born without arms, on August 5 at 3 p.m. at the Commonwealth Convention Center in Louisville.

Southern Indiana concert organizers chose the convention center site at Fourth and Market streets in Louisville in hopes of attracting concert-goers from both states, according to St. Joseph parishioner Lettie Von Allman of Corydon. The ecumenical Voice of Youth organization schedules entertainment designed to give hope to youth.

The concert is free, Von Allman said, but donations will be accepted to cover expenses. The convention center seats 2,000 people and tickets will be available at the door. For information, telephone 812-944-4944.

Melendez has gained national recognition for his exceptional musical abilities. He composes music and plays a 12-string guitar with his feet.

When Pope John Paul II met Melendez during the 1987 National Youth Conference in Los Angeles, he told the young musician that, "You are a truly courageous young

man. You are giving hope to all of us. My wish to you is to continue giving this (hope) to all of the people."

Melendez later said that meeting changed his life because he began receiving invitations to speak and perform throughout the United States. When he comes to Louisville next month, he will bring both his talent as a musician and his ability to put personal confidence above personal handicap.

A Thalidomide baby, Melendez was brought to Los Angeles from Nicaragua as a child to be fitted for artificial arms. He wore them until he was 10, then quit because they didn't feel comfortable.

"I used my feet more," Melendez explained. "I started playing push-button organ. Then in high school I began playing around with the guitar and the harmonica. I was pretty secure in what I could do."

Melendez also started writing musical lyrics, including a touching song called "Never Be the Same" that he later performed for the pope at the National Youth Conference.

While in high school, Melendez became active in the

Catholic Church and realized that church attendance had increased his friendships and changed his life.

During this time, Melendez considered becoming a priest but was told that a priest is required to have an index finger and thumb to perform sacramental duties. That news disappointed him, but he persevered in church activities by using his talents as a guitarist and composer and working as a choir director for two parishes.

Melendez has written dozens of songs, many with very spirited rhythms that blend religious music and ballads with rock, country and Spanish music.

The talented composer and musician recorded his first album last year, a collection of Gospel songs appropriately titled "Never Be the Same." His life story, called "A Gift of Hope," was recently published as an autobiography by Harper and Row.

Melendez downplays his national recognition by insisting that, "I don't feel like a celebrity. I just feel like me."

☆☆☆

Sacred Heart Parish youth group members at Terre Haute invite archdiocesan teen-agers to join them for their annual **Summerfest Dance** August 4 from 9:30 p.m. until 11:30 p.m. Admission is \$2 per person.

☆☆☆

St. Paul Parish, Tell City, youth group members will sponsor a **car wash** July 21 from 10 a.m. until 2 p.m. behind the Youth Center at Ninth and Fulton streets.

Proceeds will benefit the Harvest House of Hospitality in Tell City and a Haitian youth group. The cost is \$3 per car, with a rain date set for July 28 during the same hours.

☆☆☆

St. Mark Parish youth group members will challenge their parents to a softball game and enjoy a picnic during a **Parent and Youth Social** July 22 in Indianapolis.

☆☆☆

Don't arrive late! In the July 13 issue of *The Criterion*, the dates were listed incorrectly for the annual Terre Haute Deafery Youth Commission Retreat.

Disregard the July 25-26 date listed in the "Youth Events" calendar published on July 13. Instead, plan to arrive at St. Benedict Church at 6 p.m. on July 27 for the trip to Brentlinger's Cabin. Everyone will be back home again by late in the day on July 28.

Retreat examines spirituality and wholeness

The notion of "coming home to oneself" is the theme for "Commitment to Wholeness: Surrender to the Higher Power," an archdiocesan youth ministry retreat scheduled August 3-4 at the Beech Grove Benedictine Center.

The retreat theme is taken from the Scriptural passage Luke 17, "for behold the kingdom of God is within you."

Youth ministry professional Mary Hynes, an assistant professor of religious studies at the University of Florida in Miami, will direct parish youth ministry coordinators and volunteer youth ministers in discovering "The 12 Steps to Wholeness."

Sponsored by the Catholic Youth Organization, the two-day retreat is designed to minister to those people who serve archdiocesan youths. Through group process, mini-lectures, Scripture, sharing and quiet time, participants will focus on centering their lives in God and balancing ministerial time with personal time.

For registration information, contact the CYO Youth Center at 317-632-9311. The retreat fee is \$40 per person.

"The 12 Steps used in numerous self-help programs and originally adapted from the 12 Steps of Alcoholics Anonymous are the basis of a rich and solid spirituality," Hynes told *The Criterion*.

"They incorporate foundational Christian elements such as forgiveness, examination of conscience, sharing spirituality, prayer and meditation," she said. "However, the basis of the entire 12 Steps is complete surrender to God."

The 12 Steps programming has been "immensely successful, indeed life-saving for millions of people worldwide," Hynes noted. "They remind us that regardless of our intellectual knowledge of religion or church activity, a life of faith is dependent upon total surrender to God."

People benefit by adopting this type of solid, healthy spirituality in their lives, she explained, because "discovering the 12 Steps is a path to discovering the kingdom of God within the person."

And that process can help lay people improve their ministry to others.

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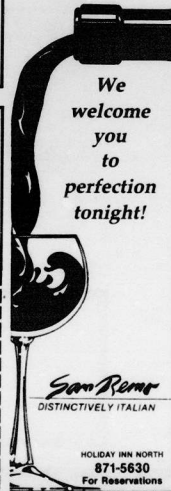
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BOOK REVIEW

Fulghum's literary double play

by Joseph R. Thomas

Fulton Sheen never did it. Neither did Norman Vincent Peale or Robert Schuller. Andrew Greeley would like to have done it, but he didn't do it either.

But Robert Fulghum has done it, and if his name isn't a household word blame it on the perils of being a Unitarian minister in a world where Unitarians are viewed with anything from suspicion to mild amusement.

What Fulghum did was place two hardcover books on *The New York Times* non-fiction best-seller list at the same time, with one of the books also making the paperback list.

While you might not have heard of Fulghum, you have surely—unless you have been living in a remote Buddhist sanctuary—come across his most quoted piece, "All I Really Need to Know I Learned in Kindergarten," which was also the title of his first book. The second is "It Was on Fire When I Lay Down On It," published, like the earlier volume, by Villard Books (New York).

In an attempt to understand their popularity, I read both books a second time. This is easily done for these are very simple books. They make very few demands on the reader, although "It Was on Fire" does lay down a challenge or two for those inclined to take challenges.

The key to the success of the books, I think, is this: Upon finishing them, the reader feels good—almost as if he or she has fulfilled some kind of religious obligation. This without having roused from the chair, a position of repose which Fulghum would approve of if one takes his comments about his own aversion to work seriously.

This is not to disparage the writer. What Fulghum does is does very well, and Lord knows we need something to make us feel good from time to time.

Fulghum writes with clarity, humor and a beguiling come-into-my-living-room ease. His stories (and each book is a collection of very short stories and anecdotes on subjects ranging from what he learned in kindergarten through assorted travails, Good Samaritan moments, and ministerial-style reflections on everyday living, including parenting) are chock-full of human interest.

They are perfect slice-of-life bites for an age which prefers to receive information and inspiration in short takes—15- and 30-second commercials, TV briefs that rely so much on visuals it's almost as if the same house is going up in flames every night, with one fire lighting house on the heels of another.

To be fair, Fulghum's bites were not originally written for publication; that came about because his kindergarten piece

accidentally fell into the hands of a literary agent who could recognize a guru when he (or she) came across one.

Fulghum admits too that not every story is to be taken literally, that some have been embellished in the interest of some larger truth, or at least truth as he sees it. While he tells us that "the examined life is no picnic," he also says "it isn't all that complicated" to live a meaningful life, and that is a message we seemly long to hear.

Of the two books, "It Was on Fire" appeals to me more than the other, possibly because there is a little more meaning to most of the stories. Two are especially appealing. One deals with identity—the tendency we have of equating what we do with who we are, a tendency Fulghum deals with in a most creative fashion. The other is a delightful account of an answer he once received to a question he claims he puts to lecturers who, upon finishing, dare to ask, "Are there any questions?" Which leads Fulghum to inquire, "What is the meaning of life?"

With these two pieces, Fulghum justifies his royalties.

PAGING: With "Who Needs God," Rabbi Harold Kushner is still on a roll, and that's good news if you are engaged in a spiritual search. In this volume, the author takes up not only the God question, but an allied one: even if one admits to a need for God, who needs an organized church or synagogue?

(Thomas, editor in chief of *The Christians* and a former diocesan newspaper editor, is a frequent local reviewer.)

† 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 members of the archdiocese or have other connections to it.)

† **KING, Joseph W.**, 85, 79 St. Christopher, Indianapolis, July 5. Husband of Kathryn M. (Connaughton); father of Joseph W. Jr., Michael W., Rosemary E., Sharon E., Cooper and Norma E.; stepfather of Mary E. Longwell, Leo J., John T. and Thomas Mahoney; brother of Providence Sister Rose Maureen. Mary Brading, Agnes Randall, Rita Loudon and Christian; grandfather of 22 step-grandchildren of 11; step-great-grandfather of four.

† **KLEIN, Elizabeth M.**, 86, Holy Spirit, Indianapolis, July 5. Mother of Clifford and James R.; grandmother of eight; great-grandmother of nine.

† **LAVIN, Bridget**, 85, Holy Cross, St. Croix, June 19. Mother of Edward, Leo, Edna McAndrews and Helen Wilson; grandmother of nine; great-grandmother of eight.

† **MORIT, Benedictine Father Joseph**, 72, St. Meinrad Archabbey, July 6.

† **NIERLICH, Donald T.**, 21, St. Mary, Aurora, July 9. Son of Thomas and Mary; brother of Joseph Paul, Julie, and Christy Del.

† **ORBERMEYER, Clarence L.**, 73, St. Louis, Batesville, July 3. Husband of Ethel; father of Alice McCarty, Mary Jane Boyd, Bernadette Wuestefeld, John, Gary, Connie Harney and Beth Welsch; grandfather of 29; great-grandfather of five.

† **RICHART, Leo J.**, 80, St. Ambrose, Seymour, June 30. Father of Tim, Susan Bast and Patricia Snodgrass; grandfather of 10; great-grandfather of two.

† **ROSS, Franciscan Friar Mario**, 49, Province of Our Lady of Consolation, Mount St. Francis, July 6. Memorials accepted at Mount St. Francis Mission Office for support of Franciscan students in Africa and Central America.

† **TOUSELL, Rip Kevin**, 32, St. Andrew, Richmond, July 8. Son of Charles and Mary; brother of Darren, and Mary E. Norris.

† **WEINMANN, Jeanette C.**, 97, St. Mary, New Albany, July 6. Aunt of Jean Leist.

† **WITTMAN, Arthur P.**, 66, St. Christopher, Indianapolis, July 7. Husband of Mary Louise (Buchanan); father of Judy M. Wilson, Deborah A. Blair, John W., Michael A., James and Thomas D.; brother of Fred, and Dulcie; artist; grandfather of 11.

† **WORDEN, Donna L.**, 63, Holy Family, New Albany, July 8. Wife of Bill L.; mother of Billy A., John L., Pat L., Abner, and Casey A. He is, Kelly J., and Mickie E. Vogel; sister of Peter Amato, Josephine Stabile and Gerry Dominici; grandmother of nine.

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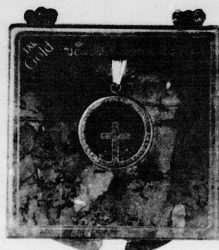
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Nun is named president of Covenant House

by Tracy Early
Catholic News Service

NEW YORK—A nun who is an associate director of Catholic Charities for the Diocese of Brooklyn, N.Y., has been named president of Covenant House, effective Sept. 1.

Sister Mary Rose McCeady, a member of the Daughters of Charity, was elected at a special meeting of the agency's board July 10. The appointment was announced the following day.

Ralph A. Pfeiffer Jr., chairman of the board and of the search committee, said in an announcement that Sister Mary Rose had been chosen out of 120 candidates.

"We are extremely fortunate in being able to enlist the abilities of an experienced, knowledgeable and highly regarded professional in the child care field," he said.

Sister Mary Rose succeeds Franciscan Father Bruce Ritter, who founded Covenant House in 1969 to serve homeless youngsters. He resigned Feb. 27 following allegations that surfaced last December about sexual and financial improprieties.

New York State Attorney General Robert Abrams is still investigating a \$900,000 trust fund Father Ritter set up without informing the board or filing required reports.

Covenant House's acting president, Msgr. William J. Toohy, deputy director of New York archdiocesan Catholic Charities, will continue until September. He was appointed to the position by New York Cardinal John J. O'Connor of New York at the board's request.

Sister Mary Rose told Catholic News Service that although Covenant House had lost some donor support and been forced to make cutbacks, she found the program "alive and well in its essentials. I'm very impressed with the quality of the program and the commitment of the staff. I hope to continue the good work that's been begun here."

Sister Mary Rose, 62, said the Covenant House board was still engaged in working out a contract with her order, but that she was open to a five-year commitment. She will not receive a salary directly, she said, but the board will compensate her order. She will continue to live at her present residence with other members of her community at a Vincentian-run parish with a predominantly Hispanic membership in a predominantly black Brooklyn community. Father Ritter lived in a private apartment at Covenant House, and received a salary of \$98,000, \$60,000 of which he had been putting into the trust fund.

A native of Hazelton, Pa., Sister Mary Rose said her ancestors came to the United States from County Donegal, Ireland, in the 1840s. She grew up in Washington and entered her order—an international order with 37,000 members in 75 provinces—in 1946 at Emmitsburg, Md.

After receiving a bachelor's degree in sociology from Emmanuel College in Boston, and doing graduate study in clinical psychology at Fordham University in New York, she began working with homeless and disturbed children and their families in Boston. She later held director jobs with Catholic Charities of Brooklyn, but before taking her current assignment in 1987 served a six-year term as provincial for her order's Albany province.

Acknowledging that the presidency of Covenant House, which depends almost entirely on private donations, involved a lot of fund raising, Sister Mary Rose said she was ready to go talk to anyone about supporting the agency.

"I'm comfortable as a fund raiser because I think what we're doing is so important a lot of people will want to help," she said.

Covenant House income reached a record \$87 million in the fiscal year ending June 30, 1989. Growth continued until December, so the figures for the fiscal year just ended were expected to total just a little less. But for the fiscal year beginning July 1, income has been projected at only \$75 million. To adjust to the reduction, plus inflation, spokesman Robert McGrath said, the agency's total staff in all locations had been reduced from 1,700 to 1,400.

Sister Mary Rose said that "Covenant House needs to have linkages with all the human service agencies in the field," and that the urgency of the demand for such work made it doubly important that they pool their resources. "Nobody wants these kids, you know," she said. "That's why Covenant House has to survive."

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Bishops' synod document says priests need deep spiritual life

by Cindy Wooden
Catholic News Service

VATICAN CITY—The discussion document for the 1990 world Synod of Bishops says priests need to develop an intense spiritual life to be effective ministers and avoid demoralization.

It also says that secular influences and splits within the Catholic community over changes following the Second Vatican Council have led to confusion over the role of priests in church and society.

Some candidates for the priesthood have been influenced by secularism, materialism and sexual promiscuity, it says, and those influences must be considered when designing seminary programs.

The synod's *instrumentum laboris*, or working document, calls for efforts at "human formation," fostering maturity, responsibility and fidelity to church teaching.

But the document, which was released at the Vatican July 13, says the spiritual life of a priest "takes precedence over every other aspect" of his life and must be the primary focus of formation.

The theme for the Sept. 30-Oct. 28 synod is "The Formation of Priests in the Circumstances of the Present Day."

The world Synod of Bishops meets on the average every three years to discuss major themes affecting the universal church. Most of the delegates are elected by local bishops' conferences. The last synod, held Oct. 1-30, 1987, dealt with the role of the laity.

The 60-page working document for the 1990 synod is a Vatican compilation of reflections on the theme submitted by bishops, bishops' conferences and other church organizations. It is a guide for preparation, reflection and discussion at the synod.

The need for "a specific priestly spirituality, total and complete," is seen against the background of changes in the church and society over the past 25 years.

Most of the changes in the church since the Second Vatican Council have been positive, the document says, although "improper knowledge, bad intent or mistaken interpretation" of the council's teaching have led to some problems.

In many countries, the church community is "polarized" with some people thinking the changes have been "insufficient," and others feeling the changes go "beyond what they consider just."

A more direct challenge for those responsible for formation programs for priests is the "deep crisis in the minds of some people as to the identity of the priest, i.e., his function and place in society," the document says.

"In this situation a priest can become totally isolated and misunderstood to the point of becoming deeply demoralized," it says.

The document says associations of priests, support and collaboration with religious and laity, and encouragement from the family are needed throughout a priest's life.

"The identity of the priest minister consists in his participation in the person and mission of Christ and the priestly manner of (Christ's) life continued in the church," it says.

"Permanent commitment, both Christian and priestly, flows" from a well-developed spirituality and is expressed in the priest's ministry, the working document says.

"The great Gospel counsels of poverty, chastity and obedience find their development, explanation and unity in spiritual formation which sees them in light of the paschal mystery and pastoral charity," it says.

Helping seminarians understand "the demands of the Gospel," requires "a pedagogy of faith, of the real nature of communion with Jesus Christ the Good Shepherd, of self-mortification and of the cross."

Such an understanding leads to "interior freedom, authentic realization of self, and fruitfulness in the apostolate," the document says.

Seminaries and religious formation houses must impose a disciplined lifestyle on their students in order to help them mature, it says.

"Human and spiritual maturity does not come about by selfishly seeking to fulfill oneself," the document says. "It results from the gift of self, self-renunciation and the acceptance of a rule of life."

While the number of candidates for priesthood is "rapidly increasing" in some countries, the numbers are dropping dramatically in Western Europe and North



RELEASES DOCUMENT—Archbishop Jan Schotte, general secretary of the Synod of Bishops, released the working document for the 1990 synod. (CNS photo by Tom Lorus)

America, it says. "Secularization, the crisis in institutions and conscience, eroticism and the degrading of family life" all contribute to the decline, the document says.

"The reduced number of candidates should not lessen the number of requirements," it says. And "insistence is placed on the necessity of a rigorous examination of attitudes and motivation."

Programs of ongoing formation "so that priests can continue their learning and acquire better methods in evangelization and the apostolate" also are discussed in the document.

"Ongoing formation helps a priest resist various temptations which are always present and lived with varying degrees of consciousness," the document says.

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