

# THE CRITERION

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## CHOICE program reported success

by Margaret Nelson

Two third-grade students from Holy Cross Central School exemplified the Educational Choice Charitable Trust program that drew national attention when it was announced nine months ago.

With their parents, Alphonso Lewis and Jennifer Miller attended a press conference about the program last Monday. In fact, Pam Miller and Barbara Lewis highlighted what they consider one of the principal advantages of the non-public schools their children now attend—the teaching of moral values.

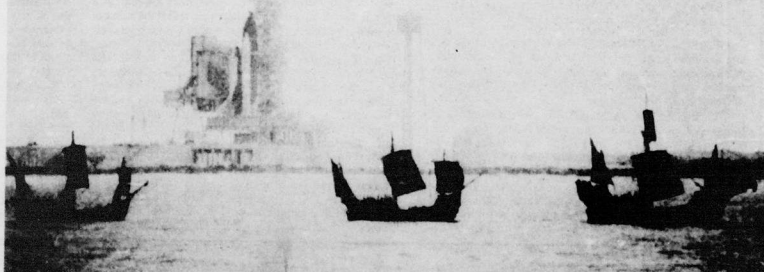
On Aug. 2, 1991, J. Patrick Rooney, board chairman of Golden Rule Insurance, announced the trust program that would subsidize tuition for low- to moderate-income families who wanted to enroll or continue to send their children to private elementary schools. The plan offered to pay half (up to \$800) for the first 500 Indianapolis students who qualified, by meeting the federal income guidelines for free or reduced-price lunches.

Timothy Ehrigott, executive director of the Choice program, said Monday, "The program's been a success. It has had an immediate and profound effect on people's lives." He announced that 744 children are participating in the program, that 2,500 parents were interested enough to request applications, and that there is a waiting list of 250 students.

"All those students still have a place next fall. They don't need to do anything," Ehrigott said.

After the program was announced last August, 43 other Indianapolis-area businesses and individuals joined Golden Rule in sponsoring students. This enabled the trust to help 244 more children than originally planned. Of those enrolled in private schools in the 1991-92 program, 367 came from public schools. The number of participants attending Catholic schools is 459.

State Representative William Crawford, a member of the Choice board said, "The demand for the product exceeded the supply. We are committed to the



EXPLORATION CONTINUES—Replicas of Christopher Columbus' three ships (left to right) the Pinta, the Nina and the Santa Maria, sail quietly by the space shuttle Endeavor as it sits at the Kennedy Space Center May 6 prior to its blastoff into space. The Spanish ships were on their way to St. Augustine, Fla. (CNS photo from Reuters)

concept that education is the cornerstone of free society.

"I challenge the broader business community to be involved. People who say they want to empower parents now have the opportunity to do that," Crawford said.

Barbara Lewis said, "I'm thankful for the Choice program. Before he went to Holy Cross, my son was bused (to a township school). Now he is getting the education I want for him. He is safer, he is close to home, and his grades have gotten better. The teachers in the Catholic and private schools care. They are able to give attention to the children they have. I want my child to get an education. They're

dedicated to helping him through the eighth grade."

Pam Miller said, "I am thrilled with the program. Jennifer is able to live up to her full potential. It's time that we look to our future. It begins with our children."

Crawford said of the Choice program: "This is not a hand out, but a hand up. Parents had to make a commitment for their children's education."

Principal Charles Barcus of Calvary Christian School said, "We are not in competition with public schools, but we do provide an additional service to the community."

"The exciting part of the program isn't

just looking at the 'now,' it's looking down the road," said Barcus. "The first domino has been pushed over." He said he hoped for future legislative action to "start a tremendous program that should be available to every child in the state of Indiana."

Eli Lilly and Company has become a major contributor to Choice. Mitch Daniels, vice president of corporate affairs is a board member for the Choice trust. He explained that the company contributes to several important education reform efforts in the state. Daniels said the trust introduces healthy competition. "If the public schools improve to the point that all parents choose

(See MORAL VALUES, page 8)

## Wichita school chief named new education director

by Margaret Nelson

Daniel J. Elsener, superintendent of Catholic schools for the Diocese of Wichita, Kan., has been named new executive director of education by Father David Coats, administrator of the archdiocese.

Father Coats made the appointment, which takes effect on July 1, 1992, based on the recommendation of the Archdiocesan Board of Education (ABE).

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Father Clement Davis, president of the ABE, said, "Judging by the number of individuals who made application, Indianapolis enjoys a good reputation among Catholic educators nationwide."

"We are eager to welcome Dan into our archdiocesan family, for he comes to us with a lively and infectious spirit, with energy and expertise for the challenge facing educators in the faith, and with the determination necessary to making a positive impact both within the Catholic community and as a contributor to the educational landscape in the state of Indiana."

Elsener, 38, was superintendent of the Wichita Catholic schools from 1987 until the present. The system consists of 35 schools, 525 teachers and 8,700 students.

In his Wichita announcement of the new position, Elsener said, "As I prepare to move to a larger and new challenging position, I leave a school system that is excellent and in the process of creating an exciting future."

Before assuming the job as superintendent in the Wichita Diocese, Elsener was principal of Hayden, a Catholic high school in Topeka, for four years. This involved providing educational and financial leadership for the six Catholic elementary schools in Topeka.

From 1977 to 1983, Elsener taught at a Catholic high school in Omaha, Neb. While there he served as a varsity coach, member of the administrative council and on the campus ministry team.

Elsener received bachelor's degrees in political science and in education from

Nebraska Wesleyan University. His MS in education administration is from the University of Nebraska. He is a graduate of eight other administrative and technological courses. He holds many professional and community leadership positions in Kansas.

Elsener has been married since 1975. He and his wife Beth have eight children: Daniel, Andrew, Anne, Elizabeth, Maria Ana, Charles, Joseph, and Sheila.

As head of the education secretariat,

Elsener will be administrator of the Office of Catholic Education (schools, boards of education, religious education programs and resource centers), Youth and Young Adult Ministries and the Catholic Youth Organization. He will be accountable to the archbishop and to the ABE.

Elsener will replace Frank X. Savage, who has been named executive director of the Chief Administrators of Catholic Education for the National Catholic Educational Association.



Daniel J. Elsener

THE CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## How the church regulates Mass intentions

by John F. Fink

The true story is told about an elderly woman who assured her pastor that the parish would receive a large amount of money after she died. She was a dedicated parishioner who really wanted to make a large contribution through her estate.

After she died and her will was read, it was discovered that she had indeed left a large amount of money, but it was left in the form of Mass intentions. Since there was no way the Masses could be said for her within a year, the parish had no choice but to send the money and the Mass intentions to the missions. The parish was deprived of the money the woman wanted to contribute because she did not understand the church's rules concerning stipends for Masses to be offered for her intentions.

Since others also might not be aware of the church's rules, I thought I would review them here.

**OFFERINGS GIVEN** for the celebration of Masses are carefully regulated by the Code of Canon Law, particularly canons 945 through 958. These are supplemented by the compensation policies for priests of the Archdiocese of Indianapolis.

The stipend for all Masses in the Archdiocese of Indianapolis is \$5. Archdiocesan policy 1420 says that "any offerings in excess of the assigned amount shall be put into the general parish account at the time the offering is made for the Mass."

If an offering is made without an indication of the number of Masses to be celebrated, canon 950 says that "the number is to be computed in view of the offering established in the place where the donor resides unless the



donor's intention must be lawfully presumed to have been different." In other words, if the donor writes a check for \$20 without specifying the number of Masses, four Masses must be said. If someone leaves \$1,000 for Masses in a will, 200 Masses for that person would have to be said.

If a priest celebrates Mass more than once on the same day, he may have a different Mass intention for each Mass but he may keep the stipend for only one Mass. The stipends for the other Masses must be given to a charity.

**IT IS CANON 953** that states, "It is not lawful for anyone to accept more stipends for Masses to be applied by himself than he can satisfy within a year." Since in most large parishes it is physically impossible to say the number of Masses requested, canon 954 says that "they may be celebrated elsewhere unless the donors have expressly indicated a contrary intention." Archdiocesan policy 1430 specifies that "all Mass intentions which cannot be satisfied within a year of receipt shall be forwarded to the Society for the Propagation of the Faith." This office then forwards them on to missionaries.

If a will stipulates that the Masses must be said in a particular parish, as sometimes happens, and if the number of Masses is more than can be said within a year, the pastor has no choice but to refuse to accept the obligation.

With the number of priests continuing to decline, and with a consequent decline in the number of Masses offered, the question of Mass intentions will be more significant in the future. People who have become accustomed to having many Masses offered for their deceased relatives probably won't be able to do that in the future. It will be a practical impossibility to offer all the Masses requested, especially if people insist that they be offered in a particular parish.

When people are preparing their wills, they should remember to make generous contributions to their parishes, but that should not be done in the form of Mass intentions. It's time to leave money for a few Masses, but

don't specify so many that it becomes impossible to fulfill. Besides, requesting a lot of Masses says something about your belief in God's infinite mercy and love and in the infinite merits of each Mass. In addition, leaving a large amount of money for Masses makes it appear that you are trying to buy your way into heaven. It can't be done.

**IT IS PRECISELY** to avoid the idea that you can buy your way into heaven that the church's regulations were established. The contribution with the Mass intention is meant to be for the support of the priest, but it is purposely kept low so that poor people as well as the rich can afford to have Masses said.

In the early Christian centuries, when Mass was not offered for the intentions of particular persons, the participants made offerings of bread and wine for the sacrifice and their own Holy Communion, and of other things useful for the support of the clergy and the poor. When priests started providing the bread and wine, the idea of the stipend was to cover that cost.

Some monetary offerings for the celebration of Mass for particular intentions may have been made as early as the fourth century, and there are indications of the existence of this practice from the sixth century when private Masses began to be offered. The earliest certain proof of stipend practice, however, dates from the eighth century and by the 11th century it, along with private Mass, was established custom.

During the Protestant Reformation, the "buying" of Masses was one of the central issues, along with indulgences. Since then the church has been very careful about relating money to the Mass and the sacraments. It is wrong to put a material price on spiritual things, and the act of selling or buying spiritual goods or services is called simony—from Simon Magus, who tried to buy power to confirm people from Sts. Peter and John (Acts 8:4-24). That's why Mass intentions and offerings are so carefully regulated.

## EDITORIAL COMMENTARY

## The factionalism within the Catholic Church

by John F. Fink

Back in the year 56, St. Paul was in Ephesus when he learned that the Christian community he founded six years earlier in Corinth was displaying open factionalism. One of the men who served the Christians in Corinth, Apollos, was so eloquent that some people considered themselves followers of him instead of Paul, although both taught about Jesus.

So Paul wrote what we now know as the First Letter to the Corinthians. He told them that he had heard "that you are quarreling among yourselves. This is what I mean: One of you will say, 'I belong to Paul,' another, 'I belong to Apollos,' still another, 'Cephas has my allegiance.' . . . Has Christ, then, been divided into parts?" (1 Cor. 1:11-13).

Paul went on to tell the Corinthians that he could not talk to them as spiritual men, "for as long as there are jealousy and quarrels among you, are you not of the flesh?" (1 Cor. 3:3). And he said, "After all, who is Apollos? And who is Paul? Simply ministers through whom you became believers, each of them doing only what the Lord assigned him" (1 Cor. 3:5).

Unfortunately, Paul was unable to end factions. They have continued to exist down through the church's history. Some of the results were the East-West Schism in the 11th century, the Protestant Reforma-

tion in the 16th century, 37 anti-popes in the church's history, and two popes and even three popes reigning at the same time from 1378 to 1417.

The factions today are not nearly as serious as they were during other periods in the church's history, but they exist worldwide. Cardinal Joseph Bernardin of Chicago referred to them recently when responding to criticism (see editorial commentary in March 20 *Criterion*).

In Indianapolis, the factions seem to be expressed as, "I belong to Father Richard McBrien," or, "I belong to Father Ken Roberts." These men, of course, are only symbols for differences in belief among Catholics in this archdiocese. The quarrels here are certainly no worse than in other places, as anyone who reads national Catholic periodicals is well aware.

When Father Roberts was here in November, he spoke about morality. When Father McBrien was here two weeks ago, he spoke about ecumenology. Father Roberts talked about the Ten Commandments, while Father McBrien talked about the documents of the Second Vatican Council and about social justice. Both of these men taught what the Catholic Church teaches, but each did it in his own way.

There has been much talk lately about "cafeteria Catholicism," a pick-and-choose attitude among some Catholics that implies that they reject some teachings of the Catholic Church. From what I can tell, this seems to be true of people all along the long plane of Catholic beliefs. Which "faction" you belong to depends upon which Catholic teachings you choose.

Some people choose to believe what the church teaches about abortion but reject what the pope says about capital punishment. Some accept what the pope says about the evil of homosexual acts but reject what the pope calls "the sin of consumerism." Some choose to accept the church's teaching that sexual acts outside of marriage are sinful but don't consider it sinful to have sexist or racist attitudes, despite what the church teaches.

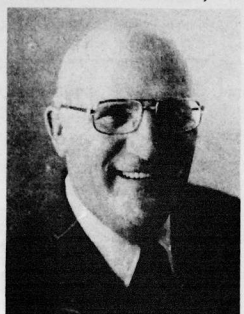
Some Catholics don't accept some of the teachings of Vatican II despite the fact that that is official Catholic doctrine. On the other hand, some Catholics accept what the Vatican II documents said about ecumenism, religious freedom, and evangelization, but ignore what the documents said about devotion to the Blessed Virgin.

The church still teaches that sexual acts

outside of marriage are morally sinful (as long as there has been sufficient reflection and full consent, as has always been taught). Those who excuse some sexual acts outside of marriage are not following the teachings of the church.

But those who would oppose foreign aid

## Former Criterion managing editor Fred W. Fries, 78, dies May 10



Fred W. Fries

Fred W. Fries, who served as managing editor of *The Criterion* and its predecessor, the *Indiana Catholic and Record*, died in Indianapolis on May 10 at age 78. His funeral was held on May 13 in Christ the King Church, of which he was a member.

Fries was managing editor of the archdiocesan newspaper from 1952 until his retirement in 1979. He also wrote a popular weekly column entitled, "The Tackler."

According to Msgr. Raymond Bosler, Fries' editor and longtime friend from their student days together at St. Meinrad Minor Seminary, Fries was an avid golfer. He was also a "packrat," saving golf cards even from games he played during World War II in India, where he served as a first lieutenant in the Air Service Command.

Before entering employment by the

to countries where people are starving because "the United States has plenty of problems of its own" are also committing sin, as the pope has made clear over and over during recent years. I wonder, though, how often that sin is confessed.

As St. Paul tried to end the quarrels among the Corinthians, so we should try to end them among the Catholics in the Archdiocese of Indianapolis. Perhaps, though, we won't have any more success than Paul had.

Catholic press. Fries worked five years in the editorial department of the old *Indianapolis Times*. He was also a free lance writer, publishing articles in many national magazines.

As an active member of Christ the King Parish, Fries was on the staff of the parish newsletter, *The King's Crier*. He also sang in the Resurrection Choir, and served both as a eucharistic minister and as a lector.

An Indianapolis native, Fries was a graduate of Cathedral Grade School and Butler University. He was a charter member of St. Meinrad Lay Alumni Association, and its national president in 1959-60. He served on the *Criterion* board of directors until 1986, and was a member of the Knights of Columbus.

Fries is survived by his wife, Elizabeth (Lord) of Indianapolis, a sister, Margaret Bauer, of Seffner, Fla., and several nieces and nephews. Mrs. Bosler said that he himself, as well as many of Fries' other friends and relatives, always referred to Fries as "Uncle Fred."

Memorial donations may be made to St. Meinrad or Christ the King Parish.

## Liturgical musical to be presented

Liturgical ministers and their friends are invited to attend a performance of "Sacristy Power," a lighthearted musical presentation about present-day liturgical ministry, at 7:30 p.m. on Friday, May 22 at Ross Hall, St. Pius X Church in Indianapolis.

The musical, presented by Dianne and Charles Gardner, Sarah Zabriske, Grace Lang and David Groeller, will be followed by refreshments.



05/15/92

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# Ecumenism called central to life of the church

by Fr. Thomas Murphy  
Archdiocesan Ecumenical Officer

"Ecumenism is central to the life and hope of the church—not an optional extra, but truly a pastoral priority." Milwaukee Archbishop Rembert G. Weakland told Catholic delegates to the National Workshop on Christian Unity held last week in Denver, Col.

Gathering at the national conference were more than 450 Christian men and women—lay, religious and ordained—who

are ecumenical leaders in their churches, dioceses, seminaries, parochial and ecclesial communities.

The workshop theme, "Remember, I Am With You Always: Repent, Reconcile, Renew," was presented by prominent ecumenists including Archbishop Weakland, representing the National Council of Catholic Bishops; Dr. Paul Crow, president of the Council on Christian Unity of the Christian Church/Disciples of Christ (headquartered in Indianapolis); and the Rev. Joan Brown Campbell, general secretary of the National Council of Churches.

Speaker after speaker endorsed in principle the definition of the "ecumenical movement" reflected in the Vatican II decree: The ecumenical movement means those activities and enterprises which, according to various needs of the church and opportune occasions, are started and organized for the fostering of unity among Christians (Decree on Ecumenism 4).

Participants in these conferences and workshops, also in the spirit and teaching of Vatican II, invoke the Triune God and confess Jesus as Lord and Savior, pledging their personal commitment to respond to the prayer of Jesus "that all may be one."

Vatican II pointed out the growing disunity within Christianity, suggesting that, "All the Catholic faithful recognize the signs of the times and participate skillfully in the work of ecumenism."

This directive was implemented in many parts of the Catholic world and in the Archdiocese of Indianapolis by the late Archbishop Paul C. Schulte and through the continuing ecumenical work of Msgr. Raymond Bosler, other clergy, and lay people in many counties of the archdiocese.

Formed in the 1960s, the National Association of Diocesan Ecumenical Officers (NADEO) was a sponsor of the Denver workshop. I am currently serving as Ecumenical/Interfaith Officer by the appointment and genuine support of the late Archbishop Edward T. O'Meara.

Bishop Donald Pelotte of Gallup, N.M., the first Native American of the U.S. Catholic hierarchy, delivered a dynamic keynote address to the assembled ecumenists. Following the theme of the awareness of the Spirit of God in Jesus being always with us, he gave fabric to the imperative to repent, reconcile, and renew—the essential focus of the ecumenical challenge.

Citing the critical need for a "dialogue of cultures," the Native American bishop

reminded the attentive audience that "God was in the Americas before the coming of Christianity 500 years ago."

These words help to soothe the current tension concerning the quinquenary celebrations in the western hemisphere.

Bishop Pelotte emphasized the need for more "ecumenical enterprises through structures of common interest" which will nourish and enrich a "common creative spirit so essential for the understanding of Roman Catholic/Christian and Native American expressions."

Recalling his childhood and early poverty, the dynamic bishop received a standing ovation when he reminded the delegates that, despite overwhelming problems in the world and in faith communities, "It is a world that requires us to be faithful to a call for full communion beyond its present hopelessness."

Dr. Paul Crow asked the delegates, "What is the nature of the unity we seek?"

Long prominent in worldwide ecumenical circles such as the World Council of Churches and currently participating in the bilateral dialogue between the Christian Church/Disciples of Christ and the Roman Catholic Church, Dr. Crow cited encouraging evidence of communion among the Christian communities such as life with the Triune God, our joint confession of the apostolic faith, and belief in the continuity of Christ's message.

However, the ecumenist recognized that, "All formulas of the articulation of the message may not be the same."

Speaking to the Catholic delegates, Bishop Ricardo Ramirez of Las Cruces, N.M., said that, at this time, "Ecumenism is not a priority in Spanish ministry but the movement with a sense of urgency must be elevated to a higher level."

He said, "Ecumenism is an essential component of the Vatican II church and the Hispanic membership leakage needs and demands a positive ecumenical strategy."

One interesting workshop highlighted the issue and the practical tension between ecumenism and evangelization, yet cited their mutual goals as "growth in holiness in the Holy Spirit."

A final speaker, Dr. Joan Brown Campbell, said that ecumenism is at a crossroads and "new ways must be found to be one in Christ."

The ecumenical movement in the history of Christianity will be equal to the monastic life and tradition and the Reformation, Campbell said, and there can be "no turning back."

## Peggy Crawford new coordinator of family, childhood catechesis

Margaret (Peggy) Crawford has been selected as the new coordinator of family and childhood catechesis in the department of religious education of the Office of Catholic Education (OCE).

Crawford will provide diocesan level support and coordination for preschool, family, elementary and sacramental catechesis. She will begin on July 1.

For the past five years, Crawford has been director of religious education and pastoral associate at St. Elizabeth Seton Parish in Carmel (Lafayette Diocese).

Before that, Crawford was coordinator of religious education at St. Thomas Aquinas, Indianapolis. In 1976, she was secretary of the department of religious education at the OCE.

Crawford has worked in association management and served as a meeting planner for the Indiana Bankers Association.

A native of St. Pius X Parish, she earned a bachelor's degree in humanities/religion at St. Mary of the Woods



Margaret Crawford

College, and a master's in adult education at Indiana University.

Michael and Peggy Crawford have three daughters: Megan, 14; Beth, 11; and Ellen, 3.

## K of C credit union offers new tuition program

At parent meetings on April 12 and 13, the boards of education of three Indianapolis high schools announced a new tuition payment plan available through INB National Bank.

Parents who belong to a parish that helps support the high school may borrow from \$1,000 to the full tuition amount through a simple-interest loan.

The Knights of Columbus Family Federal Credit Union in Indianapolis informed *The Criterion* last week that it recognized the need for a tuition loan in 1991 and began offering it to members at that time.

Now the loan program has been expanded beyond members in the Indianapolis chapter, to include all students and employees of Ritter High School, as well as family members of the 10 Indianapolis councils and members of organizations connected with Ritter.

"Though our loan requires that an applicant meet our lending standards, it has the advantage of being at a lower rate

(8.5 percent), for a month longer repayment time, which lowers the monthly payment and the total amount of interest paid by the borrower," said Gayle M. Pieper, president and manager of the Knights' credit union.

Pieper added, "If a person is eligible for membership in our credit union, the loan is available for any high school or college tuition. Finally, the loan is written as a revolving line of credit."

She explained that if payments are made in a timely manner, it is not necessary for the borrower to write an entire new loan the next year when tuition comes due. The member will just take an advance.

"All our loans, including this loan, are simple-interest loans," said Pieper.

She said that the Knights' credit union was chartered in 1963 to serve the financial needs of the Catholic community and is still here for the same purpose.

## Seven in family receive Holy Saturday sacraments

by Margaret Nelson

Pauline Cave had her prayers answered on Holy Saturday. And her parish family of Mary, Queen of Peace, in Danville, was there to watch.

Seven members of Cave's family were fully welcomed into the Catholic church. Her daughter Cindy's husband, Robert

Keller, was confirmed and received his First Communion. And Cindy's two sons, Landon and Austin, received Communion.

Two of Cave's other grandchildren were baptized. Corey Pyle is the son of her daughter, Lisa. And Lisa's granddaughter, Victoria Cleary, was also baptized.

Matthew is Cave's grandson, the son of Carolyn and her husband. This son-in-law, Mark Wamsley, was bap-

tized, confirmed and received his First Communion on Holy Saturday. Mark and Carolyn will celebrate the validation of their marriage on May 23.

Cave, a widow, is the mother of seven children. Cindy and Carolyn live in Danville; Lisa lives in Westfield. She said even she has trouble keeping up with all that happened, but it really was an answer to her prayers.



BOSCO WINNERS—Father Paul Koetter, assistant chancellor (center), congratulates four New Albany Deanery residents honored with St. John Bosco Medals for outstanding service to youth during the deanery's annual awards banquet May 7 at Providence High School in Clarksville. Bosco recipients are (from left) Joseph Theobald, St. Anthony of Padua Parish, Clarksville; Maureen and Mike Seng, St. Mary Parish, Lanesville; and Thelma Korshage, St. Mary of the Knobs Parish. (Photo by Ray Lucas)

## Black history author to speak

Benedictine Father Cyprian Davis will speak at St. Andrew the Apostle, Indianapolis, at 2 p.m. on Sunday, May 17. His subject will be "African-American Contributions to the Church."

Father Cyprian is the author of "The History of Black Catholics in the United States." He is professor of church history at St. Meinrad School of Theology.

Father Cyprian will autograph copies of his recent book, which starts with the early days of the Catholic Church in Africa "where all black history begins."

His chronology of the U.S. church starts with St. Augustine Parish in Florida and moves through rich tradition to the first National Black Catholic Clergy Caucus in 1968, which he attended.

The public is invited to hear Father Cyprian's talk. There is no charge; a free-will offering will be taken.

## Two teachers mark 52 years

At a luncheon on Sunday, May 17, St. Michael Parish in Indianapolis will celebrate 52 years of service by two teachers on the school faculty: John Hornberger and Marilyn Bardon. The pitch-in luncheon will follow the noon Mass.

Hornberger is a 25-year veteran who started the junior high science lab and directs the successful speech and Academic Olympic teams.

Bardon started the youth committee and received the CIO Msgr. Busalid and John Bosco awards for her extra-curricular work with the young people.

Present or former students, parishioners, or fellow staff members are welcome to attend, but should contact Judy Leace, 317-924-1085, or Fran McAvoy, 317-925-0622 as soon as possible to make reservations.



# Commentary

## THE BOTTOM LINE

### Bianco's 'Voices of Silence' heals author

by Antoinette Bosco

The nuns used to tell us that "God works in mysterious ways." Frank Bianco, a writer from Huntington, N.Y., would be living proof of that. He is the author of a book titled "Voices of Silence, Lives of the Trappists Today" (Paragon House, \$18.95).

When he proposed writing the book five years ago Bianco was hardly the candidate one might consider for writing about a Catholic religious order.

In his youth Bianco was a seminarian for a while and considered himself a good Catholic. But later he became angry at God. His teen-age son

Michael died in an auto accident and Bianco became bitter. He turned away from God, unable to accept the idea that a good God would allow such a tragedy.

Bianco was devastated by a further reaction. He was unable to remember what the boy looked like or how he sounded. "I had total amnesia when it came to Michael," Bianco said.

Then one day he accompanied his wife to the Trappist monastery in Bardonia, Ky. She was a food writer for the New York newspaper *Nursing* and was researching recipes for foods produced at the monastery.

Bianco decided to attend a service in the monastery chapel. When he heard the monks chanting he felt the presence of his son, and suddenly he could "see" him again. Bianco felt Michael was giving him a message.

When Bianco left the chapel the amnesia returned. But when he returned to chapel, he again could envision his son. Bianco felt his hostility to God breaking down. He became filled with a yearning for spiritual healing and felt that Michael had led him to find peace and renewed faith with the Trappists.

Bianco then decided to write about the life of these monks. The Trappists had become well known after the book by the late Thomas Merton, "Seven-Storey Mountain," was published in 1948. Bianco wanted to pick up the story of the monks' current life, their work, prayer, relationships with each other and their relations for entering this rigorous life.

The Trappists gave Bianco permission to live for four months with the Trappists in several monasteries in the United States and France. Bianco's "Voices of Silence" is an astounding book that sometimes reads like a novel and becomes food for meditation for anyone on a spiritual journey to find God again.

There is much to learn from the monks, like the one called "Mac," so full of honesty and wisdom. Mac says there is only one difference from life inside the monastery walls to life outside.

"The pressure in here is to be honest, to build something real," Mac said. "Outside, the pressure is to compete, to win, to acquire." He added, "It's easy to love in the sunshine. But the test of love comes in the rain, when it's dark and cold and your heart feels empty."

In another chapter Father Dan tells what it means to live so close to other human beings in a life that is far from easy.



"Humanity is here, not holy pictures," Father Dan says.

What makes Bianco's "Voices of Silence" especially powerful is that you don't just hear words. Instead, you experience the individuality of each monk. "God never uses a cookie cutter to create," explained the abbot of the monastery.

Bianco said grief helped him appreciate Michael's time with the family. "So it is in gratitude that I dedicate this book to Michael and his love of others that made for him, and makes for us, an ongoing miracle of creation," Bianco wrote.

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## THE YARDSTICK

### The role of religion in shaping society's values

By Msgr. George G. Higgins

The responsibility of Jews and Catholics to promote peace and justice among the nations of the world was one of the topics discussed when the highest-level Catholic-Jewish dialogue group met recently in Baltimore. It was the first time the international group, co-sponsored by the Vatican and by major world Jewish organizations, has convened in the Western Hemisphere.

Had the discussion taken place 30 or 40 years ago—before Vatican II—it probably would have been concentrated on a wide range of specific socio-economic-political problems and reforms on which Jews and Catholics, at least in the United States, were in substantial agreement, but it would have been conducted more or less agnostically, in basically

neutral or secular terms rather than explicitly religious ones, addressed only gingerly neurotic church-state problems on which there is disagreement and ended with an agreement to continue to disagree agreeably, while jointly acknowledging the secular blessings of democratic pluralism.

I don't mean to denigrate in any way the importance of that particular dialogical style. But I think it might be more useful today to dig a bit deeper and to ask both faith communities—precisely as faith communities—what role they want religion as such, and religious institutions, to play in shaping the public values of our pluralistic society.

A number of so-called "liberals" and "neoconservatives" in the two communities—at least in the United States—are persuaded that this question must be given top priority in the ongoing Jewish-Catholic dialogue. Two examples will suffice.

On the liberal side, Father John Pawlikowski, who is widely respected in Jewish circles for his constructive contribu-

tion to the Jewish-Christian dialogue, has said that the price of overemphasis on the issue of church-state separation has been what he calls the overprivatization of religion in American life.

#### It's time for Christians, Jews to consider church-state role

In another but related context, Father Pawlikowski also emphasizes his commitment to the process of re-establishing links between spirituality and social justice.

In his view, all the major religious traditions can aid in their own development of a new spirituality that has the pursuit of justice at its core by studying other religions. Specifically, he argues that

"Christians can profit in particular from an examination of Judaism in this area."

Neoconservative Jewish scholar David Novak, in his recent book "Jewish-Christian Dialogue: A Jewish Justification," argues that while none of our religious community can fully construct a political and economic order adequate to the needs of contemporary life, and wreak havoc when they try, people of faith need to find a "necessary place for the secular agenda, without being subordinate to the assumptions of secularism."

Father Pawlikowski is strongly persuaded that the time has come for Catholics and Jews to rethink the privatization of religion, to nuanse the church-state question and to examine together the role of religion in shaping the public values of our society. In his view, this is one of the most important questions that our two faith communities now face, "even though reopening it," he adds, "represents a potential minefield." It does indeed.

## THE HUMAN SIDE

### Fitness rule: Make exercise enjoyable experience!

by Fr. Eugene Henrick

It's that time of year when we pull out our summer clothes and think about beginning to pursue the fitness needed to get into them.

The mention of fitness brings exercise to mind, along with all the accompanying images of sweat and pain. So I would like to pass on some helpful tips on exercise that I learned in the process of preparing for numerous marathons and triathlons.

The first and most important rule is this: Make exercise an enjoyable experience!

Whatever exercise you choose, begin slowly and with the positive attitude that you are doing something good for yourself and especially that you owe this to yourself. Exercise is more than a tortuous means of enabling yourself to fit into your clothes or of feeling healthier.

Exercise can serve as an enjoyable immersion in nature or a way to meet new

people. If we run or bicycle we will often find ourselves in neighborhoods and parks or along lakes and rivers we wouldn't otherwise frequent. Newness and discovery go hand in hand with outdoor exercise.

Rule No. 2: No matter the type of exercise stretch everything that will stretch! Stretch at least 10 minutes before and after you exercise. This will seem an eternity. But don't shortchange it because it is important for making exercise enjoyable.

Stretching not only will warm up your muscles and help you to avoid injury, but more important it will make you feel fluid and full of zest when you start your exercise routine.

When our muscles are loose we don't work against them so much. We get off to a good start. This creates the proper physical mood. Caring preparation helps to ensure enjoyment right from the start.

Note that once you have finished your exercise there is a tendency to want to skip stretching because of feeling very loose. This euphoria may last for some time, but all of a sudden those muscles are going to contract.

Unless you stretch right after a routine, the next time out will be drudgery. Baby those muscles as you would a newborn

baby. Massage, ice and protect them with warmth as the occasion demands. Remember enjoyment is the first rule.

Try to be regular with your exercise. There is a certain satisfaction when we can tell ourselves we have exercised for seven straight days.

Don't expect significant weight loss or the feeling of well-being for at least three weeks. These will come with a regular schedule. Some people quit after a week because they feel their efforts aren't worth the results. But be patient and remain positive!

Weight loss and well-being will come. Remember you are aiming at sustained enjoyment. Dismiss any negative, tempting thoughts that add up to second thoughts about the value of exercise!

If you are exercising regularly and enjoying it, good eating habits should follow. Eating, feeling good and exercise are complementary and serve as a sign you are truly into your exercise.

Find someone else with whom to exercise. As disciplined as you may be, without someone else it is twice as difficult to motivate oneself.

One last point. Regular exercise makes us feel good about ourselves. When this happens we are more likely to be well

disposed toward people and life, which is at the heart of kindness and cheerfulness. When so disposed, more often than not we receive the same from others in return.

This makes every effort put into exercise well worthwhile.

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# To the Editor

## Thanks God for fearless pro-lifers

Thank God for the courageous pro-lifers who pray the rosary each Saturday morning at the East 36th Street abortion clinic. According to the April 24 *Criterion*, "about 10 young pro-choice demonstrators" shouted obscenities and performed simulated sex acts as the pro-lifers recited the rosary on the morning of April 18. To the pro-lifers' credit, they avoided physical confrontation and continued to pray.

Their courageous example should inspire each of us to pray for them, or better yet, to pray with them.

George Zwickl

Indianapolis

## RCIA people are 'tireless in sharing'

I would like to thank you for the publication of the list of "new Catholics." (St. Theresa of the Little Flower, of which I was one of the candidates, was omitted.)

But the reason I am writing is this. I did not see an article about the many blessed people the church has here in Indianapolis, namely the RCIA (Rite of Christian Initiation of Adults) groups.

I would like to thank these wonderful, God and Christ-loving people, who give so freely and generously of their time and life experiences.

These incredible people seem to be tireless in their sharing of the Gospel. They can stand in the midst of their own adversities, and still come to their weekly classes and profess the faith that now means everything in life to me.

The six months that I have had with these joyous people, have changed my life to a degree that I cannot explain. And I am sure that there are many in the Indianapolis area that feel the same as I do. These beautiful people are in most instances the first exposure to the "insides" of the Catholic faith. And while the church is going through some often disturbing changes in its attitudes and configurations, there is one thing that stands firm and true. That is that the love of Christ is still alive and interacting very well in this very special group of apostles of Christ.

Larry Mason

Beech Grove

(Editor's note: The *Criterion* printed all the names received from parishes that responded to OCE's request before April 27.)

## 'Feed' by hearing pain, frustration

In light of the Rodney King verdict and the riots in Los Angeles, what is surprising is that the pain and frustration of the people is much deeper than anyone thought. The verdict and the riots are the symptoms of a much deeper illness—racism, poverty, class distinctions, and economic frustrations. It has come festering to the top and burst like a boil on the body of that community.

The killings and the damage in the aftermath should ring loud as a cry to all people to look at their communities for the same symptoms. It broke forth in Los Angeles and it can break forth in other places unless it is dealt with in a more faith-filled and Christian way.

Jesus asked Peter, "Do you love me?" Peter answered, "Yes, Lord, you know that I love you." Jesus said, "Feed my lambs, feed my sheep." Feeding the lambs and sheep proves that we love Jesus. In Matthew's Gospel, Jesus set out the criteria for feeding the lambs and the sheep—Feed the hungry, clothe the naked, shelter the homeless, visit the sick and imprisoned, and several other examples of touching the lives of people. When these things are not being done, people are hurt and their lives are rendered

less; eventually they reach a level of pain and frustration, and violence happens.

The reason that the riots and the looting and killing broke out in Los Angeles is that the people couldn't take the pain and frustration of being neglected and rejected and kept down anymore. I don't agree with the violence, but I can understand it. "Enough, Enough" was their cry.

You may understand their frustration also, but you may also say that this can't happen in our city or our area. Pain and frustration are not limited to one area of the country, or the world. It can happen anywhere, even in our own community.

For the last several months, we have read in *The Criterion*, about tensions that are lying beneath the surface of our archdiocese. The future staffing project, Father Kenneth Roberts' visit, Father Richard McBrien's visit, and other items have filled the front pages of *The Criterion* and been the talk of many a conversation by priests and laity over dinner and other events.

You are probably saying that these things are not on the same plane as the Rodney King verdict, or the Los Angeles riots, and maybe they are not, but I submit that they are also symptoms of a deeper pain and frustration going on in the archdiocese.

If we love Jesus, we can prove it by feeding the lambs and sheep. Feed them by listening to their pain and frustration, and not casting it off as immaterial and irrelevant.

If we don't listen to them, the pain and frustration won't go away, it will only fester and grow, and we will never become the Christian community that Jesus is calling us to become.

Father John O'Brien

Indianapolis

## Priest 'bashes the Holy Father'

In reply to Father Hilary Ottensmeyer's letter in the May 1 *Criterion* entitled "Righteous and Vicious Attacks" regarding Father Richard P. McBrien, I wish to ask Father and everyone else what they think of any priest who would refer to the Holy Father as "Big Daddy."

Some of you may remember reading this in *The Indianapolis Star* one Saturday morning a year or two ago. The article contained a number of columns in which Father McBrien was against almost everything the Holy Father is for.

Father McBrien has been referred to as a "pope basher" in *The National Catholic Register* and *Catholic Eye* and is referred to in "Christ Denied," by Father Paul Wickens, on page 7 as a leading liberal. In his work entitled "Catholicism" he defends Tyrrell and castigates Pope Pius X for admonishing him in 1907 for his unorthodoxy. Father McBrien goes a step further by cataloguing Tyrrell with St. John of the Cross, St. Peter Canisius and Robert Bellarmine.

How could anyone in good conscience be for a priest who "bashes the Holy Father?" Father McBrien needs prayers and counseling—not people who go along with his wrong ideas.

M.L. Booker

Indianapolis

## Separate the wheat from chaff

The statement by Father Coats about Father McBrien, as noted on the front page of the April 24 *Criterion*, is "crystal clear" and he is hereby commended publicly.

The 10 members who publicly had their names placed in print on page 17 should be admonished, chastised and reprimanded.

It is "crystal clear" they don't comprehend facts from myths-fiction. This is evidence of their inability to separate the wheat from the chaff. To be very blunt, the 10 remind me of uneducated persons.

John F. Fink's commentary on page 2 should be read by all, but especially by the

10 individuals who were responsible for their inability to refrain from such deplorable tactics.

Viigil J. Kappes

Indianapolis

## Challenges bring study, knowledge

I appreciate *The Criterion's* decision in its April 24, 1992, issue to run the advertisement protesting the appearance of Fr. Richard McBrien from the group calling itself "Defenders of the Faith," and I also appreciate your further decision to provide balance to the contents of the advertisement through the editorial commentary. But I have two remaining concerns.

The first concern is with the legalistic approach employed by the "Defenders of the Faith" to moral theology. As a lawyer, I am acutely aware that what is "legal" is not necessarily what is "moral." Laws are, for the most part, mere compromises and, as such, are distant by-products of moral theology. Moral theology is associated intrinsically with the social evolution of humankind. As such, moral theology itself is evolutionary and precedes us.

Laws, however, are an indication of where we once were and not where we are now. For example, in your editorial commentary you addressed "limbo" and "baptism" as two areas of concern expressed by the "Defenders." "Limbo" is a concept, not a doctrine, and its historical roots include more than creating an equitable solution for unbaptized infants who have died. Limbo also reflects the tremendous effect upon the church by Greek philosophers such as Plato and Aristotle.

It seemed unjust and unwarranted to condemn to eternal perdition such *illuminati*. Hence, "limbo" became a nice, albeit legal, solution to a moral question: What sort of God places Greek philosophers and unbaptized infants in the same hell as devils and demons? (Read Dante's "Inferno" in his "Divine Comedy") for a treatment of "limbo" as a place for the great philosophers. Questions of moral theology cannot be answered by such simple, legalistic approaches any more than the blind adherence to laws constitutes "faith."

Baptism has, likewise, been the subject

and beneficiary of moral theology. In the early church, many viewed baptism as a substitute for reconciliation (which was not seen as even possible). Consequently, if one could not be saved should a transgression occur after baptism has removed the stain of sin, what would be the legal solution? Delay being baptized until on one's death bed... if one is so lucky. What sort of a "God" is this?

The essence of moral theology is our evolution of understanding what "God" is. Law, on the other hand, is not involved in such matters. "The law knows no heresy," the U.S. Supreme Court has told us (*Watson v. Jones* 80 U.S. 679, 728 (1871)), a case involving an attempt to resolve theological differences through legal means.

Moral theology is ever changing. As such, there are the occasional charges of "heresy." But a reading of the early and earlier theologians demonstrate a progression in the collective approach to an understanding of "God." Part of this approach has been the gradual shedding of vestiges of "the state" as secular manifestations and of interferences with the function of "church." Even St. Thomas Aquinas in "Summa Theologica" advocated capital punishment for "one convicted of heresy," and supported this statement by pointing out that "forgers and other malefactors are put to death by the secular power." How does this comport with modern moral theology?

The second major concern is for the "Defenders of the Faith" themselves. It is hoped that they will not be vilified for their actions. St. Augustine in "The City of God" noted that dissenting or disagreeable opinions—in this case, Father McBrien and the Defenders—require all of us to inspect Catholic doctrines. When such doctrines are challenged, "they are more carefully studied, they become more clearly understood, they are more earnestly inculcated; and so the very questions raised by (dissenters) give occasion to a more thorough knowledge of the subject in question." This is a very American concept for a fifth century theologian.

If those who would dissent or disagree continue to engage in the discussion, then yesterday's heresy would not become today's orthodoxy and tomorrow's superstition. It is far less important that the faith be "defended" than it be lived.

Kevin C. McDowell

Indianapolis

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## CORNUCOPIA

# Real Presence yet to come

by Cynthia Deves

Bubba twines around his mother's chair, intruding himself between her face and her magazine. "Wead me a story, Mommy," he whines. "Can you play wif me? Please? Watcha doin'?" Hungry.

"In a minute," Mom says, craning around his sweaty little body and continuing to read. She's embroiled in the best part of her story now, but she manages to massage Bubba's shoulder with one hand while she finishes the page.

Bubba finally plops down at her feet, resigned. Forgetting about his previous demands, he's soon tracing a pattern on the carpet with Matchbox cars.

Dad has errands to run on Saturday, and Drusilla usually begs to go along for the ride. She gets to push the cart in the hardware store, at least until she forgets to look where she's going and runs over Dad's foot. He usually takes it pretty well.

At the garden center, Dad lets Drusilla pick out geraniums, and poke around in the potting soil while he's paying the man.

When they go to the drugstore, the clerk hands her a sucker, but by the time they get home, Dad and Drusilla are racing each other to the peanut butter and jelly.

Bubba's mom and Drusilla's dad have spent time with their kids. Not what Donahue or Geraldine might define as Quality Time, nor Organized Time in a Worthwhile Activity, just comfortable time in together. They've enjoyed being in each other's presence.

There is plenty to be said for "presence." We speak of being in the presence of a great (wo)man or a sovereign, who may receive lesser mortals in his or her "presence chamber." There is a certain presence radiated by powerful entertainers like Barbara Streisand or Sean Connery.

A person makes legal or moral commitments in the presence of witnesses. We say that a calm, stable person has presence of mind. Kids are awed in the presence of a stern teacher, as adults may be in the presence of legal or ecclesiastical authority.

So what is presence? Is it a quality we all share? Is it a gift, a talent? Can we learn it?

Naturally, presence has to do with being physically present. It implies that we exist, flesh and body, in a certain place at a certain time. We are always present somewhere.

But presence is more than physical.

When we are in the presence of the queen, or a great man, or a charismatic preacher or actor, our awareness is sharpened. We feel excited, alive. A kind of hopeful (or maybe fearful) anticipation seizes us.

Bubba is in his mom's presence, as she is in his, in still a different way. They share the most intense concern for each other because, to get kind of cosmic about it, their relationship is super-naturally intimate.

Drusilla and her dad are also lovingly present to each other, physically, emotionally, and even (on a two-year-old level) intellectually. Each of their "antennas" is always up, sensing the other.

Being in the presence of our fellow humans is a tasty appetizer before the big feast. Someday, if we're lucky, we'll be in the presence of God.

vips...



Carl Pfeifer and Janan Manternach, authors of the textbook series, "This Our Faith," will present two free workshops in Richmond on Wednesday, June 3 at the Catholic Education Center, 233 South Fifth Street, in the basement of St. Andrew School. The first, from 3:30 to 5:30 p.m., is intended for catechists and interested adults, offering practical tips for general and specific classroom activities in various grade levels. The second, presented for parents and other interested adults from 7:30 to 9:30 p.m., will focus on enhancing faith development in children. For more information call Bob Sugrue at 317-966-0916.

Nationally-known psychologist Dr. Joyce Brothers will appear in Jasper on Wednesday, May 20 in the Mother Clarissa Riehl Lecture Series sponsored by the Sisters of St. Benedict of Ferdinand. The lecture is included as part of the Sisters' 125th anniversary celebration this year.

Volunteers from service agencies and organizations were honored April 30 at the annual Ivy Award reception at the Governor's mansion in Indianapolis. Catholic-connected services were well represented by volunteer nominees, including: Pat Bromer of St. Monica Parish, Catholic Social Services; Marguerite Byrd, St. Anthony Parish, Indianapolis; Holy Trinity Adult Day Care Center; Connie Davidson, Metro Advance Ministry; Betty Fields, St. Vincent Carmel Hospital; Marjorie Harman, St. Vincent Hospice; and Michelle Zavala, Hispanic Wholistic Education Center.

Kathy Barnosky, director of religious education at Nativity Parish in Indianapolis, will be honored at a farewell reception from 3 to 5 p.m. on Sunday, May 17 in the school cafeteria. Barnosky is moving to Houston, Tex. in June. Her friends and fellow parishioners are invited to attend the event.

Three Franciscan friars from St. John the Baptist Province in Cincinnati, Ohio will mark anniversaries this year. Franciscan Father Gabriel Buescher will celebrate his Jubilee Mass at 1:30 p.m. on Sunday, May 31 in Holy Family Church, Oldenburg, where he serves as guardian and chronicler. A reception will follow. Previously Father Buescher taught theology at Holy Family Seminary in Oldenburg. The homilist for his Mass will be Franciscan Father Noel Williams, who will also celebrate his 50th Jubilee on June 14 in Cincinnati. Father Williams is a native of Brookville. Franciscan Brother

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPs and other news items for the Friday, May 29 issue should be in the Criterion office by Friday, May 22. Send to: The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

Norbert Bertram will celebrate 25 years in the Franciscan Order at 11 a.m. Mass on Sunday, June 14 in St. Louis Church, Batesville, where he serves as pastoral associate. Franciscan Father Rich Schneider will be homilist, and a reception will be held afterward. Brother Bertram was previously on the formation team at Holy Family Friary in Oldenburg.

## check-it-out...

Rev. Ann L. Sabian will present a program, "How Faith Contributes to Women's Survival" at a Women's Interfaith Table (WIT) meeting from 6 to 9 p.m. on Monday, May 18 at Congregation Beth-El Zedeck, Indianapolis. A kosher meal will be served for \$10. Call 317-257-2519 for reservations. WIT is a group of Jewish, Catholic and Protestant women brought together by common concerns and visions.

The Central Indiana Council on Aging is sponsoring a Project Find 1,000 effort to locate low income seniors in Central Indiana who may qualify for Supplemental Security Income. Persons age 65 and older who meet income and resource requirements, as well as disabled and blind persons of any age, are entitled to SSI. Call 317-254-3660 for more information.

Seven one-week Summer Fun Day Camp for children ages 6-8 and 9-11 will be offered this summer at Beech Grove Benedictine Center. Sessions will be held from 8:30 a.m. to 4:30 p.m., Mondays through Fridays, on June 18-22, 15-19, 22-26, July 6-10, 13-17, 20-24 and 27-31. Child care will also be available from 7:30 to 8:30 a.m. and from 4:30 to 5:30 p.m. For registration and for more information call 317-788-7581.

Birthing Volunteers who can donate eight hours or more per month are needed to answer calls forwarded to their homes at pre-arranged times from pregnant women in need. Training sessions are scheduled from 9 a.m. to 3 p.m. on Wednesday and Thursday, May 27-28 at the Catholic Center, 1400 North Meridian Street. Babysitting will be available. For more information call 317-236-1559.

Emotions Anonymous, using the twelve-step program for spiritual growth, meets at 6 p.m. every Sunday at St. Simon Parish, 8400 Roy Road in Indianapolis. For details call Richard Gibbs at 317-839-6653.

A Three-on-Three Basketball Tournament will be held from Thursday through Sunday, June 4-7 as part of the Summer Festival at Little Flower Parish, 4720 East 13th Street, Indianapolis. Men's and Women's divisions will include junior high, high school, ages 19-29, ages 30-39, and ages 40 and over. Three to five players per team will participate in a double elimination tournament. The cost is \$10 per player, five player maximum. Deadline for team entries is May 22. Call 317-357-8352 for more information.



FIRST OFFICERS—Charter officers of the newly-organized Alumni Association of Roncalli High School in Indianapolis are (from left): Kathy Nalley Schembra (Kennedy '68), president; Pat Schuchack (Roncalli '63), treasurer; Joe Matz (Roncalli '73), president-elect; and Steve Fey (Roncalli '82), secretary. Roncalli High School is a consolidation of the former Sacred Heart, Chartrand and Kennedy High Schools. For more information on the new alumni organization, call 317-787-8277.

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# National Catholic Charities leaders meet here

by Margaret Nelson

On May 5, leaders from Catholic Charities USA visited St. Elizabeth's residence for teen mothers to learn about its Parent and Child Together program.

It was part of the annual leadership meeting for Catholic Charities, held in Indianapolis May 2-5 to discuss "Hope in Difficult Times." Catholic Charities is the nation's largest private human service network.

Dr. Robert Riegel, director of Catholic Charities for the Indianapolis Archdiocese, said, "We had 110 people here who were directors or administrators of Catholic Charities from throughout the country."

"To give you a flavor of the representation, we had people from Alaska, Hawaii, Puerto Rico, Maine plus everywhere in between. It lasted three-and-a-half days," said Riegel.

"The major presentation was by Dr. Marilyn Schaub on the role of the prophet," he said. Schaub, professor of theology at Duquesne University, Pittsburgh, talked on "Prophets of Hope."

Riegel said that Schaub tied the talk "into the challenges of the '90s to Catholic Charities. Then we had small groups that

focused on those challenges in light of the prophetic call."

The closing general session on "Leadership Support Strategies" was led by Jesuit Father Fred Kammer, office of domestic social development, health and welfare, United States Catholic Conference. On April 6, Father Kammer spoke at the annual Indianapolis meeting of Catholic Charities.

Riegel said that the organization presents annual recognition to an individual who has contributed substantial human services. This year the award went posthumously to Archbishop Edward T. O'Meara.

"Everybody loved Indianapolis," said Riegel. Father David Coats, administrator of the archdiocese, presided at the Sunday Mass at St. John Church. Father Donald Schmidlin, director of Catholic Charities for the archdiocese from 1963-76, celebrated the liturgy on Monday.

"There was a good bit of concern expressed about the Los Angeles riots," Riegel said. "We had communication from the L.A. director, who was not able to come to the meeting. We sent the Sunday collection out there."

The leadership body also released a statement about the Los Angeles situation.

Riegel said that a group of the leaders visited St. Elizabeth's residence for women in crisis pregnancies and the Holy Family shelter for the homeless. "It was a real good experience," he said.

During the conference, social justice leaders from New Albany, Jeffersonville,

Terre Haute and Indianapolis attended a special meeting on social ministries at the parish level.

Another meeting involved a proposed eldercare program. "We want to get people in the diocese involved in that," Riegel said.



ST. ELIZABETH'S—Tina Hook (at bottom of photo), houseparent at St. Elizabeth's, explains the work of the facility to a group attending the Catholic Charities national leadership meeting in Indianapolis May 2-5: Robert Riegel, director for Catholic Charities of the Indianapolis Archdiocese; Donna Laughlin, secretary; Alexandra Peeler, director of communications for the national office; Rosemary Winder-Stranger, assistant director of the national Catholic Charities office; Tim O'Connor, director of Catholic Charities in Oklahoma City; Marcel Charpentier, Catholic Charities director in Providence, Rhode Island; Father Thomas J. Harvey, president of Catholic Charities USA; and Noel Evans-Honor, supervisor of casework studies at St. Elizabeth's. St. Elizabeth's provides services for women in crisis pregnancies. (Photo by Chuck Schisla)

## Pupils learn about construction

Seventh- and eighth-grade students at St. Simon School learned some of the basic principles about construction technology, thanks to an east side company, Shiel Sexton.

Kevin C. Potter from the company gave an overview of the construction process. He and his co-workers went on to highlight such topics as blueprint reading, estimating, sitework, concrete, structural steel, and carpentry at each of the eight classes.

Dick Ryan, of Ryan Fireprotection, assisted with electrical and mechanical instructions.

Students were guided through the

process of constructing a birdhouse, per blueprint specifications. The "grand finale" was a job site visit.

Not surprised by the students' well-behaved nature, Potter said, "The kids were very inquisitive and raised thought-provoking questions on each topic of the class."

"The students have already signed up for the next class," said Principal Robert Rash, who was pleased with the outcome of the course. "We are looking forward to working with business owners like Shiel Sexton in the future."

## Holy Spirit goes international

April 21 was an international day for students in Mary Taylor's social studies class at Holy Spirit School.

Students have spent the year researching individually-assigned countries. This knowledge was used to create an exhibit portraying the specified nation.

Each student applied for a passport to the selected country and wrote to the embassy there. Then the children wrote reports about the crops and other details

pertinent to its life and culture. They drew pictures and collected newspaper and magazine articles with information about the assigned country.

The students played a social-studies version of the Jeopardy game. At lunchtime, they sampled dishes from the different countries, served in a buffet.

More than 40 exhibits were displayed during school hours. The students were dressed in costumes representing "their" countries.

## Nativity children 'Walk with Jesus'

Nativity School spent a day in early April preparing students in the school and religious education classes for the Sacred Triduum: Holy Thursday, Good Friday and Holy Saturday.

The purpose was to raise the children's awareness of the parish celebration of Holy Week.

A prayer service set the attitude. Activities during the day included plays, videos, a Seder meal, meditation walks, Stations of the Cross, and religious art projects. All the students contributed to a large mural that depicted the Triduum.

Maureen Geis, from the office of the Society for the Propagation of the Faith, talked with the classes about the missions. She distributed special boxes the children

could fill with money from Lenten sacrifices. These were brought to church during the Holy Thursday liturgy.

The students joined as prayer partners with the parish catechumens and candidates. This reflection and direct involvement was suggested so that Nativity's children would find meaning in the celebration of Holy Week liturgies.

Those involved in the planning committee included: Benedictine Sister Renee Wargel, chairperson; Father Donald Schmidlin, pastor; Kathleen Barnosky, administrator of religious education; Lois Wellhammer, principal; and Providence Sisters Theresa Clare Carr and Marie Grace Molloy, and Kathy Bries and Charlotte Manning, teachers.



REFLECTION—Kristen Beckman reads to her second-grade classmates during a Seder. The Nativity School hosted a day-long reflection to prepare school and religious education students for the Sacred Triduum. Events included a prayer service, meditation walks, Stations of the Cross, and creation of a mural that depicted the Triduum. The children learned about the missions and prayed for those entering the church. (Photo by Linda Oskay)

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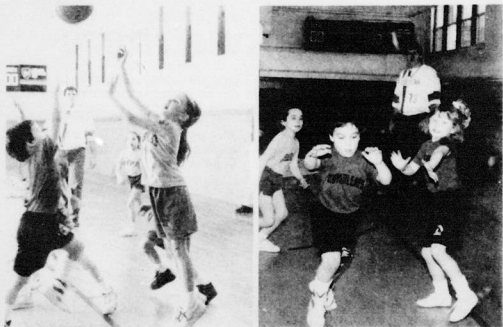
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**INTO BASKETBALL**—Young elementary students at St. Patrick School in Terre Haute enjoy "buddy basketball." Players are (from left) Ross Elliott, Amanda Finch, Ashley Burk, Ross, and Meredith Rollings. Joe Newport referees. (Photos by John Fuller)

## Gambling rules change June 1

Archdiocesan Chancellor Suzanne Magnan said that the archdiocesan attorney has rewritten the "Indiana Charity Gambling Handbook" to comply with new state laws effective June 1, 1992. The booklet was included in this week's chancery mailing.

Magnan said, "The laws do apply starting June 1. Anyone with events in early June needs to get on it right away."

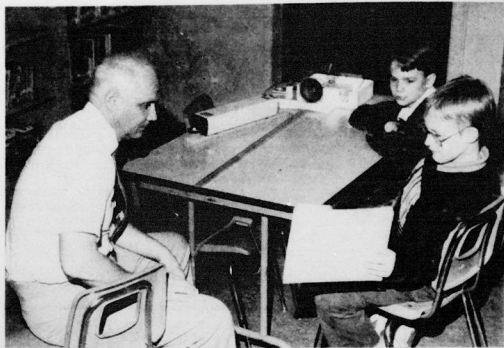
She stressed that the new laws apply to parish festivals or events, and even those that make small amounts of money now come under the law.

The law is intended to keep charities from having games taken over by large companies from out of state, she said. "They offer enormous stakes we can't compete with."

The chancery has been getting calls to see if the archdiocese will have gatherings to discuss the new laws. Magnan advises them to attend the state meetings, which started this week. "We are not having any informational meetings," she said. The phone number (not toll-free) for information is 312-23BINGO (317-232-4646).

## IN TERRE HAUTE

# St. Patrick School now offers collaborative enrichment programs



**ENRICHMENT**—Rose Hulman professor Jerome Wagner (from left) helps St. Patrick students Joseph Wagner and John Butkiewicz experiment with sound waves and laser light during an enrichment program at the Terre Haute school. In lower photo, Teacher Melissa Hanciewicz works with Natalie Jacobs and Jessica Melcher with their craft projects. Various studies were offered, including computers. (Photos by John Fuller)

## 'Moral Values' seen as major non-public school advantage

(Continued from page 1)

to send their children to public schools, more than that will be a victory for everyone," he said.

"Wealthy people have always had a choice. We call on other corporations and individual citizens to join us in the commitment," said Daniels.

Bill Mays, of Mays Chemical said that he was pleased to have the opportunity to review the program. He said, "I jumped at that particular opportunity. I believe in leading, not just with words, but with some cash." He explained that his children were able to choose the schools they attended. "I wanted that same opportunity for other kids," he said.

Paul Hales, MCI representative said, "You don't find many that have this bottom-line effect." The company presented a check for \$7,000 to the trust during the Monday gathering. Later when was asked why the companies did not give money to Indianapolis Public Schools (IPS), Hales responded, "MCI grew out of alternatives. We are on the forefront of competition and technology. We are looking for ways to do things better. By donating these dollars, it will indirectly help IPS."

That was when Miller, a member of Holy Cross Parish, asked to speak for the two mothers. "We like Holy Cross because our children are being taught morals. If IPS

can do that—go for it." Lewis added, "In the Catholic or private schools, more discipline is always there. The teachers are better able to teach."

May said it is not an "either/or" situation. Noting that his company has given IPS more than 10 times what he gave to the Choice trust, he said he wanted to offer some resources to this program "to give a seed," but "IPS still needs all of our support."

Crawford reminded those present that "everyone, through their taxes, supports public education."

Robert Aquire, director of the new Children's Educational Opportunity program in San Antonio, Texas, drove to Indianapolis for the conference. "San Antonio is very proud to follow in your footsteps," he said.

Ehrgott said that Butler University is doing a subjective study on the effect of the private schools on students' grades. After the third year, they will do a track of grades by grade level and individual child, he said.

Applications for next year are being accepted at the non-public schools and at community centers throughout the city, Ehrgott said. According to the 1991-92 income guidelines, a family of three with a household income of less than \$20,609 would qualify. The Educational Choice Charitable Trust phone number is 317-293-7600.



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# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1992 by Catholic News Service.

## Look for God's works and presence in creation

by Fr. Lawrence E. Mick

Dick said he didn't "see why the church needs to get involved in politics and business matters."

After all, he said, "issues like pollution, poverty and business practices are none of the church's business. The church should stick to spiritual matters and stay out of other areas."

John said he generally favored the renewal of the liturgy. However, sometimes he got rather uncomfortable when people became very animated or lively at worship.

"I just feel worship should be a spiritual thing and so we should be reserved and rational," he said. "All this emotionalism seems like it detracts from the spiritual quality of the liturgy."

Joan, on the other hand, longed for an earlier Mass time because, "I liked it when the Mass was in Latin and was the same all over the world. I don't see why the Mass should be different in Africa or China. Religion is spiritual, it shouldn't be affected by different cultures or customs."

Sarah had been married more than a decade, and the marriage was basically good. But there was a problem that continued to make the couple a bit unhappy.

"I don't know why, Father," she said, "but I just don't feel comfortable having anyone see me unclothed, not even my husband. I just feel somehow that my body is evil or dirty or something."

These people share a common assumption. In different ways and with different consequences, they all feel that the physical world, the bodily world, is somehow contrary to the spiritual.

They feel that the world is evil, or at least not important to the spiritual realm. And they manifest a problem the church has been fighting since its earliest days.

The Christian tradition stands in radical contrast to most other world religions on this question. It is common in Far Eastern religions to see the material world as evil and to seek spiritual enlightenment by retreating or "escaping" from the world.

Christianity, by contrast, is incarnational. The word "incarnation" refers to the enfleshment of the Son of God, to our belief that the Son took on human flesh.

This belief is so central to the Christian message that it shapes everything else. God has entered creation, forever uniting the spiritual and the material. Thus our faith is incarnational, our worship is incarnational, our view of human life and all human activities is incarnational. The created world and other human beings serve as means of grace and salvation. The spiritual is found by looking deep within the material creation, not by avoiding it or escaping it.

In many ways, this incarnational notion was radically new in the history of humankind, so new that we seem always to have had trouble grasping it fully.

Even the early church struggled with Gnostics, people who believed the material world was evil and that salvation was



**ENFLESHED**—Some people have the attitude that the physical world—the bodily world—is somehow contrary to the spiritual. However, the spiritual is found by looking deep within the material creation, not by avoiding it or escaping it. The church itself must

always be enfleshed in the cultures and lives of the various peoples of the world who make up the church because that is where God is present. Those who follow Christ must love, respect and cherish creation. (CNS illustration by Robert F. McGovern)

found in knowledge ("gnosis" in Greek) of spiritual things. That problem seems constantly to recur in the church's history, so we periodically have to relearn the meaning of incarnation.

Though the incarnation was new, creation's value as a gift of God is also clear in the Jewish tradition from which Christianity was born. Genesis makes it clear that all creation comes from God's hands. After each day of creation, "God saw that it was good." The material world is not evil. It reflects God's goodness.

Much of the evil of the world does seem linked with the material world: sexual exploitation, greed, oppression, injustice, war and many other evils involved in the material creation. This is why it is crucial that we learn to treat the material world as God's gift. It is not the world that is evil but the way we use and abuse it.

Our worship relies on material things like bread and wine and water and oil as well as on other human beings as mediators of God's presence and grace.

Our best spiritual traditions teach us to look deeply into creation, to contemplate

God's works, and to find God's presence in the depths of creation.

As the Gospel spread to different places and encountered different cultures, the church's worship and its whole life took on the characteristics of the local people. That was the origin of the different rites in the church such as the Byzantine, the Coptic, the Maronite, etc.

The church must always be "enfleshed" in the cultures and lives of the various peoples of the world who make up the church—whether they are the peoples of East or West, North or South.

Perhaps there will always be a temptation to seek escape to some purer, spiritual world. Incarnation is messy since it means we must deal with the human, the limited, the imperfect. Yet out of love for the human and the created world God sent his Son, who was to share in it and redeem it.

It makes sense for those who follow Christ to love, respect and cherish creation. For God has chosen to dwell here.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)



**SACRED**—In the biblical view, the material universe is, quite simply, good. Sacred authors made no distinction between matter and spirit, body and soul. (CNS illustration by Janine Applegate)

### DISCUSSION POINT

## God created exquisite beauty

#### This Week's Question

We say that God's physical creation is good. Tell something that is good about it.

"The whole thing from top to bottom, the exquisite awesome way it is constructed. Looking at the night sky, one cannot help but be moved by the Spirit." (Art LeDoux, Bradford, Massachusetts)

"The differentness and richness in all the things in creation—all the different kinds of plants, animals, colors." (Kathleen Daly, Orlando, Florida)

"The people in our parish. I'm a people person. I like to be around people. When I'm around giving, generous people, they show me the goodness of creation." (Yolanda Flores, Mission, Texas)

"How a person has the gift of God in their life, how

that life shines through them to others. When people are kind and considerate and caring toward another person, to me that is God shining through them." (Mary Beauchline, Chicago, Illinois)

"The beauty of things that seem at first glance insignificant. For example, a person who doesn't radiate beauty according to the standards of our culture but rather radiates a beauty from within that is somewhat hidden by a disability or difficult circumstances." (Carol Hayes, Syracuse, New York)

#### Lead Us Your Voice

An upcoming edition asks: What do you seek as a lay person in terms of spirituality?

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



# Faith and morals grow when 'worlds collide'

by Fr. Herb Weber

Joe is a graduate student in chemistry. He and I were talking over a taco pizza when he started recalling his first college years in a city college in the East.

But his experiences there seemed remarkably similar to many of the stories I have heard from students at the state university in Ohio where I am a campus minister.

Joe's background was that of a strong and convinced Catholic. His values were clear, he knew what he believed.

But during his first years in college he was confronted with students of completely different values and backgrounds.

In his words, his world was on "a collision course" with the worlds of others. It forced him to make decisions on how he was going to live and behave.

Many students enter college with high ideals. Once there, however, they may be confronted with roommates who sleep around, others who elaborately cheat, and still others who openly discriminate against other races.

One young woman came to me most troubled because her roommate was planning to have an abortion.

Of course, not all students experience such obvious confrontations with their values. More often it is subtle, with a gradual realization that others differ on essential qualities like belief in God or treatment of neighbor.

Two tasks are necessary for conscientious individuals when other worlds "collide" with their own.

First, people must decide how they themselves will react when those around them display other ways of dealing with life.

Sometimes personal faith and moral life actually grow at this time. A young man or woman may end up making a real commitment to what previously had been accepted only at surface level.

Equally important is the second task: consideration of how this collision of

worlds affects one's general outlook on the world itself, especially when the opposing viewpoints and lifestyles are judged wrong or even evil.

If people are forced to admit that there is real evil in the world, will they conclude that the world itself is evil?

Some will try to hide away from the world and condemn it, others will try to improve their values on everything and everyone.

Among students, a few struggle alone to respond to these situations; others link up with groups that fit their needs. Often a young person will, at this point, experience an attraction to a simple, fundamentalist religious group that paints the world in black and white and is ready to castigate those who disagree!

A healthier way to go is to find ways to dialogue with the world.

Perhaps the best model for this is the action of the U.S. Catholic bishops in the 1980s when they wrote their pastoral letter on the subjects of nuclear arms and the U.S. economy.

When the subject of nuclear arms—with their potential to destroy all life on the planet—was addressed, it would have been easy to issue a simple condemnation or turn away from the issue and retreat to the church.

Instead, the bishops chose to dialogue with all peoples willing to listen, especially those in positions to make decisions.

Individuals can do the same, remembering that trying to listen and understand does not necessarily entail agreement or compromise with those whose positions are truly different. Instead, it means good faith and a willingness to go the extra mile—an approach that reaches beyond accusations and incriminations.

When this approach is taken, we turn the collision of worlds into an interaction of people for the benefit of all.

(Father Herb Weber is the pastor of St. Thomas More University Parish in Bowling Green, Ohio.)



SEARCHING—Richard Bach's 1970 novel "Jonathan Livingston Seagull" tells the story of a bird who doesn't fit in with his contemporaries so must seek an independent lifestyle and find his fortune elsewhere. Today many people find that differing values cause "worlds to collide." (CNS photo)

## Incarnation reminds believers that each human life has value

by David Gibson

The Incarnation poses a problem.

The problem: God's Son became one of us.

But there already were lots of us. Humanity and the whole world were right there to be seen by all—plain as the nose on your face.

Did we need the Incarnation? Wouldn't it have been better if God's Son had come as a pure spirit, drawing our gaze away from our all-too-familiar world?

Well, that didn't happen. The Incarnation is for real.

Does it mean God took this world too seriously? Did God take us too seriously?

Given the Incarnation, it hardly seems safe anymore not to take the world seriously. Maybe God was trying to tell us something: that when we looked out into this world, we needed to "see" it a little better.

And human beings were always right there to be seen by all, you say? Yes, but we needed to clarify our thinking about them. If we were missing the point about each human life having value, the Incarnation would straighten things out.

Here's the problem: It is costly to take the Incarnation seriously. It could change the way we operate right here and now.

(David Gibson edits Faith Alive!)

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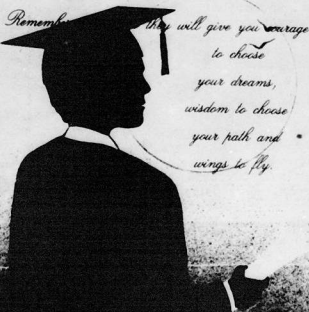
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## FIFTH SUNDAY OF EASTER

## The Sunday Readings

Sunday, May 17, 1992

Acts of the Apostles 14:21-27 — Revelation 21:1-5 — John 13:31-33, 34-35

by Fr. Owen F. Campion

Once again this Easter season, the church turns to the Acts of the Apostles for the first reading in a weekend liturgy, and once again the reading concentrates upon the figures of Paul and Barnabas.

In this weekend's reading, the two great pioneer missionaries of Christianity have continued their travels through Asia Minor. They have visited great cities, and in each they have founded communities of believers. For each community, they have appointed an elder, or priest, who would teach the people about Jesus and who would lead them in the Eucharist.

It was important for them to preach the Good News of Jesus to Gentiles.

Keep in mind that both Paul and Barnabas were thoroughly Jewish in background. Paul had studied at the feet of one of the greatest teachers of Judaism, the Rabbi Gamaliel, and Barnabas was a Levite with a heritage of religious service.

For them a great broadening of vision led to missionizing Gentiles. Their own instincts would have been to believe that salvation came from God to and through the Jewish people.

Their Christian enthusiasm for evangelization did not repudiate that belief, but rather they saw in Jesus the fulfillment of all contained within that belief in the privilege of the Jewish people, and they saw in the Lord the fact that indeed to and through the Jews salvation was present for the whole world.

The second reading, again this season from the Book of Revelation, is one of the most eloquent and meaningful passages in Scripture.



The first Christians believed that the message of Jesus was so spiritually revolutionary, so penetrating of the deepest human yearnings and potential, that the world was utterly and totally changed because of it.

No longer would anxiety and fear reign supreme. Instead, life, hope, and love would rule human experience. Such bliss did not occur everywhere. No one knew that more than did the Christians, for they were mocked or scorned if not arrested and executed for their beliefs.

However, in their community, the community we would define as the church, all would be well and good.

God dwelt with the church, in the faith of its people. With his presence was everlasting life. There would be no sorrow, regret, or resentment.

In this season of the Resurrection, the church once more the weekend offers as its liturgical Gospel reading a passage from a narrative not directly about the Risen Lord. It is from St. John's Gospel this weekend, and it has as its setting the Last Supper.

At that supper, the Lord, surely aware of the intrigue mounting against him even as he dined with the Twelve, spoke at length about the obligations of love and faith true disciples must assume.

In this reading, he gives the most magnificent of advice to the apostles. It was a commandment, simple in its brevity, profound in its expectation. In a sentence, they must "love one another." Of all things, intelligence in understanding the message of the Lord, boldness in preaching that message, faithfulness in worship, nothing would be so important as the love the Lord's followers would display. How could they be identified? By the love they had for each other.

## Reflection

The weeks of Easter have almost come and gone.

## THE POPE TEACHES

## Marriage is a part of God's plan

by Pope John Paul II  
Remarks at audience May 6

Continuing our catechesis on the church as a priestly people, we now turn to the sacrament of matrimony.

Jesus worked his first miracle at the wedding feast of Cana, thus pointing to the importance of marriage in God's plan of salvation in the church. In the New Testament, the marriage covenant is raised to the dignity of a sacrament.

When Christian spouses express their mutual consent to marry, they are themselves the ministers of the sacrament of matrimony and thus exercise in a distinctive way the common priesthood of the faithful.

Through marriage, spouses "share in and symbolize the unity and the fertile love between Christ and his church" (*Lumen Gentium*, 11). They are also "fortified and in a sense consecrated for the duties and dignities of their state" (*Gaudium et Spes*,

48). Through the grace of the sacrament, they help each other to grow in holiness in married life.

Because marriage and married love are by their nature oriented to the procreation and education of children (cf. *ibid.*, 48), this sacrament provides spouses with the spiritual resources of faith, charity and generosity which they need in order to cooperate with the creative work of God and in order to be the first teachers of their children in the faith. The sacrament also ensures them of the grace to remain faithful to each other in permanent unity.

The sacrament of matrimony is likewise the basis of the Christian family. Christian families, through the love, generous fruitfulness, unity and fidelity of husband and wife, and through the cooperation of all their members, are called "to reveal to all people the active presence of the Savior in the world" (*Gaudium et Spes*, 48).

Not just individuals, but families too are called to be witnesses to the love and unity which mark the church.

## MY JOURNEY TO GOD

## Spring Returns to the Grove



The earth yields to the embrace of the sun, allowing the hibernating life deep within to silently burst forth.

Birds exhilarating to the inner impulse return to proclaim the miracle.

As surely as spring returns to our grove, so, too, is our father always longing to bring forth his life within us . . .

if we but let go of our grip with death below.

—by Benedictine Sister Norma Gettelfinger

(A member of Our Lady of Grace Monastery in Beech Grove, Benedictine, Sister Norma Gettelfinger enjoys writing poetry.)

## Daily Readings

Monday, April 18  
Easter weekday  
John 1, pope and martyr  
Acts 14:5-18  
Psalms 115:1-4, 15-16  
John 14:21-26

Tuesday, April 19  
Easter weekday  
Acts 14:19-28  
Psalms 145:10-13, 21  
John 14:27-31

Wednesday, April 20  
Easter weekday  
Bernardine of Siena, priest  
Acts 15:1-6  
Psalms 122:1-5  
John 15:1-8

Thursday, April 21  
Easter weekday  
Acts 15:7-21  
Psalms 96:1-3, 10  
John 15:9-11

Friday, April 22  
Easter weekday  
Acts 15:22-31  
Psalms 137:1-2  
John 15:12-17

Saturday, April 23  
Easter weekday  
Acts 16:1-10, 5  
John 15:18-21

At the Last Supper, the Lord spoke long and persuasively to the apostles about the most important responsibilities and opportunities contained in their new way of life, the life in service of God through Jesus.

As this Easter season 1992 approaches its close, the church summarizes its message and stresses the most important point.

It is, of course, that we must love one another.

Ultimately the Lord's saving mission in space and time was a gesture of love. Ultimately he gave his life on Calvary because he loved us. Ultimately he gathered around him the apostles, that one day with knowledge and authority they might gather around themselves others who would seek the Lord, because of his great love for all people, in all places, at all times.

Followers of Jesus wish to imitate him.

There is no more exact likeness of the Lord than in the person who totally and lovingly is unselfish.

The church long has attempted to make real God's love. Thus, since the very time of Paul and Barnabas, it has evangelized.

Since the first days, it has taken as major duties the care of the sick, the friendless, and the frightened. In love, it has created and maintained vast networks of education.

As we near the end of the paschal season, the church reminds us that love is our calling, to love our Christian responsibility.

If genuinely we love, if our love inspires others to be considerate and good, then indeed there will be a new and eternal Jerusalem, a new earth, a new way of life so much more pleasing than that which we know.

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# Entertainment

VIEWING WITH ARNOLD

## 'The Babe' recreates the saga of Babe Ruth

by James W. Arnold

The new movie version of Babe Ruth's life presents the old baseball hero—as a granddaddy of all baseball heroes—as a man essentially saved from misery and doom by a kind of miracle: his improbable ability to hit home runs with incredible frequency.

But the miracle gives only a temporary reprieve. In "The Babe," a film made possible by the rising star of burly actor John Goodman, Ruth is a child-man still living on the edge of tragedy. Inevitably, his great talent wanes and dies. It's Cinderella's clock striking midnight, the end of magic. Eventually, he must face the frailties and demons that beset us all.

The best thing about writer-producer John Fusco's script, which is not a documentary but more like a tribute based on many of the better known facts, is that it ends in 1935. That's on the day in Pittsburgh's Forbes Field when the aging hero, losing his skills and taunted like Samson before he pulled down the temple, explodes with three magnificent homers as a kind of proof of his connection to God.

Then he walks off the field as the crowd cheers, drops his cap at the foot of the vengeful owner who refuses to let him be manager, and walks down the long ramp inside the stadium toward the dark. A young man calls after him, and we know he hears, "You're the best!" That's the way the Babe should have gone, and that's why we have movies.

The script by Fusco (who also wrote "Thunderheart") is very contemporary, since it portrays Ruth not as the orphan boy who made good, the prototype of the American dream, but as a victim of it. He is also the familiar Freudian victim, the product of poverty and rejecting parents, who always needed to be loved.

So the movie does two things: it documents the man's heroic stature as an athlete, the talent that made him the "greatest." But it also humanizes him. Ruth becomes a figure of tragedy, not triumph, and an example of the human condition, not an exception to it.

Goodman's Babe is not an impersonation, though with makeup the physical resemblance is close. Instead, Goodman plays a Ruthian character: a gifted innocent, an overgrown uneducated kid with no functioning adult controls. He consumes everything in life, including the traditional vices, like a kid eating the whole birthday cake.

Naturally, he's attracted to a pretty but dull homebody, his first wife, Helen (Trini Alvarado), who wants to settle down on a farm. Obviously, the ex-showgirl Claire (Kelly McGillis, registering strongly) is a better match. Like many men of his time, Babe is unfaithful to Helen and makes her life miserable, but can never bring himself to divorce her.

Most of Ruth's off-field problems—over-indulgence with money, food, booze and women—were covered by the press, but he always repented and the public always forgave him. It was as if he was expected to be larger than life. But he was never mean. He also made up for it by his generosity, especially to poor kids, and (like all true heroes) by his legendary powers of healing.

How do Fusco and veteran director



**PASSED AWAY**—When the 70-year-old head of a bickering Irish-American family dies suddenly, his estranged family reunites for a traditional wake and funeral in "Passed Away." Heading the cast of this ensemble comedy are Bob Hoskins (fourth from left) as the dead man's son and Maureen Stapleton (center, seated) as his widow. The U.S. Catholic Conference classification is A-II for adults.

Arthur Hiller ("Outrageous Fortune") convey most of this in a PG movie? With some difficulty, but chiefly by avoiding language, having the sex episodes off-screen, and using innuendo that will fly past most 10-year-olds. Today's children may never have heard of Ruth, but they'll like Goodman: he has almost as much charisma as the Bambino himself. As for the sins, he pays for them dearly.

The movie is less successful, ironically, in dealing with Babe the superstar. The baseball environment is convincing, with good detail on Ruth's tense and odd relationships with manager Miller Huggins and budding competitor Lou Gehrig. But Goodman can't convey Babe's baseball grace or skill, no matter how much they edit around his moves. (All the legendary incidents are reprised, including the 1932 "called shot," as well as the homer the Babe hits for the dying boy, who then recovers.)

What today's fans may not understand is the true nature of this man's talent. After all, players today hit a lot of home runs. When the Babe hit 54 in 1920, that was more than the rest of the league combined! Today's overpaid stars are at best one of several dozen near-equals. Ruth is like Michael Jordan tripled, in a much smaller,

simpler society that never had a sports media hero before.

In his pal Joe Dugan's famous word (split with Gehrig in the movie), Ruth was "not human... he was a god."

"The Babe" is not in that category, but the historical film reminds us ably of an almost eerily gifted man whose talent new quite freed him from the burden of his humanity.

(Satisfactory for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

### Recent USCC Film Classifications

Folks!	A-I
K2	A-II
Raise the Red Lantern	A-II
Wild Orchid II	A-II
Two Shades of Blue	A-II

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; G—morally offensive; a high recommendation from the USCC is indicated by the letter in the title.

## 'Masters of Illusion' documents Renaissance art

by Henry Herx  
Catholic News Service

How the Italian Renaissance gave artists a new way of representing what the eye sees is demonstrated in "Masters of Illusion," airing Wednesday, May 20, from 10:30 p.m.



**SISTINE CEILING**—This mammoth fresco painted by Michelangelo on the ceiling of the Sistine Chapel at the Vatican depicts the division of the land from the waters at creation. (CNS photo from NTV-Toyko)

until 11 p.m. on PBS. (Check local listings to verify program date and time.)

This short excursion into art history explores the quantum leap made when the painting of flat, two-dimensional pictures was replaced by the rounded, three-dimensional works of the Renaissance masters.

It was the discovery of linear perspective by the

15th-century architect Filippo Brunelleschi which showed how to relate size to distance on a line to the horizon's vanishing point.

Joined to the technique of perspective was the illusion of depth provided by the play of light and shade on an object.

Explaining these and other techniques of Renaissance art is British educator James Burke, who is no stranger to popular television viewers of such series as "Connections" and "The Day the Universe Changed."

In discussing the optical illusion of depth on flat surfaces, Burke gets a lot of help from modern computer-generated graphics and special effects.

But one doesn't have to be interested in optics and visual perception to enjoy the program's perusal of Michelangelo's masterworks in the Sistine Chapel, Leonardo da Vinci's sketchbooks and other prime examples of Renaissance art.

Produced and directed by Rick Harper, "Masters of Illusion" was originally shown in 1991 as part of an exhibit at the National Gallery of Art.

The result is a program that should be enjoyed by far more than art students.

### TV Programs of Note

Monday, May 18, 9-11 p.m. (PBS) "Mistaken Identity"/"An Ecology of Mind." In the second of five programs in the anthropology series, "Millennium: Tribal Wisdom and the Modern World," the first part explores the question of how people know who they are, while the second portion looks at how societies manipulate nature.

Tuesday, May 19, 10-11 p.m. (PBS) "Listening to America with Bill Moyers." This week's episode focuses on what can be done to repair the U.S. economy, featuring among others, Philadelphia Inquirer reporter James B. Steele.

Wednesday, May 20, 8-9 p.m. (PBS) "The Health Quarterly." In this election issue, segments include a report on how the politics and business of medicine have developed over the past three decades, the problems of small business health insurance, and an AIDS update.

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

## QUESTION CORNER

# Greeters perform hospitality ministry

by Fr. John Dietzen

Where and when did the position of greeters originate? Do we not feel welcome in the house of God without someone greeting us at the door? Is it more important than prayer? (Iowa)

The practice of assigning volunteers to serve as greeters or hosts at parish Sunday Masses is, I believe, becoming quite common in many parishes in the United States.

Ushers, by the way, at least partially fulfill this role if they are doing their jobs well.

The source for this practice is not hard to find. It lies in our responsibility to be hospitable and just plain courteous to people when they come to our spiritual home, to treat them as Christ, and also to exercise the spiritual works of mercy.

Incidentally, Benedictine orders always emphasize hospitality in their various ministries.



Of course, visitors to a parish always appreciate being welcomed and assisted. But it goes beyond that.

Perhaps more often than not, people arrive at the doors of church for Sunday Mass with something less than the ideal time of reflection behind them.

Families may show up after rising at the last minute, searching frantically for someone's shoe or sock or dress, chasing each other in and out of the bathroom and maybe even arguing with a child who doesn't want to go to Mass in the first place.

Even couples and individuals could probably tell their own similar story, at least occasionally.

It is the task of the greeters (and, again, the ushers), by a smile and a kind peaceful word of welcome, to prepare all these people to share in the Mass more tranquilly and reflectively and actively.

Someone will object, I suppose, that it is precisely those cares and frustrations which we should bring to place before God at Mass. That is true.

But a little less inner turmoil and a little more inner quiet can make our encounter with God's word and the Lord's sacrifice a lot more fruitful.

Caring and thoughtful greeters can help greatly in

making that happen and enhance immeasurably the prayer that goes on in our Sunday worship.

In your column on receiving the Eucharist some time ago, you said that receiving Communion by intinction precludes the option of receiving Communion in the hand.

In our parish we have Communion by intinction. If the communicant wishes to receive the host in the hand (rather than having it dipped into the chalice) he or she simply extends the open hand, as when Communion is distributed under one species.

Thought you would like to know. (Missouri)

While actually drinking from the Communion cup is identified by liturgical documents as the more symbolically desirable way to receive the precious blood, Communion by intinction is of course permitted.

I am grateful to this pastor for telling us how at least one parish does it.

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

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## FAMILY TALK

## Primal screams reflect frustrations about life

by Dr. James and Mary Kenny

Some problem themes recur. Situations change, but many complaints revolve around a common thread.

These recurring complaints can be called "primal screams," a hurting shout at life. With primal screams, it may not so much be the "other guy" who is at fault, but the nature of the human condition.

I have identified three "primal screams." All are as old as human life itself.

The first is described in the second story of the Bible, when Cain sees Abel's sacrifice rising to God and complains: "It isn't fair!"

The truth, of course, is that life is rarely fair. Riches and talents are unevenly distributed. Crimes go unpunished. Injustice is not always righted.

The purest of dreams often go unrealized, despite the dreamer's best efforts. We would like to live forever and be happy, but we all die and fall short of many of our goals.

Heaven may be a place where everything evens out, but that does not usually satisfy the sufferer. Instead, we hear: "It isn't fair!"

"It's not my fault!" is the second primal scream. We would all like to avoid responsibility and assign blame elsewhere.

"Don't blame me!" is more than a wrongful effort to escape our due. It is a plea to get out from under the burden of evil. After all, though we may have been partly to blame, we truly did not intend and are not responsible for all that happened. Life itself is partly to blame.

"Nobody loves me!" is the third primal scream. Rejection is hard to accept. We plead to be understood, to have someone listen to us. Loneliness is a terrible state.

Yet here too the human condition, rather than our personality flaws, dictates our alienation.

We try with words to share our ideas and feelings, but always imperfectly, never quite sure we are being understood as we meant to be. Nowhere in this life is a perfect sharing and melding of souls possible.

Why am I identifying these primal screams? Because they are so basic, so natural, they need to be accepted as a part of life. That's the way life is. Dwelling on them leads to continued frustration and depression.

Is there another way? I have also identified three "elemental messages," three communications which reach past the mundane to gladden my soul, messages so positive that I delight to be alive.

"Phil," I said, "I need a favor."

"Done!" he replied. "Whatever you ask." The favor I need is granted even before I say what it is. Such a reply is the first "elemental message."

"Welcome home!" is a second elemental message, implying that I belong. Again, the message is unconditional. I am simply and always welcome in this place, with these people.

Finally, "I love you!" is the most elemental message of all. Without condition, sick or well, whether I behave myself or not, someone feels unqualifiedly positive about me.

"I love you!" can be said in many simple ways, indicating an unconditional positive regard for our fellows.

A smile can say it. A touch. Thumbs up. Statements like "Looking good!" and "Have a nice day!" however much a cliché, still suggest that love is a state of mind in the speaker. Primal screams and the warp of life. We can counter their impact with elemental messages.

All three elem.,ntal messages are unconditional. An unconditional acceptance of others may be the best answer to an unjust world.

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

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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, IN, 46206.

## May 15

St. Rita Parish will sponsor a Dinner Dance beginning with cocktails (cash bar) at 6 p.m. in the Westin Hotel, 50 S. Capitol Ave. Call 317-632-9349.

☆☆

Terre Haute Knights of Columbus will hold a Steak Fry from 6-7:30 a.m. at St. Benedict Parish, \$10/person. For reservations call Bill Jenkins 812-235-3251 by May 12.

## May 15-17

A Tobit Weekend for engaged couples will be held at Fatima Retreat House, 5355 E. 56th St. Call 317-545-7681 for details.

☆☆

St. Roch Parish, 3600 S. Meridian St. will hold a Mayfest from 5-11 p.m. Fri., from 3-11 p.m. Sat. and from 11:30 a.m.-6 p.m. Sun. German dancers, magic show, diners.

## May 16

The Liturgical Ministry Formation Program Phase II on

"Preparing Sacramental Rites and Devotional Prayer" will be presented by the Office of Worship from 10 a.m.-3 p.m. at Stokely Mansion, Marian College. Call 317-230-1483.

☆☆

St. Monica Parish Cub Scout Pack #514 Yard Sale has been postponed until May 30. Call 317-528-8340 for details.

☆☆

The Divorce and Beyond recovery program continues at 10 a.m. at the Catholic Center, 1400 N. Meridian St.

☆☆

A Las Vegas Night will be presented from 8 p.m.-2 a.m. for the benefit of Bel-Est Little Leagues at St. Simon Parish, 8400 Roy Rd.

☆☆

The Men's and Women's Clubs of St. Patrick Parish, 950 E. Prospect St. will sponsor a Garage/Bake Sale from 9 a.m.-3 p.m. in the school auditorium.

☆☆

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at Immaculate Heart of Mary Church, 5692 N. Central Ave. followed by dinner at Dodd's Tavernhouse, 5694 N. Meridian. Call Mary 317-255-3841 late evenings for details.

## May 17

May Pilgrimages to Mary's Schoenstatt Center continue at 2 p.m. Mass celebrated 3:30 p.m. Schoenstatt Fr. Gerald Lansch and Fr. Elmer Burwinkel, presiding. Bring picnic lunch. (south of Versailles off 421 S. at Revville take 925 S. east 8/10 of a mile).

☆☆

The "GIFT II: Households of Prayer" program continues at 7:30 p.m. at St. Charles Borromeo Parish, Bloomington. Providence Sister Mary Moeller, speaker. Childcare available.

☆☆

May Pilgrimages to the Shrine of Our Lady of Monte Cassino continue at 2 p.m. CDT with Benedictine Father Columba Kelly speaking on "Mary, Mother of Our Resurrected Hope."

☆☆

Catholic Widowed Organization

(CWO) will attend Beef 'n Boards dinner theatre at 11:30 a.m. Call 317-887-9386 for details.

☆☆

The Adult Catechetical Team of St. Andrew Parish, 3922 E. 38th St. will sponsor a program by Benedictine Father Cyprian Davis at 2 p.m. on "African American Contribution to the Church."

☆☆

Catholic Alumni Club (CAC) will attend Broad Ripple Art Fair. Meet at Broad Ripple Center Parking Lot near Milano Inn. Call Dan 317-842-4625 for details.

☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7245 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆

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

☆☆

A Spanish Language Mass is celebrated at 1:15 p.m. each Sun. in St. Mary Church, 317 N. New Jersey St.

☆☆

Exposition of the Blessed Sacrament is held from 1-6 p.m. each Sun. in St. Lawrence Chapel, 4650 N. Shadeland Ave.

☆☆

## May 18

The Young Widowed Group will meet at 7 p.m. at St. Matthew Parish, 4100 E. 56th St.

☆☆

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

☆☆

Separated, Divorced and Remarried Catholics (SDRC) will meet for a self-concepts program on "Love Me, Love Me Not" at 7 p.m. at the Catholic Center, 1400 N. Meridian St.

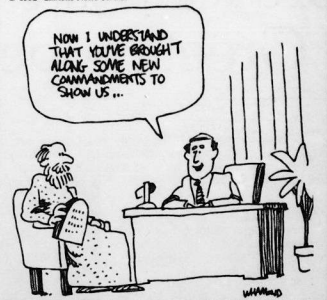
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Systematic Training for Effective Parenting (STEP) classes conclude at 6:15 p.m. at St. Joan of Arc School, 42nd and Central.

☆☆

A program on "How Faith Con-

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tributes to Women's Survival" will be presented by the Women's Interfaith Table (WIT) from 6-9 p.m. at Congregation Beth-El Zedek, Kosher meal \$10. Call 317-257-2519 for reservations.

## May 19

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.

☆☆

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-745-2606.

☆☆

Catholic Alumni Club (CAC) will hold a Gourmet Evening at Anarkali Restaurant, 4213 Lafayette Rd. Call Anne Marie 317-784-3313.

☆☆

The Spiritual Book Series concludes from 7:30-9 p.m. at Beech Grove Benedictine Center.

☆☆

St. Meinrad Seminary alumni residing in the Archdiocese of Indianapolis will hold their annual Dinner at 6 p.m. at Union Station Holiday Inn.

## May 20

The Monthly Cemetery Mass will be celebrated at 2 p.m. at St. Joseph Chapel.

☆☆

A workshop on "Understanding Early Adolescence: An Overview" will be held from 7-9 p.m. at St. Joseph Hill Parish, Sellersburg. Call 812-945-0354 to register.

☆☆

Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for program on "What to Look For in an In-

(Continued on page 15)

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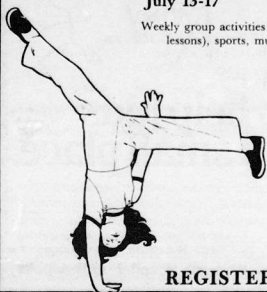
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# Social injustice seen claiming innocent, guilty

ATLANTA (CNS)—Archbishop James P. Lyke of Atlanta, commenting on the Rodney King case, said the tragedy of social injustice is that it "claims the innocent as well as the guilty."

"In a climate of injustice it is always easier to strike out, to terrorize and to resort to violence means to attain our ends. This is the tragedy of social injustice—it confuses our moral sense, it

clouds the lines between right and wrong," said the nation's only active black archbishop in a letter to the people of his archdiocese.

He said it was not surprising that when Rodney King "experienced law enforcement at its worst" so many black men and women "identified with his victim status and let their anger be righteously aroused."

Saying that the violent response often resulted in "irrational and destructive behavior," Archbishop Lyke called it "tragic that some will continue to judge an entire race because of the actions of extremists."

Similarly, he said, it is tragic that because of the actions of a few police officers who "lost control," the integrity of all law enforcement officers is brought into question.

"Most police personnel are deeply aware of their responsibility before the citizens they are sworn to protect. And yet, in a climate of growing injustice, these dedicated civil servants must suffer the obstacles of doubt and distrust on the part of so many citizens," he said.

Archbishop Lyke said the easiest re-

sponse to the Rodney King affair would be to "decry the violence against persons and property" that followed the acquittal of the four officers involved in the beating.

"There is no justification for violence—for the willful harming of human beings, or the looting and destruction of private property," he said.

People who participated in peaceful marches and protests, he said, "acted responsibly both in a legal and a moral sense."

"The anger that welled up out of the black community was a reaction to injustice, certainly, but an injustice that manifests itself at all levels and to peoples of all color," he said.

## The Active List

(Continued from page 14)  
 Insurance Policy Involving Medicare Supplemental Insurance and Long-Term Care." Newly widowed meet 7 p.m.

☆☆

The National Council of Catholic Women will hold its Annual Luncheon/Fashion Show at 12 noon at St. Mary of the Woods. Call 812-232-7011 for details.

May 21

A free seminar sponsored by St. Vincent Hospital on Advanced Directives will be held from 7-8:30 p.m. in the Dugan Room, St. Vincent Martin Hospital, 1801 W. 86th St. Call 317-871-2273 for reservations.

☆☆

An hour of prayer before the Blessed Sacrament will begin at 7 p.m. in St. Francis Hospital Chapel, Beech Grove. Everyone welcome.

May 22

Holy Trinity Parish, corner of St. Clair and Holmes, will sponsor a 500 Festival at 5 p.m. Drawings, games, food.

☆☆

St. Augustine Parish, Jeffersonville will hold a "Night at the Races" at 7:30 p.m. Admission \$5; must be 21 or older.

☆☆

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, 46th and Shadeland.

☆☆

Catholic Alumni Club (CAC) will attend the Hot Air Balloon Classic at Corner Prairie. Meet at 5 p.m. at Marsh store flag, 86th and Allisonville Rd. Dinner afterward.

☆☆

Liturgical ministers and friends are invited to the musical "Society Power" at 7:30 p.m. at St. Pius X Parish, 7200 Sarto Dr. Refreshments served afterward.

May 22-23

St. Catherine-St. James Spring Festival will be held from 5-11 p.m. Fri. and from 3-11 p.m. Sat. at 1155 E. Cameron St. Spaghetti and meatballs Fri., Pig Roast Sat. Rides, booths, beer garden, monte carlo.

May 23

Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. State Park.

☆☆

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

☆☆

The Divorce and Beyond recovery program continues at 10 a.m. at the Catholic Center.

May 24

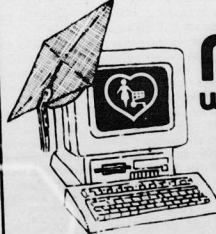
May Pilgrimages to Mary's Schoenstatt Center, Reville continue at 2 p.m. Mass 3:30 p.m.

☆☆

May Pilgrimages to the Shrine of Monte Cassino near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Barnabas College speaking on "Mary, Mother of Our Resurrection: chosen Mother of the Messiah."

☆☆

The Gift II: Households of Prayer program continues at 7:30 p.m. with Benedictine Sister Mildred Wannemuehler at St. Charles Borromeo Parish, Bloomington.



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40 and over	40 and over



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# Youth News/Views

## Grants help teen-agers serve their community

by Mary Ann Wyand

Five of the 30 Youth As Resources community service grants awarded to Marion County youth groups on May 9 will involve Catholic-related ministries in the Indianapolis area.

Paula Allen, director of the Youth As Resources program, said teen-agers associated with Roncalli High School, St. Maur Hospitality Center, and the Neighborhood Youth Outreach program at St. Joan of Arc Parish will receive funds for community service projects they have planned and will implement in coming months.

In addition, Allen said youth at the Gerard House/Children's Bureau and the Indiana Girls' School will complete community service projects that benefit two Catholic agencies.

Roncalli High School students will address the problems of infant mortality with their "Southside Campaign for Healthy Babies" project under the direction of faculty member Bob Tully.

Youth As Resources designated \$3,034 for Roncalli's project so 29 students can provide educational presentations and materials to Catholic and public school students and to families on the southside of Indianapolis from August through January.

At St. Maur Hospitality Center, 10 teen-agers associated with the Brensholm Transitional Living Center will use \$4,100 in grant funds to complete a project called "Learning the Ropes" under the guidance of St. Maur staff member David Nelson.

The youth from Brensholm, who are involved in rehabilitation for substance abuse problems, will design and build a 16-element ropes course on the St. Maur grounds during May and June for eventual community use.

Construction of the ropes course will teach leadership and teamwork skills, result in a permanent addition to the facilities, and enable St. Maur to expand programming offered at the Benedictine retreat site and recreational area.

Fifty teen-agers associated with the Neighborhood Youth Outreach program at St. Joan of Arc Parish will clean up their urban neighborhood this summer with a \$495 grant as part of "Young, Gifted and Working Together" under the direction of Benedictine postulant Kathleen Yeadon.

Neighborhood Youth Outreach participants will encourage other young people from their neighborhood to help clean up graffiti, do yard work for senior residents of the area, and sponsor a "Mother's Day Out" program for teen-age moms.

The "Young, Gifted and Working Together" project is designed to break down barriers between youth in the area and to enable them to work together for the betterment of the neighborhood.

Last year teen-agers associated with the St. Joan of Arc urban program earned a Youth As Resources grant for a clown ministry project called "Clowning Around the Neighborhood."

Another grant went to 15 teen-age girls associated with the Garrard House/Children's Bureau, who received \$2,000 for a "Baskets for Babies" project to make handmade blankets, bibs and hats for babies determined to be in need by charitable organizations such as Birthline and also area hospitals.

Their gift baskets for infants will include baby items such as lotion, powder and oil. Under the direction of Cathleen Boyle, the girls will deliver the baskets to Birthline, other charitable organizations, and city hospitals during May, June and July for distribution to low-income families with newborns.

Youth As Resources also awarded \$2,500 to 13 residents of the Indiana Girls' School for a project called "4-Kids," which will enable the teen-agers to renovate a playground at the St. Bridget Daycare Center that also is a recreation site for neighborhood children.

Teens participating in the "4-Kids" project under the guidance of Suzanne Inx will install playground equipment and landscape the play area this summer.

Youth As Resources receives the support of the Lilly Endowment, National Crime Prevention Council, Indianapolis Campaign for Healthy Babies, the Moore Foundation, the Associated Group, Inland Container Foundation, and GTE North Foundation.

Allen said this year Youth As Resources awarded \$48,500.34 in grants to 30 area youth groups to foster development of a healthier sense of community and sense of responsibility to others.



**BIG TUG**—Three junior high school students from the New Albany Deanery laugh as they attempt to win a team tug-of-war event during the deanery's first Junior High Jamboree on May 2 at Our Lady of Providence High School in Clarksville. They were among more than 200 youth from southern Indiana who attended "Take a Walk On the Wild Side," a day of speakers, workshops and games. (Photo by Ray Lucas)

## Junior high jamboree examines environment

More than 200 junior high school students from the New Albany Deanery gathered at Our Lady of Providence High School in Clarksville on May 2 for "Take a Walk On the Wild Side," the deanery's first Junior High Jamboree.

Animal trainer Son Chatin displayed some of the animals from his wildlife program during the keynote address.

Other jamboree events included a youth liturgy, workshops about wildlife and the environment, games, food, and a closing dance.

☆☆

Cathedral High School's music department will present a spring concert at 7 p.m. on May 18 in the school auditorium.

Students who are members of the concert band, concert choir, jazz ensemble, and dance line will perform during the program. There is no admission charge.

☆☆

Oldenburg Academy will present the musical comedy "Nunsense" at 8 p.m. on May 15 in the school auditorium. Tickets are \$3 for students and \$6 for adults.

☆☆

Roncalli High School students Carrie Stahley and Daniel Patrick of Indianapolis

were honored as king and queen of the school prom on May 2 at the Valle Vista Country Club. "When I'm With You" was the prom theme.

☆☆

St. Jude youth group members from Indianapolis will host a youth social for members of the St. Barnabas youth group at 6:30 p.m. on May 17.

☆☆

St. Michael School eighth-grade students Megan Cooper and Jesse Lopez of Greenfield recently earned first-place honors in their local American Legion's essay contest.

☆☆

Roncalli High School juniors Tara Bandini, Kevin Finn and Keith Weseli represented the Rebels at the American Chemical Society's recent High School Chemistry Scholarship Competition.

Of 35 public and private schools in Indiana participating in the state competition, Roncalli's team finished second in the school team awards category followed by a team from Brebeuf Preparatory School in third place.

## Cathedral student likes challenges in speech, sports and government

by Mary Ann Wyand

Cathedral High School sophomore Michael Solomon of Indianapolis enjoys challenges, and if he "could see tomorrow" probably would be looking for more!

The St. Lawrence parishioner recently won first place honors and a \$1,500 scholarship for collegiate study in the Optimist Club's annual state speech contest with a prepared four-minute presentation on the topic "If I Could See Tomorrow."

For Michael, "tomorrow" might involve starting a radio station at Cathedral (which is something he really wants to do) or helping his community by serving on the City Student Council (which involves meetings with Indianapolis Mayor Stephen Goldsmith).

"Tomorrow" also means running three miles or so in a cross country meet or playing in the state high school rugby competition, or memorizing the part for a lead role in the school play.

During his freshman year, Michael had the role of the English teacher in the comedy "Up the Down Staircase." This year he starred as the narrator in "Baker's Dozen," a play about a man who reviews his childhood and the problems he had with his brother.

Memory work is fun, Michael said, and impromptu speaking is his favorite area of competition in speech tournaments because the requirement to think fast on your feet is challenging.

"I think the will to succeed is your main goal,"

Michael said. "When you see an audience you want to do the best you can, not just for them but for yourself too. It makes you feel better."

Success in impromptu speaking requires elaborating on "the first thing that pops into your mind" on a given topic, he said, and also "how well you can say it."

Winning a speech contest depends on the ability to "keep your cool, take deep breaths, and just collect yourself," Michael said. "If you forget (part of a speech) you have to regroup. I've seen kids speak who forget (their speech) and they panic and break down. The worst thing is to panic."

Possible career choices include communications or TV and radio, he said, with television meteorology as another option.

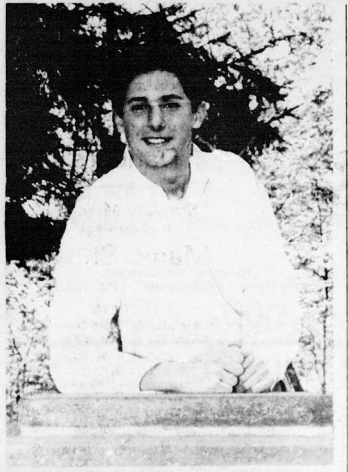
And with Michael's competent style of delivery that earned a state speech title, it wouldn't be hard to imagine him 10 years from now advising central Indiana television viewers about weather conditions.

In the meantime, he keeps busy playing junior varsity basketball, high school rugby, and preparing for the cross country season in the fall.

Competing in sports events requires "a lot of mental work," Michael said, just like competing in speech tournaments.

"You have to set goals for yourself," he explained. "It's very important to have goals."

With that kind of foresight, maybe Cathedral High School students will be listening to WCHS Radio next year.



**OUTSTANDING SPEAKER**—Cathedral High School sophomore Michael Solomon of St. Lawrence Parish in Indianapolis recently won the Optimist Club's State Speech Contest. (Photo by Mary Ann Wyand)



# New Albany Deanery honors outstanding youth

by Ray Lucas

"Making Dreams Come True," the theme for the New Albany Deanery Awards Celebration on May 7 at Our Lady of Providence High School in Clarksville, attracted more than 250 youth and adults who came to celebrate another year of youth ministry in southern Indiana.

"The evening gave us an opportunity to focus on the dreams of young people and celebrate how those dreams have been lived out in the context of youth ministry in Harrison, Clark and Floyd counties," Jerry Finn, deanery director of youth ministry, explained. "It was an affirmation of the willingness of so many key youth and adult leaders who volunteer so much of their time to make the dreams of the young church in southern Indiana a reality."

The annual celebration is a chance for the deanery to recognize young people and adults from throughout southern Indiana for their leadership and commitment, he said, as well as an opportunity to thank all the volunteers who make youth ministry possible in the deanery.

"This event is so important because it takes the hard work of the volunteers in youth work and looks at it from a different perspective and how it changes the lives of kids," Finn said. "Events like this remind us of how truly remarkable and dedicated our volunteers are."

Father Paul Ketter, assistant chancellor and archdiocesan vocations director, shared comments and presented awards to youth and adults honored during the celebration.

During the evening, a number of young people received the Outstanding Service Award for their leadership and Christian lifestyle.

Recipients of this youth award were Shawn Seng and Mike Chew, St. Francis, Henryville; Jennifer Andres, St. John, Starlight; Kim Rauck and Dan Graf, St. Joseph Hill, Sellersburg; Jana Loi and David Hall, St. Mary, Navilleton; Sara Sieg, St. Bernard, Frenchtown; and Carrie Vogel, St. Paul, Sellersburg.

Also recognized for their leadership and service to the deanery with Certificates of Leadership, Service and Faithful Involvement were Shauna Graf, St. John, Starlight; Larry Bower, St. Michael, Charlestown; Laura Buchler, Jeanne Korhage and Doug Wathen, St. Mary of the Knobs; Doug Smith, Matt Koerber and Josh Beavin, St. Joseph Hill, Sellersburg; Matt Zahler, Our Lady of Perpetual Help, New Albany; Andrea Gehlbach and Sara Tomes, St. Mary, Lanesville; Janelle Schuler, Andria King, Jennifer Rowe,

Michelle Blair and Jennifer Krieger, St. Mary, Navilleton; and Greg Nash, St. Michael, Bradford.

The evening also afforded an opportunity to honor four dedicated adults involved in youth ministry for many years with the St. John Bosco Award, the highest honor bestowed on adults in the deanery and in the archdiocese.

Recipients of St. John Bosco Medallions were Thelma Korhage, a member of St. Mary of the Knobs Parish; Joseph Theobald from St. Anthony Parish at Clarksville; and Mike and Maureen Seng, who are members of St. Mary Parish at Lanesville.

In addition to the service awards, two students received scholarships from the deanery for their outstanding service throughout high school.

St. Joseph Hill parishioner Kim Rauck received the deanery's 1992 Father Tom Stumph Memorial Scholarship, while Jennifer Andres from St. John Parish at Starlight received the deanery's 1992 Dean Kraemer Memorial Scholarship.

"As a senior, this will be the last time I will be involved in the awards celebration in this way," Kim said. "It was an honor to be recognized, and it makes me feel good about all of the things I've been involved in over the years."



TOP AWARDS—Recipients of New Albany Deanery scholarships on May 7 are (left) Kim Rauck, a member of St. Joseph Hill Parish, who received the Father Thomas Stumph Memorial Award, and Jennifer Andres, a member of St. John Parish at Starlight, who earned the Dean Kraemer Memorial Award. Jerry Finn, deanery director of youth ministry, congratulates the scholarship recipients. (Photo by Ray Lucas)

## Look beyond all the slick political ads

by Christopher Carstens  
Catholic News Service

A U.S. presidential election will be held next November, so over the next nine or 10 months the typical American teen-ager will watch hundreds of political TV ads for various presidential candidates.

Voting is a big decision, and getting people to choose one candidate is big business in America. The candidates will spend millions of dollars on 30-second TV spots.

Those presidential ads are worth watching, whether or not you will be able to vote this year. Unfortunately, a lot of those ads will look like short MTV videos, with plenty of music, fancy camera work, and a few catchy words. But sometimes watching those ads is an exercise in figuring out what the candidate is trying to say.

There's a troublesome trend going on here. More and more often, ad agencies are marketing presidential candidates just like Pepsi and Guess jeans.

Consumer products are sold by a direct appeal to slick image and emotional response. Watching an ad is really not much of a problem when your decision involves jeans or a soft drink. But it's different when we're talking about selecting the man or woman who will lead our country.

You may see an ad showing the image of a strong president. That ad is supposed to make you feel safe when you think about the candidate. Another presidential candidate may be shown with the poor or with small children. That's an image designed to make you feel warm inside.

Here's the trick. Those ads attempt to make you feel good about the candidate. And the candidate's hope is that your vote will be based on those feelings.

But good feelings don't necessarily make good presidents. The things that matter are accomplishments and ideas, not feelings and images. So whether you're watching ads, listening to the candidates speak, or reading about them in the paper, look beyond the image and emotion.

Our country is entering difficult years.

Since the time the parents of today's teens were children, the United States has based a large part of its economy on building weapons and maintaining huge armed forces. But the old enemy has largely gone away. Does any candidate have clear plans for redistributing some of those dollars, possibly helping the soldiers' and weapons builders who may be left without work?

The president is only one person, so the tasks of leadership must be shared by a large team of advisers. Listen to what the candidate says about the sort of people he would pick to share decision-making.

America will be a very different country in 20 years. Try to understand a candidate's vision for America in the 21st century. In what directions would he lead the country?

Tough questions! And they have nothing to do with how you feel. They're about what the candidate thinks and does. And those are the important questions we need to be asking our candidates between now and November. But you probably won't hear many of those questions answered in 30-second TV spots.

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Magic Show

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Saturday-Spaghetti Dinner  
by Milano Inn starting at 5:00 p.m.  
Sunday-Chicken & Noodles  
catered by MCL  
starting at 11:30 a.m.

## BOOK REVIEW

# Pope John Paul II as politician

**GOD'S POLITICIAN: JOHN PAUL AT THE VATICAN**, by David Willey. Faber and Faber (Boston, 1992). 258 pp. \$24.95.

Reviewed by Sister Mary Ann Walsh

TV journalist David Willey outlines the political significance of the traveling pope's treks to evangelize worldwide in "God's Politician: John Paul at the Vatican."

## Books for Catholics

WASHINGTON (CNS)—Here are some books of interest to Catholic readers: "Touching the Face of God," by Donna Tiernan Mahoney, Jeremiah Press, \$12.95, 220 pp. Addresses the personal implications, pastoral concerns, and possible alternative which are being raised by the issues of intimacy and celibacy among priests.

"Conversations With Graham Greene," edited by Henry J. Donaghy, University Press of Mississippi, \$32.50 cloth, \$14.95 paper, 185 pp. Interviews over the years with the distinguished author written under varied circumstances by a diverse group of writers.

"Quotable Saints," compiled by Ronda De Sola Chervin, Servant Publications, no price given, 227 pp. Hundreds of quotes of the saints organized under topical headings.

Sadly, the work is neither insightful nor without error, though it occasionally makes an interesting point about the pontificate of the Polish pope.

For example, the book touches nicely on the life of Karol Wojtyla, who started the world in 1978 when the Polish leader became pope.

Willey, who covered the pope as a member of the Vatican press corps, describes how life in wartime Poland deeply affected the pope, who is both poet and actor. Willey writes, for example, that Pope John Paul "can never forget his country's human tragedy; one-third of his nation has been slaughtered in war during his lifetime."

Such observations help readers realize what passion the pontiff brings to his work for world peace.

Yet despite this look into what molds a man, Willey, a BBC correspondent, hurts his credibility when he writes about the Institute for Religious Works, also known as the Vatican Bank.

Discussing the scandal-tainted institution, Willey refers to a "high-ranking Vatican prelate" involved in skullduggery.

Serious journalists have no business making references to high-ranking prelates without getting into specifics. If Willey can't name names, he's no better than a scandal monger.

Willey also ill-serves himself by not checking facts. For example, he says Msgr. Roberto Sarno, an official at the

Vatican Congregation for Saints Causes, is a Jesuit. He isn't. He's a diocesan priest from Brooklyn, N.Y., as is indicated in the Vatican's annual directory, a basic tool for any journalist covering the church in Rome.

Willey also says that Archbishop Paul Marcinkus, the former president of the Vatican bank, "was quietly retired by the pope and went back to work as an ordinary priest in his home diocese."

The fact is, the prelate's return to the United States was well noted in newspapers—nothing quiet about it. In addition, anyone with even the most cursory knowledge of archbishops in general and Archbishop Marcinkus in particular ought to be a bit suspect of any report of his returning to work as "an ordinary priest."

Anyone looking for Archbishop Marcinkus today might better travel not to his home state of Illinois, but to Arizona, where the 70-year-old churchman lives in retirement.

That one can find such errors without even trying makes one suspect that other errors lurk in Willey's pages, and this casts suspicion over the entire work. Perhaps the most disconcerting given the BBC's reputation for quality broadcasting.

This is a work any bookshelf set can do without.

(Sister Walsh, media editor at Catholic News Service, was a member of the CNS Rome bureau from 1983 to 1986.)

(At bookstores or can be ordered from Faber and Faber Ltd., 3 Queen Sq., London WC1N3AU, U.K. Add \$2 for shipping and handling.)

## † Rest in Peace

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

† **ALEXANDER, Mildred** "Mildred," 58, St. Mary, New Albany, May 1. Mother of Kay H. Sullivan and David L.; sister of Audrey Brackett, Jeanne Krouner and Helen Cox; grandmother of four; great-grandmother of one.

† **APPLER, Herbert John**, 84, St. Patrick, Indianapolis, April 29. Father of David, Terri Stout, Sharon Petty and Sandra Derbely; brother of Donald, Dorcas Clark, Wilma Ritchey and Clara Buckheit; grandfather of 17; great-grandfather of 14.

† **BAKER, Angela Josephine**, 84, St. Anthony, Indianapolis, April 30. Mother of Jack and Lou Ann Miller; sister of Bert Baker; grandmother of four; great-grandmother of five.

† **BENNETT, Raymond A.**, 71, Little Flower, Indianapolis, April 28. Father of Deborah Schmidt, Barbara A. Murray, Leo P. and Stephen A.; grandfather of four.

† **BISEI, Louise**, 86, Holy Rosary, Indianapolis, April 29. Mother of Rosemary McLinn, and Michael J.; mother-in-law of Jim McLinn and Verna; grandmother of three; great-grandmother of six.

† **BRUNNECK, James R.**, 76, St. Mary, New Albany, May 5. Husband of Marie; father of William A. J. Robert, and Betty Davidson; grandfather of six.

† **BREHOB, Patricia**, 58, St. Roch, Indianapolis, April 30. Wife of Carl (Bud); mother of C. Edward, Joseph C., Paul W. and Anthony J.; sister of Hugh Phalen, Rose Marie Gill, Rita Boyle and Mary Jo Brewer.

† **COSTELLO, Holy Cross Brother Jude** (Walter), 89, Notre Dame, Ind. (Cathedral High School, Indianapolis, 1933-35), May 3.

† **DEEDS, Mary M.**, 74, St. Margaret Mary, Terre Haute, May 3. Wife of Darrell; mother of Darrell E., Judy Heideman, Mary C. Johnson and Margie; sister of Agnes Lemaire; grandmother of eight.

† **DOWNS, Thomas B.**, 77, St. Mary, Rushville, May 2. Father of John, Thomas, James, Rene McCarrey and Cynthia; stepfather of Charles E. and Lawrence E. Davis; brother of Charles E.

† **FARRAR, Michael R.** "Butch," 34, Little Flower, Indianapolis, April 25. Husband of Elizabeth H.; father of Timothy M., son of Michael and Vera; brother of Thomas J., Shelly M. Courtney and Debra S. Townsend; grandson of Mable Slinker.

† **COLOB, Sophie M.** (Saligoe), 83, St. Mark, Indianapolis, April 20. Wife of Frank; mother of Mary Ann Caito and Frank Jr.; sister of Matilda Mates, Yolanda Deza and Alma Mates; grandmother of seven; great-grandmother of five.

† **GREENWOOD, Claude** Joseph, 67, St. Anthony of Padua, Clarksville, April 29. Husband of Ada; father of Jeff L. and Linda J. Dobson; grandfather of four.

† **HARDESTY, Frank W.**, 75, St. Vincent de Paul, Bedford, May 5. Husband of Alma (Zinner); father of Barbara Nevitt, Dennis and Donald; brother of Rita Kostin; grandfather of four.

† **HOEFMAN, John J.**, Sr., 80, St. Bernard, Frenchtown, May 2. Husband of Lilian L. (Fears); father of John Jr., and Helen L. Amy; brother of Edward, Fred, Mary and Sophie Walsh, Agnes Byrum and Ruth Atkins; grandfather of four; great-grandfather of five.

† **HOLTE, Leo Henry**, 89, Holy Family, Oskosburg, April 21. Brother of Rose Praker.

† **MILLER, Joseph A.**, 73, Christ the King, Paoli, May 1. Husband of Rachel; father of Mike; brother of Madeline Lane; grandfather of one.

† **O'BRIEN, Florence Geraldine** (Welsh), 77, St. Mark, Indianapolis, April 6. Wife of John J.; mother of John Terence; sister of Teresa Carol, Bernadette Webb and Phyllis Moreau; grandmother of two.

† **PETTY, Dr. Alva W.** "Mike," 48, Okinawa, Japan (buried in St. Joseph Parish, Terre Haute), April 21. Husband of Patty L.; father of Paul and Ross; son of Paul; brother of Carol Blastic. Memorial Services, St. Joseph Parish, June 18 or 19.

† **PHILLIPS, Mary Jane**, 73, St. Mary, Mitchell, May 1. Mother of Rita Edmondson and Robert J.; grandmother of two.

† **WARD, Edward A.**, 92, Little Flower, Indianapolis, May 2. Husband of Mary M.; father of Mary Ann, Robert and John; brother of Martin, St. Rose Patricia, St. Cecilia Agnes and Loretta; grandchild of three; great-grandfather of four.

† **WHALEN, Edward Joseph**, 59, Our Lady of Lourdes, Indianapolis, April 28. Husband of Joyce (McAndrews); father of Mike Callaway, Mary Rector, Shannon, Carol, Michael F., Nick E. and Tony C.; grandfather of four.

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# Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability. The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

Some films receive high recommendation by the USCC. These are indicated by the \* before the title.

Addams Family, The	A-II
Adventures of the Great Mouse Detective, The	A-I
American Dream	A-I
American Me	A-I
Article 99	A-I
Babe, The	A-II
Basic Instinct	O
Beauty and the Beast	A-I
Beethoven	A-I
Black Robe	A-III
Brain Donors	A-II
Bugsy	A-III
City of Joy	A-III
Cutting Edge, The	A-III
Deep Cover	A-III
Edward II	O
Europa, Europa	A-III
Father of the Bride	A-II
FernGully	A-II
The Last Rainforest	A-I
Final Analysis	A-II
Fried Green Tomatoes	A-II
Giant of Thunder	A-II
Mountain	A-II
Hand that Rocks the Cradle, The	O
Hear My Song	A-III
Hearts of Darkness: A Filmmaker's Apocalypse	A-III
Hook	A-II
Howards End	A-II
JFK	A-III
Juice	O
Kafka	A-III
K2	A-III
Ladybugs	A-III
Lawnmower Man, The	A-III
Leaving Normal	A-III
Lovers	O
Mambo Kings, The	A-III
Medicine Man	A-II

Memoirs of an Invisible Man	A-III
Mississippi Masala	A-III
My Cousin Vinny	A-II
Newsies	A-II
Noises Off	A-III

Paper Mask	A-III
Passed Away	A-III
Player, The	A-III
Power of One, The	A-II
Prince of Tides, The	A-IV
Rock-A-Doodle	A-I

Shadows and Fog	A-III
Star Trek VI: The Undiscovered Country	O
Stephen King's Sleepwalkers	A-II
Stop! Or My Mom Will Shoot	A-II
Straight Talk	A-III
Thunderheart	A-III
Wayne's World	A-IV
Where Angels Fear to Tread	A-II

White Men Can't Jump	A-III
White Sands	A-III
Year of the Comet	A-III

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## Classifications of recent video cassettes

Here is a list of recent videocassette releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability. The symbol after each title is the USCC classification. The classifications for videos are the same as those for theatrical movies in the list above.

Black Robe	A-III
Body Parts	O
Boyz 'n the Hood	A-IV
Child's Play 3	O
Curly Sue	A-II
Dead Again	A-II
Deceived	A-III
Defenses	A-IV
Doc Hollywood	A-III
Doctor, The	A-III
Dogfight	A-III
Don't Tell Mom the Babysitter's Dead	A-III
Double Impact	A-III
Dying Young	A-III
Fisher King, The	A-III

Freddy's Dead: The Final Nightmare	O
Harley Davidson and the Marlboro Man	O
Hot Shots!	A-III
Jungle Fever	A-IV
Last Boy Scout, The	A-II
Life Stinks	A-III
Living Large	A-III
Mobsters	O
Mystery Date	A-III
Necessary Roughness	A-III
Only the Lonely	A-III
101 Dalmatians	A-III
Other People's Money	A-III
Paradise	A-III
Point Break	O

Pure Luck	A-II
Rambling Rose, A	IV
Regarding Henry	A-III
Ricochet	O
Rocketeer, The	A-II
Shattered	A-III
Silence of the Lambs, The	A-IV
Suburban Commando	A-II
Super, The	A-III
Terminator II	A-III
Judgment Day	O
Thelma and Louise	O
Toy Soldiers	A-III
Whore	O

## Priest says Eastern Europe aid should be tied to rights

by Catholic News Service

WASHINGTON (CNS)—An adviser to the U.S. Catholic bishops urged a Senate subcommittee to make protection of human rights a condition of aid to Eastern Europe and the former Soviet Union.

Father J. Bryan Hehir, a social policy adviser for the bishops, said in early May that foreign aid should be conditioned on a commitment "to protect basic human rights, including minority and religious rights; to continue the process of building democracy; and the rule of law; and to resolve disputes peacefully and through negotiation."

Father Hehir, a professor of ethics and international politics at Georgetown University in Washington, told the Senate Foreign Relations Subcommittee on European Affairs that the ultimate success of efforts to create new social, political and economic structures lies with the people of the affected regions.

"But it is only just and wise that we do all we can to work with them to overcome new threats of disillusionment, hardship, instability and violence and to assist them in securing a just and lasting peace," he said.

He cautioned against using aid money to "rekindle Eastern Europe in our own image." Aid should be based on need and with the intention of benefiting all ethnic and national groups equally, he said.

He said the United States must insist that military force is unacceptable in resolving disputes.

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# Catholic-Jewish meeting marks big shift in focus of dialogue

by Jerry Fitteau  
Catholic News Service

BALTIMORE—At a press conference in Baltimore May 7, Rabbi A. James Rudin summed up a just-completed international dialogue of Catholics and Jews.

"After 1,900 years," he said, "Catholics and Jews have an enormous task of sorting out the past. . . . What is interesting in Baltimore is the shift also to the present and the future in our work together."

Others among the 60 participants at the May 4-7 meeting expressed variations on that theme, but there was clear agreement that the official dialogue of the International Catholic-Jewish Liaison Committee—began 21 years ago by the Vatican and major world Jewish organizations—had entered a new phase with the Baltimore meeting.

Archbishop William H. Keeler of Baltimore, host of the meeting and top Catholic official for U.S. Catholic-Jewish dialogue described the shift in terms of a new atmosphere of "warmth and a heightened sense of trust."

Rabbi Rudin, director of interreligious affairs for the American Jewish Committee and a longtime veteran of Catholic-Jewish dialogue, told Catholic News Service afterward that he considered the Baltimore gathering a turning point for a commitment to joint Catholic-Jewish action on serious social concerns, on issues that go beyond the question of their mutual relations.

He said the Baltimore session was the first major

international meeting of Catholics and Jews he has ever attended at which social justice and human rights issues got "equal time, or almost equal time" with the mutual relationship questions.

A May 4 keynote speech by Cardinal Joseph L. Bernardin of Chicago, delivered at the first committee session ever opened to the public, was "extremely important, one of the pivotal moments" in that development, Rabbi Rudin said.

Cardinal Bernardin noted that it will remain an important part of the committee's work to review past and current problems in Catholic-Jewish relations and to address new tensions as they arise.

But he argued for a broader, more outgoing agenda as well. Joint Catholic-Jewish reflection and action are urgently needed, he said, to address critical social issues such as the environment, war and peace, child exploitation and human rights violations.

Cardinal Bernardin also made a suggestion, welcomed by many participants, that in the interests of trust and candor the Vatican open its archives from World War II to serious scholars.

The joint final communique of the meeting, a 2,000-word document released at the May 7 press conference, broke the meeting down thematically into three sections:

► Discussion of continuing work on a Catholic statement on the Holocaust and of the problem of revivals of anti-Semitism, especially in Eastern Europe, and joint action to combat it. This was a continuation of discussions that occupied a central place at the last meeting of the liaison committee, in 1990 in Prague, Czechoslovakia.

► Discussion of Catholic treatment of Jews and Judaism and Jewish treatment of Catholics and Catholicism in their respective educational institutions and instructional materials. While participants noted substantial progress in many areas, especially in elimination of anti-Semitic materials from Catholic texts, they also cited a need for continuing work on both sides to improve Catholic-Jewish understanding in education.

► A look at the need for Catholic-Jewish cooperation on issues of social justice and peace, with initial exploration of several particular topics that might be taken up in greater depth in the future.

Msgr. George G. Higgins, a longtime leader in U.S. Catholic social action, gave a presentation on the potential for joint social action by Catholics and Jews. Gerhard M. Riegner of the World Jewish Congress in Geneva gave a similar presentation on cooperation in human rights.

Rabbi Rudin gave a paper on addressing modern problems of equitable access to health care from Jewish and Catholic religious perspectives. Msgr. Diarmuid Martin of the Pontifical Council for Justice and Peace spoke about a religious approach to pressing environmental concerns.

The final communique said that in addition to cooperation on urgent issues of racism and anti-Semitism,

the liaison committee saw "the necessity of working together to uphold the rights of all minorities and to fight sexual and economic exploitation of women and children."

It signaled two immediate decisions to enhance such cooperation in the future:

► Its steering committee, a small group of top officials from each side who up to now have met about once a year, "will henceforth meet at least twice a year."

Past work of the steering committee was mainly devoted to ongoing planning and coordination of the liaison committee between meetings, but the communique suggested that this work might be expanded to make the steering committee "a more effective instrument to respond to and, indeed, anticipate a variety of challenges."

► Joint efforts in the future "need to be linked to more collaborative engagements in our ongoing efforts within existing international organizations such as the United Nations on the world level, and the Organization of American States, and European and other intergovernmental institutions on the regional level, and among non-governmental organizations in general."

Despite the numerous advances made at the meeting, it was also clear that the dialogue still has unresolved tensions. Rabbi Leon Kleink, director of interfaith affairs for the Anti-Defamation League of B'nai B'rith, said the attempt to deal with issues of social justice helped bring out again one of the underlying difficulties facing the Jewish delegation on the dialogue, the opposition of Orthodox Jews to discussing theology. "The majority of the (Jewish) members want a theological conversation," he said.

In order to deal with social concerns, Rabbi Kleink said, the dialogue can avoid falling into partisan political approaches only by tapping into the participants' religious and theological resources as Catholics and Jews.

Orthodox opposition to such theological dialogue stems from a number of concerns, not least of which is a long history of Catholic misuse of so-called theological conversations to reinforce anti-Semitism, to persecute Jews and to force them to convert to Catholicism, as happened especially in the Spanish Inquisition.

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