

# THE CRITERION

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June 24, 1994

## Pro-life issues stressed at cardinals' meeting

*They back the pope in his crusade against a U.N. document for International Conference on Population*

by John Thavis  
Catholic News Service

VATICAN CITY—Concluding a special assembly at the Vatican, the world's cardinals condemned abortion and contraceptive birth control programs and handed Pope John Paul II a long list of suggestions for celebrating 2000 years of Christianity.

Pro-life and family issues took center stage June 14 as the 114 cardinals in attendance unanimously approved the text of an appeal proposed by Cardinal John J. O'Connor of New York. The statement challenged the international community to

defend the traditional family and to reject coercive policies on procreation.

The cardinals also heard a report on a pro-life encyclical being prepared by the pope. They were told the encyclical, which will deal with abortion and other threats to human life, was expected out late this year or early in 1995. The cardinals had urged the pontiff to write such a document at their last extraordinary session in 1991.

In their own appeal, the cardinals declared: "The destruction of human life through abortion will never serve as a gateway to a rational and civilized life for the society that practices it."

The appeal also expressed regret that many agencies promote programs of artificial contraception while refusing "even to investigate the great potential of natural family planning." Church teaching allows for limiting family size through natural methods, which rely on periodic sexual abstinence.

The cardinals' appeal gave solid backing to the pope, who has led a verbal crusade against a U.N. document drafted for the

International Conference on Population and Development in Cairo, Egypt, this September. The pope has repeatedly criticized the document for promoting abortion and birth control programs.

The cardinals urged the international community to "seize the opportunity" of the Cairo conference by emphasizing education and development, which they said are more effective than coercion and

(See PRO-LIFE ISSUE, page 21)

## New evangelization commission established

*It will integrate evangelization into all aspects of the work of the church in central and southern Indiana*

by William Bruns

Archbishop Daniel M. Buechlein has announced that he has established a new commission for evangelization, effective July 1. The commission will replace the 13-year-old Office of Evangelization.

The archbishop said he hoped that this new approach would fully integrate evangelization into all aspects of the work of the church in central and southern Indiana. It is an approach, he said, that recognizes evangelization as the "essential focus" of all the plans, actions, projects and programs of the archdiocese.

The new commission will be composed of one person from each of the archdiocese's eight secretariats and vicariates, a full-time evangelization resources coordinator, and several at-large members. The coordinator will serve as an advocate for evangelization to the commission itself and to parishes, schools, agencies and institutions of the archdiocese.

Charles Gardner, head of the Secretariat for Spiritual and Sacramental Life, will chair the commission. The other members have not yet been appointed.

The commission will relate directly to the archdiocesan management council composed of the archbishop, the vicar general, the moderator of the curia and the heads of the secretariats and vicariates.

The restructuring for evangelization min-

istry was recommended by a task force formed in response to the archdiocesan strategic plan that called for an assessment of the structure and impact of the Office of Evangelization. The task force was chaired by Father David Coats, vicar general and moderator of the curia.

Father Coats said: "The idea of forming a group that cuts across all the functions of archdiocesan administration is seen as an effective way of infusing evangelization into every activity we undertake at the archdiocesan level. In addition, a major part of the coordinator's efforts will be to work closely with parishes in their evangelization efforts. What we're trying to do is create a structure where evangelization can't just get lost or forgotten. An evangelizing focus will be 'built in,' as it were."

Father Coats praised the work of the present office: "Father Clarence Waldon and Sister [of St. Joseph of Tipton] Julia Wagner, the director and associate director of the Office of Evangelization, respectively, have served the church here very well over the last dozen or so years. Much gathering and evaluating of effective evangelization resources has been done by these two, and many parish evangelization teams owe their formation and nurturing over the years to Father Waldon and Sister Julia. They have built a firm foundation upon which we will continue to build. We are most grateful for their service."



VATICAN STAMPS—A series of Vatican stamps in 500-lire, 1,000-lire and 2,000-lire denominations depicts the restored frescoes of the "Last Judgment," originally painted by Michelangelo in the 1500s. The 1,700-square-foot wall frescos in the Vatican's Sistine Chapel underwent four years of restoration work before being unveiled earlier this year. (CNS photo)

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## Collection for the work of the Holy Father is this weekend

*It helps support many aspects of pope's work*

by John F. Fink

"Build Your Lives on Christ" is the theme of this year's Collection for the Holy Father, which will be taken up in Catholic parishes throughout the world this weekend.

This annual appeal supports the pope's pastoral and evangelization efforts. In addition, the collection enables him to provide emergency relief through the Holy Father's Relief Fund to countries

devastated by natural disasters, and helps the Holy See serve 700 million Catholics in more than 100 countries.

The collection also helps support the pope's pastoral visits throughout the world, enables the pope to offer moral leadership to the community of nations through papal representatives in 145 countries, and pays salaries and pensions for 3,400 employees.

For every dollar contributed to the collection, more than 98 cents goes directly to concerns the pope designates. Less than two cents per dollar are used for the collection's administrative costs.

A letter about the collection from Archbishop Daniel M. Buechlein is on page 2 of this issue.

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## SEEKING THE FACE OF THE LORD

## Carrying out the mission of the archdiocese

by Archbishop Daniel M. Buechlein

This has been an unusually challenging and busy winter and spring for many of us in roles of leadership all around the archdiocese. In order to do God's work we have to do practical things like strategic planning. Strategic planning leads to decision-making. Decision-making leads to action and action leads to change.

Change is sometimes welcome, sometimes not. There have been painful decisions to close parishes, complicated decisions to maintain the presence and quality of our schools, especially in center city neighborhoods. There have been generous decisions to begin new schools. There are recommended and trying decisions to design a revision of our governance and management structures, especially parish and deanery councils and boards. There has been an inevitable decision to revise our Archdiocesan Pastoral Council in order to bring strategic planning into close coordination with those responsible for making it work.

We have reviewed how we approach the over-arching challenge of our mission to evangelize in central and southern Indiana. We are launching a process to build a substantial outreach in ethnic ministry, especially among African and Hispanic Americans. We have made thoughtful decisions about the many ways we can "bring home" our desire to make spiritual life and worship truly be our first priority. We are addressing needs of the family in a host of ways.



I have said nothing about the three-year parish staffing program and the hard work that goes into such planning. I could write pages about all the work involved in developing the mission of Catholic education and its many facets; implementation of the new catechism is only one of these. I have said nothing about the complex operation of our Catholic Charities outreach and the challenge of coordinated planning for its diverse agencies.

My point is not to write a "state of the archdiocese" report. Rather I want to indicate the kinds of things that preoccupy much of our archdiocesan leadership while trying to provide ordinary services to parishes and institutions. There has also been a significant change in archdiocesan leadership, especially at the Archbishop O'Meara Catholic Center. Significant change demands a trust and flexibility on the part of all of us. And change requires clear communication. We will never be too good at communication and so we keep working on that.

Being at the center of all of this administration of spiritual and temporal realities is an interesting experience! Carrying out the mission of the archdiocese is not simple and while the archbishop is ultimately responsible for all of it, it is not a challenge to be handled by him alone. In order to make it all work for God and for the spiritual welfare of all of us, delegation and collaboration of leadership are essential.

Deans and pastors are the front-line delegates for our mission. Vicars and secretariat heads at the Catholic Center are program delegates. Still, many people want me to be the direct supervisor/leader/pastor/judge in every particular aspect of our mission. That is not possible (or advisable). Many think I am not informed

and they feel obligated to inform me directly. That is not possible (or necessary). I think some people forget there are some 200,000 of us Catholics in central and southern Indiana and, therefore, collaborative leadership is necessary. And it works.

Once in awhile it needs to be repeated that for the common good of the archdiocese, the vicar general, the judicial vicar, the moderator of the Curia, the chancellor, the heads of all the secretariats, the deans and the pastors, function in my name, in my place and with my delegated authority. When dealing with any one of these pastoral leaders in the ordinary pastoral mission of the archdiocese, one is dealing with the archbishop.

Speaking of delegation and leadership, I notice that the leadership of Pope John Paul II is sometimes interpreted in a manner that is familiar. An example is the recent instruction on altar servers. Although it has been clearly stated that the Holy Father confirmed the official interpretation of the church's Canon Law concerning the possibility of girl altar servers, some who do not like the decision say that he does not really approve and that he was somehow uninformed about what he was doing. Pope John Paul does not confirm what he does not approve and what he does not know.

Like the pope, I am informed about the day-to-day workings of the archdiocese and I feel blessed by the quality of those who share the responsibility for pastoral and temporal leadership. True, there are inevitable human mistakes, yet the faith, conscientiousness, generous dedication and often courageous performance of our archdiocesan leadership is wonderful by any standards.

## EDITORIAL COMMENTARY

## 'Doonesbury' tries to show approval of gays

by John F. Fink  
Editor, The Criterion

Who would have imagined that the Catholic Church would have to defend its teachings against a comic strip? This particular comic strip is infamous for ridiculing people with whose ideas the creator of the comic disagrees—like former Vice President Dan Quayle, his victim last week.

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## We can support Pope John Paul to continue his mission, message

Dear friends in Christ,

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Throughout the world Pope John Paul has challenged all people—from youth to work leaders—to work together for just solutions to the world's problems, solutions that lead to peace. To people struggling against poverty in Latin America and Africa to those working for greater freedom in the newly-formed democracies, he has offered inspiration and hope.

We can offer our support to Pope John Paul to continue his vital mission and message through the annual Peter's Pence Collection for the Works of the Holy Father on Sunday, June 26. As President Clinton stated in Denver, "No individual has done more to promote human freedom and political democracy in recent years than His Holiness, Pope John Paul II."

Let us be generous with our prayers and offering to help our spiritual leader to be our spokesperson for peace, freedom, and respect for all human life.

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*Daniel M. Buechlein*  
Most Rev. Daniel M. Buechlein  
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## WHO ARE THE HOMELESS?

## All Francie wants is a secure home for Katie

by Margaret Nelson

Huge hospital bills are the reason Francie and her 2-and-a-half-year-old daughter are homeless. The fact that her husband left when she was expecting didn't help, either.

A 45-year-old college graduate, Francie could be a sister or a daughter or an aunt. The Illinois native has worked and saved her money all her life. But the two have been living at Holy Family Shelter for two weeks.

When Francie became pregnant, she had a "nest egg" so she could stay home with the baby during her formative years. But the expectant mother had severe physical complications that required blood transfusions and other special services. The bills for six times normal childbirth expenses wiped out her savings.

Then came the other problem: her husband left during the seventh month of her pregnancy. He has never acknowledged his daughter's presence—even with a birthday card.

A strong believer in family, Francie said, "I found it very difficult with the limited resources I had to work with. I own my own car. I have 12,000 miles on it, mostly from looking for housing."

Francie has always had good jobs—in insurance licensing and selling real estate. She had her own business in 1981—one of the first video stores.

"I had every intention of going back into the work force. But I didn't foresee all of this—that things would not work out between her father and me," said Francie. Recognizing that she is now a single mother, she has taken 75 hours of real estate appraisal courses so that she can work from her home while caring for Katie.

Francie has put into storage all the home furnishings that she bought during her working days. One reason she does not sell her possessions is that they will not bring anything near their value. Another is that she wants to be able to pass the furniture on to Katie.

Francie's mom and dad are college graduates, her mother earning a master's degree in business labor after her children were grown.

"My mom was a role model. She protected us children. She had a home for us, even though my father had problems. That's why I know it is important to be a good influence."

"When I got pregnant, everything fell apart personally and financially. I couldn't land a decent job."

Francie hopes to find a home for her baby and herself. "I'd like to have a secure place to work from. You need to have a stable home base before you can throw your energies into a job, friends, and community—which is what I hope to do. It is what I have always done."

"I am a people-oriented person. Right now, I don't have time for anything. We're quiet. I'm a clean person. But people don't give you a chance."

"I'd like to find a clean, affordable housing. My daughter needs a family-type atmosphere to grow up in. If I had a place, I could find a job very shortly."

That's the goal I'm reaching for. It's bad enough that she doesn't have a father. If I could find a large house, I could take children in so Katie has playmates.

She could start out with a part-time job as a real estate appraiser. I need 500 hours to certify for a real estate license. My brother would help me get a computer. And that would allow me some time with my daughter," Francie said.

She and Katie have been in five states and a dozen shelters. "I'm not a sore thumb," she said. She said she has met many capable women in the shelters. "He's been in. These other women are not slouches. They just find themselves in situations that were handed to them."

A mother's basic instinct is to protect her children—to keep them away from harm. A lot of these women have suffered emotional abuse, but many have left fathers who are physically abusive—or worse."

Francie thinks she would benefit from the long-term family housing program that Catholic Social Services wants to begin.

"It's so important for women with children to have stability," she said. "You can't really rely on someone to renew the lease. I've always had a nice home. Now I miss being able to put in wallpaper or change the drapes to make a home a special place. You can only do that if you know you're going to be there."

Francie is a proud mother. She doesn't want to just leave Katie in a day care center. "She's the only thing I really have. She's known her ABCs since she was 2. She can count to 20. I read to her and sing songs in the car. I'm there for her."

"I don't want someone else raising my child. Everyone has different ideas. I want her to have my influence," said Francie. "I don't want her arguing with me. (Someone else) said I could do this. I want her to be a responsible adult."

"She's a new person," said Francie. "What people need to

understand is that people are all alike. At the shelter, they set the perimeter. We don't have kids hanging out windows. We are not trashing other people's property. It is like having a landlord. If we have three warnings, we're out. Otherwise we would ruin it for people who are desperately, direly in need."

"I've had a hard time," said Francie. "I've come across some people who were out and out nasty to us—not the least bit Christian. These same people go to church. I find that quite hypocritical."

"We ran across some discrimination," she said. "I was lucky to receive a voucher for a one-year lease on a side-by-side complex from the state of Wisconsin. But I only got in by the grace of God. I had to shame my landlord. I shouldn't have to shame anyone."

The leasing couple had been in a Polish concentration camp. I didn't know that. They asked me what my heritage was and I nonchalantly said German and Irish. The next day when I came to move in, they had not cleaned it. When I finally got her to talk with me three days later, she said, 'I will not rent to you. Get off my property.'"

"They were both in their 70s. I told her the Lord said to love the hungry and clothe the naked and house the homeless. It was not like me to say something like that, but I was desperate. I said, 'Marie, I'm sorry, but I have four days to move in before I lose the voucher.'"

But while the two were living there, Francie noticed that the water was very dirty. She had it tested at her own expense. All five vials were contaminated, one with typhus. "I have a right to clean water," said Francie.

"Father had a good sermon at Sacred Heart last Sunday about Christian neighbors. He said that at the final judgment, he believes people will be treated as they had treated others. It doesn't matter what religion you have; that would be true."

"It's a crazy world out there," said Francie. "We need to be more of a family instead of at each others' throats. And family units don't recognize discipline anymore. That's what's ruining our society."

## Holy Family Shelter plans extended housing

by Margaret Nelson

Francie and Katie (see story above) are typical of some 450 families that are served by the Holy Family Shelter each year.

Daughters of Charity Sister Nancy Crowder, director of the shelter, knows that most families need more than 45 days to get firmly on their feet.

That's why she's glad that she and her Catholic Social Services (CSS) supervisor Dick Kramer and the advisory board have been able to work out a plan to convert the former Latin School property at Holy Rosary into apartments to provide extended housing for these families.

They have obtained \$830,000 to finance the program and tried to present it to the Fletcher Place Neighborhood Association.

The Holy Family Shelter has a limit of 30 days that a family can stay there. If needed, it can get a 15-day extension.

"You can imagine how a family, coming in with a guy out of work, might have difficulty getting all of that together in 45 days: finding work, getting an apartment, getting deposits for utilities and rent," said Kramer.

"We are finding people just need a longer support time. Not all of them do; some of them come in with jobs and just lost their homes."

"We look at the proposed program as an extension of housing services. The program would allow families to stay up to 24 months with the same kind of support," said Kramer.

That does not mean they would not pay. They might have to get retraining or pass their GEDs. But they would upgrade their ability to make it in the world."

CSS would take two of the former Latin School buildings

and turn them into eight two- and three-bedroom apartments. The third building would be used for a day care center.

The housing group has learned that the largest expense for those trying to re-establish themselves is day care while the parents work, attend school, or look for future housing. So CSS plans a licensed day care facility for four infants and eight toddlers, plus after school care so the youngsters can come home before their parents arrive.

Besides child care, the families will have case managers, counseling in nutrition, parenting, finances, family and personal emotional problems, and medical and dental services. The families will be screened and required to sign contracts that they will study or work.

"We're hoping the neighborhood will support the program," said Kramer. The archbishop has agreed that those buildings could be used.

In a recent meeting, the neighborhood association voted against the CSS proposal.

Though CSS and the archbishop remain committed to the extended housing project at this or some other site, an announcement was made June 9 that the program was temporarily put "on hold."

"We have the funds to begin," Kramer said. "We have the money to rehabilitate the buildings, move the people in, and operate for two-and-a-half years. We are hopeful about ongoing resources for support and extension of the program."

"We think this new approach is more appropriate in many ways than our shelter," said Kramer. "We will use the same advisory board as the one that runs Holy Family Shelter."



FAMILY—Francie holds Katie as she naps.

## Young people ponder priestly, religious vocations

by Margaret Nelson

"Never in my wildest dreams did I think I would become a sister," Benedictine postulant Ann Papesh told a group of young men and women who are considering vocations to the religious life.

They attended a June 13 dinner at St. Luke, sponsored by the Ministry Personnel Office. Priests, religious sisters and brothers and other leaders invited the participants.

Papesh said, "I was involved in a ministry which I enjoyed, lived on my own for nearly 13 years, and was fairly content with my life. But I had a void I couldn't seem to fill."

The postulant spent some time with the Benedictines. When she was approached to work for the religious community, she knew it was an opportunity to make her decision.

"I truly believe the offer for a position was God's way of calling me to the Benedictines," said Papesh. "It was the best decision I ever made."

Papesh said she does not think of religious life as "giving up" anything, but "making a difference in society and touching the lives of people in positive and life-giving ways. We live out the Gospels through our actions and ministries," she said.

Joe Penning is beginning his second year at St. Meinrad

College. "I'm sincerely happy I said 'Yes' to leave my job of eight years, sell my house, and go to St. Meinrad."

Penning said that when he talked with Archbishop Daniel M. Buehlein about his vocation, the archbishop guaranteed two things. "If you stay faithful to prayer, everything will be OK." And he said, "If you go there and if you give this a try, you will be a better person because of that experience," Penning remembered.

He said that the prayer, academics and social life at St. Meinrad have enriched his life. Penning said he did not feel lonely. With his classmates, he could "talk about this funny feeling that emptiness I couldn't fill."

Both postulant and seminarian said that Jesus had been a strong influence in their lives. "Daily Eucharist in the seminary draws you closer," said Penning.

The two met various reactions to their decisions. Penning saw some as "a possible chance to evangelize."

When one candidate asked if there are extracurricular activities in the seminary, Penning quipped, "They allow us to walk to the library." Then he gave a list of facilities for sports. "I never had enough time." He said, "If you are here tonight, you are called by God for something, it's just a matter of finding out what it is."

Archbishop Buehlein talked about his own experience with discernment, saying that one time he had his bags packed to leave. "Look what God does. It's not just what we want. We

are one party in this. God is another party. If it were only up to me, I wouldn't be here tonight."

The archbishop said that through prayer, "I found God would plan I should pay attention to. I don't know what else I would rather do. I don't know what I could do that would serve more people."

He urged the candidates to pray during their discernment process and to have trained people help them with their prayer lives. "Spiritual direction is very important."

"We need you," said Archbishop Buehlein. "I invite you to consider if God is calling you to religious life. If we can do it, you can do it—with God's grace."



VOCATIONS—Seminarian Joe Penning and postulant Ann Papesh tell candidates about their experiences in discerning religious life. (Photo by Margaret Nelson)



## FROM THE EDITOR

# Joining diversity to unity within the church

by John F. Fink

Two of the distinguishing marks of the Catholic Church are that it is one and it is universal—the meaning of “catholic.” In order to be catholic, or universal, it must be extremely diverse. In order to be one, it must be able to bring unity from that diversity. That is what it has been doing for almost two millennia.

Consider first the diversity in our church. There are now five billion of us Catholics on this earth. We come from every race, most ethnic groups, and the great variety of cultures that exist on our planet. The recent Synod on Africa held at the Vatican was a fine example of the rich diversity in the church, especially in the liturgies celebrated in St. Peter's Basilica. The synod's main emphasis was on inculturation—how to make the church relevant to the people in the African continent.

THE CATHOLIC CHURCH is diverse in its rites. We who belong to the Roman Catholic Church have to be aware that the Alexandrian Catholic Church, the Antiochene Catholic Church, the Armenian Catholic Church, the Byzantine Catholic Church and the Chaldean Catholic Church are all just as Catholic as is the Roman Catholic Church. And each of those other Catholic Churches (except the Armenian) has multiple churches within its rite—some 21 churches altogether. They all profess the same creed and the same sacraments, and they accept the authority of the pope, but they have different liturgies and different rules.

Some of this came into play in recent years after the overthrow of communist governments in Eastern Europe. For 40 years the Catholic Church had to operate underground in Czechoslovakia (now the Czech Republic

and the Slovakian Republic). Roman Catholic bishops ordained married men to the priesthood in order to preserve Catholicism. After these countries got their freedom, the church had to decide what to do about these married priests, since the Roman Catholic Church requires celibacy in most cases. It was finally decided that they should be priests of one of the other Catholic rites that permit married priests, and then be given the privilege of celebrating Mass in the Latin ritual also.

DIVERSITY AMONG CATHOLICS is seen in our devotional lives. In our archdiocese, many Catholics like to participate in the First Friday Charismatic Mass (the location of this Mass, which changes each month, is always listed in *The Criterion*), while other Catholics are turned off by these Masses.

Some Catholics are devoted to the reported apparitions of the Blessed Mother while others, just as Catholic, don't believe in them. Some Catholics recite the rosary or pray the Divine Office daily, while others don't. Some Catholics have devotion to the Sacred Heart, to the Divine Mercy, to St. Jude, while others don't. All of these devotions are acceptable to Catholics but none of them are required in order to be a Catholic.

Some parishioners prefer to attend Masses that have a full choir, others that have guitar accompaniment, still others that have no music. Their tastes differ, but all of them are Catholic.

Our religious orders show the diversity that exists within the Catholic Church. There are contemplative orders for both men and women; there are orders that send men and women out to evangelize the world; and there are orders that appeal to those with specialized callings.

Catholics don't all think alike either. Some are liberal, some are conservative and some are middle of the road—and their positions shift depending on the subject. Contrary to what many people think, Catholic theology is not always the same. There has always been room, within

limits, for divergent opinions among theologians. St. Thomas Aquinas and St. Bonaventure were friends, received their doctorates together, and even died during the same year (1274), but their theologies differed. They argued about Thomas's teachings about the body and the soul, a controversy that raged for years. Thomas Aquinas was always suspect among the church's hierarchy because he derived his concepts from the Greek pagan Aristotle, yet his theology was destined to be taught by the church for the past seven centuries.

HOW DOES THE CHURCH bring unity from all this diversity? Here's the answer given by Lawrence S. Cunningham, chairman of the Department of Theology at the University of Notre Dame in the May issue of *U.S. Catholic* magazine: “From the time of Justin (martyred in 165) to the present day, we all hold in common that we profess a faith in Christ; we celebrate that faith in the sacramental life of the church; and we try to live in union with all others who share that same faith and sacramental life. What we do in our local parish is what we have been doing for 2,000 years.”

All five billion of us Catholics, no matter how diverse, profess the same creed, telling what we believe about God the Father, God the Son, and God the Holy Spirit. We all have the same seven sacraments originally listed and accepted by Thomas Aquinas and then formally affirmed by the Council of Florence in 1439. And we all unite ourselves with one another and with the pope, the bishop of Rome who is the successor of St. Peter.

The new “Catechism of the Catholic Church” should be both a reflection of the church's unity and a tool for increasing that unity. Its four parts—the profession of faith, the celebration of the Christian mystery through the sacraments, living life in Christ through obedience to the Ten Commandments, and Christian prayer—demonstrate the church's unity.

## THE GOOD STEWARD

## Accountability, communication and church finances

by Dan Conway

Recent stories in *The Indianapolis Star* and in *The Criterion* described an unusual parish event. According to a June 14 story in the *Star*, “multitudes” of parishioners at St. Charles Borromeo Parish in Bloomington “locked” to a special meeting, June 13 hoping to fix “financial salvation” for their parish. The June 17 issue of *The Criterion*, using less poetic language, confirmed that more than 300 people had attended a meeting at St. Charles to discuss the results of a routine financial audit which disclosed that “parish expenses had grown disproportionately to its income.”

What's going on at St. Charles that would cause 300 parishioners to come out on a Monday night in June to hear about church finances?

From what I can tell, rumors and the presence of the media (hecking into the rumors) are at least partly responsible for the “multitudes” who attended the meet-

ing. Word got out that an audit had been done at St. Charles and that it had identified some potentially serious problems. That was enough to start tongues wagging and to pique the curiosity of the media. And once rumors got started they take on a life of their own.

Today there is a growing interest among many Catholics in the way parishes and other church-related organizations are administered financially. This concern for the stewardship of our church's resources reflects a significant change in the way Catholics relate to their church. Unlike former times, when Catholics were content to leave church finances to the pastor (and, perhaps, to a small group of lay advisers), parishioners today are beginning to ask for better information about the way their church is administered. And, like many such changes, there is sometimes a time lag between this awakening of interest and the church's ability to respond.

Providing parishioners with the kind of information that will help them to understand the increasingly complex realities of parish administration requires a degree of professionalism that many parishes lack. It's not that parishioners want detailed financial information. On the contrary, fiscal accountability requires simple, accurate and help-

ful information about parish income, expenses, assets and liabilities. But administering an average size parish today is equivalent to running a rather large “small business.” To provide clear financial reports requires the kind of systematic organization and careful analysis that frequently eludes pastoral leaders and volunteers who have had little or no training in business administration or finance.

The financial problems at St. Charles Borromeo are, at least in part, the result of this parish's struggle to respond to all of the challenges and opportunities of contemporary parish life. In addition to the ongoing ministries of the parish and school, St. Charles recently initiated a day-care program, expanded its staff and programs, and renovated its church.

As reported in both the *Star* and *The Criterion*, St. Charles is blessed with a large endowment and has a substantial weekly collection. But as happens to many small businesses, the parish overextended itself. In simple terms, expenses grew faster than income, and the result was a scramble to make ends meet that appears to have occasioned some fiscal irregularities (“borrowing from Peter to pay Paul”). As noted by diocesan and parish officials, the parish is

working to correct these problems by cutting costs and by carefully following archdiocesan financial policies.

Financial audits have now been conducted in more than 40 parishes throughout central and southern Indiana. According to Joe Horne, the archdiocese's chief financial officer, it's not unusual for these audits to uncover problems. “One of the benefits of these audits,” Horne says, “is to identify fiscal problems and to provide guidance and assistance to pastors and parish finance committees in correcting them.” In fact, the archdiocese's strategic plan commits the church to greater fiscal accountability through comprehensive administrative and financial policies and increased training for parish personnel.

The pastor of a parish like St. Charles should not be expected to know all the ins and outs of parish administration. Like any good leader, he needs to be able to delegate the details of his “small business” to others (staff and volunteers). At the same time, the pastor cannot completely wash his hands of parish business; he is the person who is ultimately responsible under church law for both the spiritual and temporal affairs of his parish. In spite of the fact that he receives no formal training in the business side of parish leadership, a pastor must render an account of his stewardship of parish resources.

The routine, internal audit which uncovered the potentially serious problems at St. Charles was an expression of good stewardship. But so was the presence and active concern of the 300 parishioners who have now asked to be kept better informed about their parish's financial affairs.

## EVERYDAY FAITH

## By any measure, the stepcat has the better life

by Lou Jacquet

Let's clarify one thing right away. In any contest involving quality of life between yours truly and my stepcat, the stepcat wins hands down.

I was struck with the truth of that blinding flash of insight today as Tiger, aforementioned stepcat, strutted by and stretched out on our patio sidewalk. He gave me a disdainful glance, licked his paws purposefully, and rolled over to fall asleep.

As he snoozed, I began to mentally compare his average day to mine. Although my life has many blessings, when we get down to details it is not even close.

Tiger, for example, does not answer to an

alarm clock on Monday morning to go off to work. He does not sit at the kitchen table, writing out checks to pay bills. He has never, as far as I know, spent a couple of hours in a given day driving kids to and from study groups or sports practices. He never shops for groceries. Without opposable thumbs, he seems useless in helping master the yardwork. Not once has he volunteered to take out the garbage. Although he shamelessly helps to spend our family budget, he remains firmly without a job and shows no signs of attempting to seek meaningful employment.

In the quality-of-life game, then, the question of who is the master and who is the servant has been blurred beyond recognition around here. I ask you: Can your truly and my spouse truly be said to be in charge when there is one among us who sleeps 20 hours a day, eats at will, stalks the neighborhood as his domain and never lifts a paw to help out?

On the plus side, Tiger has yet to cost us

a dime for college tuition. (Truth be told, he's a quart low in the intelligence department.) He never needs shampoo and conditioner right now five minutes before the drugstore closes. He has never complained that there is “nothing to eat” in that full refrigerator.

True, he does seem pretty useless at times. But when he rubs up against my shoulder while I'm reading at midnight in an effort to wind down from another day, he's a welcome presence as he shares his own peculiar brand of camaraderie—always on his terms, of course. At moments like that, I picture his Creator smiling with delight at the goodness that has been created.

So sleep on, my stepcat buddy. Your real role, I am beginning to understand now, is to lower blood pressure when the world gets to be a bit too much to handle. It is a very noble role and you handle it, I must say, like you were created for it. Perhaps you were



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# To the Editor

## Battered by the tone of the letter

The articles in the June 3 issue of *The Criterion* concerning the pope's recent apostolic letter reaffirming the ban on women priests has stirred much discussion. Even women like myself who, up to this time, have not felt passionately about the issue of women's ordination, find themselves angered and saddened by the tone of the letter.

Even if one accepts that this is a purely theological issue, the supporting theological arguments advanced so far are simply not persuasive to many women and men. Even the 1977 Vatican declaration on the admission of women to the ministerial priesthood preceded "we are dealing with a debate which classical theology scarcely touched upon" (n. 4).

To justify the ban on the grounds that it has been the constant teaching of the church is conveniently ignores that for centuries the church also constantly taught views on slavery and slavery which it later quietly abandoned.

To prohibit further discussion of the issue is to stunt any hope of ever developing a substantive, compelling theology which would unquestionably establish the rightness of the ban on women priests. The pope's stated aim of removing all doubt will not be accomplished until the faithful are convinced through something other than authoritarian statements that the ban is truly consistent with God's will and plan for the advancement of his kingdom.

What also struck many as an affront was the declaration that there should be no further discussion of the matter. In effect, this directs people to set aside their humanity. As rational beings, we struggle to make sense of the important issues in our lives. *Catholicism et al.* declared: "...the faithful, both clerical and lay, should be accorded a lawful freedom of inquiry, of thought and of expression, tempered by humility and courage in whatever branch of study they have specialized" (n. 62).

It strikes me as only responsible that the faithful should continue to wrestle with this issue, without anger and always in good faith, until they are convinced that any decision is in the best interests of the church and consistent with God's will.

Jean K. Galanti

Indianapolis

## I stay, but I stay wounded

Once, when I was in college, I went to a workshop given at a Catholic parish in Washington, D.C. One of the speakers, a married man, told a story of taking his 2-year-old daughter to the bathroom. He said: "It was the middle of the night and, as I bent, holding her on the pot, she kept nodding off to sleep. And she looked so beautiful and I loved her so much at that moment! And I thought, 'She's totally unaware of how much I love her right now, she's three-fourths asleep.' Then it hit me. That's how it must be for God with all the time. He's loving us so desperately and we're nodding off to sleep, virtually unaware of how much we're loved."

What a marvelous image of God. I've earned it with me for more than 20 years. But it's an image I probably never would have heard in a Catholic church on a Sunday morning because it's an image a celibate priest never would have come up with.

That's what makes me so profoundly sad about the pope's recent letter against the ordination of women—all the images of God I'll be losing. Ah, for all the wonderfully different perspectives and insights that will never be shared from the pulpit with me or my children.

Yet, I choose to remain faithful to this church for I find God here. Love of him makes me stay. My faithfulness is not without a cost, however. When the distinction between lay and ordained ministry was

emphasized in Africa several weeks ago, it felt as though a piece of me was torn out. When the church refused to use inclusive language in the new catechism, it felt as though a piece of me was torn out. When I read the two articles in *The Criterion* on "Pope Affirms Ban on Women Priests" and "The Restriction of Ordination to Males," another piece of me was torn out. And whenever the Creed is prayed, "for us men and for our salvation," I am hurt again.

So I stay, but I stay wounded. I offer my pain for the good of this church, but I ask you to remember: whenever one part of the body hurts it is the whole body that suffers.

Karen Klausner

Indianapolis

## The stained-glass ceiling in church

An article in the June 3 *Criterion* quotes a papal letter "...the nonadmission of women to the priesthood 'cannot mean that women are of lesser dignity, nor can it be construed as discrimination against them.'"

It is discrimination, and it can be interpreted that way. Of course, those who have practiced discrimination in its many forms never feel its sting. Only the victims do.

This is America, and the government has banned such selective and biased treatment of individuals. I am amazed that the Catholic Church in America is not sued, since it has several charitable agencies which, I am sure, receive money or grants from federal and state governments, which forbid discrimination based on sex. Should taxpayers support institutions connected with the Catholic Church, which says it believes in justice but doesn't practice it?

It is difficult for many American women to remain in a church that says you may clean it and cook in its kitchen, and be a lector or a eucharistic minister, but that is all. Even though churches are closing their doors because of a shortage of priests, women are forbidden to study for ordination because of the stained-glass ceiling in the church. Many American women do stay in the church, however, because they would rather work on change from within, because they believe in justice for all.

I wonder what would happen in the church if women became tired of these enforced limitations and decided to strike, to stay away from the church and picket for equal rights, to not contribute financially and perpetuate injustice? Perhaps we women are part of the problem because we may not fight for our rights within the church, but mumble our discontent to others, or simply leave the church in defeat.

Women in America are victimized every day. Statistics on spouse abuse are alarming, not to mention rape and unjust wages. Then we face a church which psychologically makes us second-class citizens. No wonder we are prone to have a higher rate of depression than men.

Archbishop Buechlein said: "Holy orders in the Catholic Church is a sacrament instituted by Jesus Christ and the church is not authorized to change what Jesus Christ instituted." This argument addresses the letter of the church law and not the spirit of the law, which is love and charity and justice. One might even spark a seminar on which is more important, tradition or justice?

I think the church, through the centuries, has instituted many laws and regulations that Christ never commented on, and then changed them. Celibacy of the clergy, meat on Friday, the Latin Mass, reception of Communion on the tongue, the procedure for penance and the age of confirmation are just a few. It is no wonder the congregation questions church guidelines.

Beyond the formal declarations of the male clergy and hierarchy of the church, there is Jesus, who spoke of hope and justice; and in him alone I place my trust.

Virginia Winchell

New Albany

## Gladly follow rules of the magisterium

Thank God for Pope John Paul's stand on no women priests! Shame on the whining dissenting liberals who are giving grave scandal to the faithful... again.

Enough is enough. The pope has the authority to speak for our Roman Catholic Church and we gladly follow the rules of the magisterium.

On June 1, following the news of the pope's ban on women priests, a local morning talk show featured a dissenting feminist, Dr. Mary Jo Weaver, who claims to be a "practicing" Catholic. She is an associate professor of religious studies at Indiana University, and was given the status of a Catholic Church authority by the show's host. She was asked to give her views on the pope's ban of women as priests. Needless to say, she openly disagreed not only with the pope's ban, but gave the impression that a Catholic does not have to obey the pope.

I spoke with her briefly on the air stating that I was totally in accord with the directives of the pope and the magisterium. Having read all about her dissenting agenda in Donna Steichen's book "Ungodly Rage (The Hidden Face of Catholic Feminism)," I questioned why she was one of the signers of the 1984 New York Times petition asserting the right of Catholics to support abortion. She immediately tried to distance herself from the abortion issue stating, "We think abortion is a huge significant issue that needs further discussion." Come on, Mary Jo, murder is murder any way you look at it and discussion will not change that.

Dr. Weaver's views may represent the American Catholic Church which appears to welcome dissent and a "cafeteria" approach to Catholicism, but certainly do not represent the views of my Roman Catholic Church.

During the whole hour she was on the talk show, she continually took pot shots at our Roman Catholic Church saying we do not have to listen to the pope. Regarding this subject, she stated, "The thing about obeying the pope is an interesting question. Conservatives want to make Catholicism hang on that particular hinge—a total and absolute obedience to everything the pope says. That is not what Catholicism is about. It never has been about that."

What scares me is that she is teaching impressionable students at Indiana University a very jaded view of Catholicism, as well as sharing her views with a variety of media. What a scandal to the media sent to delight in selecting the whining liberals to speak for our Roman Catholic Church.

Enough is enough. We defenders of the faith love and cherish our Roman Catholic Church and we love and follow the teachings of the magisterium and of the Holy Father. Thank God for Pope John Paul II—he is not afraid to speak out.

Mary Anne Barothy

Indianapolis

## Catholics' belief in the Eucharist

I thought your column on the Eucharist was excellent ("From the Editor," June 3). You mentioned that it seems that many Catholics today are less reverent toward the Eucharist than past generations. Reception of Communion has become so routine that communicants no longer reflect on what they are doing. As you said, the casualness with which people receive the host is a scandal. They do not seem to realize what they are doing.

It has angered me in recent years to hear people talking in the pews before Mass begins. I have nothing against people being greeted as they enter church and quiet conversation at that point, but this past Sunday four adults were chatting away next to me as I was trying to prepare for the Mass by silent prayer. We were near the Blessed Sacrament Chapel. I have to ask myself, do they really believe Jesus is present in that tabernacle? Do they really believe he is present in the host they receive? If you were to ask them, they would say of course.

I wonder what saintly priests such as the Cure of Ars and Padre Pio would think of the lack of reverence displayed today by



Catholics in front of the tabernacle or when they receive Holy Communion. I wonder what Our Lord thinks.

I remember something my dogma professor said one day while I was in the seminary. He maintained it was harmful to reserve the Blessed Sacrament in church because it focused people's awareness on the presence of Christ in the host and away from his presence in people. What a sad line of thinking! Of course we must see Christ in each other and love our neighbors as Jesus has told us. But we cannot offer ourselves in service to others apart from Jesus. It is when we celebrate the Eucharist in reverence, recognizing that we truly do receive the body and blood of Jesus, that we can truly bring him to others when we leave church.

It is when we spend time alone with Jesus before the Blessed Sacrament in the tabernacle that we can bring him to others around us. They will see him in us. How many Catholics spend quiet time with Jesus in prayer in addition to the public celebration of the Eucharist? How many really know Jesus personally? How many care about reverence before his eucharistic presence these days?

Jim Armstrong

Indianapolis

## Fr. Dooley serves deaf community

June 2nd marked the 50th anniversary of the ordination to the priesthood of Father Joseph F. Dooley, who served the deaf Catholic population of the Archdiocese of Indianapolis and the state of Indiana with humane understanding and divinely inspired fervor for so many years.

While he served at several parish churches at different times, he always extended invitations to the deaf Catholic people to join his flock in liturgy, and would celebrate liturgy both verbally and in sign language whenever possible for the congregation. At many times he would explain the meaning of deafness and the deaf culture, which he has understood very well, to the interested people with normal hearing.

It was at Gallaudet College (now university) in Washington, D.C. in 1943 that I met this man for the first time. He was attending Sulpician Theological Seminary at the Catholic University of America. He volunteered to give religious education to the deaf students of Gallaudet College.

Chapter 38 of the International Catholic Deaf Association was assigned to Indianapolis group in 1952, and Father Dooley was the first moderator. To keep up with the Catholic deaf, he attended many conventions of this association and workshops for pastoral workers of the deaf sponsored by the National Catholic Office of the Deaf. He would take several hearing friends to listen and share experiences with deaf participants. He helped with hosting the ICDA's midwest regional conferences three times, and the missions conducted by Redemptorist Father Raymond Walsh, one of the most popular and beloved among the Catholic deaf in the United States and many other countries, and also by Father Thomas Coughlin, the first deaf American ordained to the priesthood.

I am always thankful and honored to have known the man—Father Joseph F. Dooley.

Irene Hodock

Bevsille, Ohio

## CORNUCOPIA

## Itchy eyes and runny noses

by Alice Dailey

Early summer, to the romantic, means moonlight and roses; to the allergic, itchy eyes and runny noses.

In one of life's ironies, the people who love flowers and gardening the most are the ones that pesky pollens deliberately seek out and torment. Let me so much as brush and arm against an evergreen, a rash pops out. Let me pull one weed, I sneeze; pull two weeds, the eyes and nose turn on the waterworks.

One can't go through life being intimidated by some green lowlife, so it was on with the hobby. So far the year had promised to be a lucky one. My tender plants, so

carefully laid out and tended, began to flourish and looked up at me as sweetly and trustingly as any little human counterpart looks at its mother.

It had to happen, I guess. Into this miniature garden of Eden crept some jealous interlopers, chickweed, nimbleweed and wild strawberries with longer tentacles than an octopus.

"Hummmph!" I told them grimly, "Live today for tomorrow you die." They must have heard. In retaliation they made my eyes and nose weep.

Sneezing away I stomped into the garage and grabbed a can of weed killer. But caution cooled me a bit. This wasn't a harmless can of soda pop I planned to uncork, but something that could give deep trouble to more than weeds.

So it was back to the house for protective attire: long-sleeved shirt, paint-spattered slacks, heavy socks, paint-pat-

tered shoes, as well as goggles, head scarf and, to keep from breathing fumes, yet another scarf for the damp nose.

Once back in the garage and ready for business, caution again prodded me to read instructions. Pinpoint sized print needed reading glasses, so another trip to the house was in order. Instructions used "do not" and "great care" often. "Do not use until weeds are actively growing." When aren't they actively growing? "Do not use when temperature is 90 or more or when rain is forecast." What the heck? Blue skies were smiling down at me.

Other directions: "Great care must be taken to keep from getting in eyes." "Great care must be taken to not damage desirable vegetation." And a final warning, "After application, immediately remove all contaminated clothing. (They did mean after you get back inside the house, didn't they?)

Twisting open the container top was impossible without a wrench, which, of course, was 35 feet up the walk to the house. Once the weed buster was open yet another cap inside defied opening. This time I grabbed the nearest thing in the garage, a flimsy tiller, pried off the cap and broke a tiller prong.

With great care and sweat to match I poured a little of the exterminator into a handy jar, grabbed a plastic spoon and went to work. As delicately as it is possible to be with thick gardening gloves, I deposited some of the lethal stuff on all green upstarts. The sun bored through the flannel shirt, heavy socks were making my ankles itch, and the nose and eyes fought to see who could produce the most drip. Through it all some sadistic insects, too dumb to realize they were flirting with danger, kept jabbing into any dabs of unprotected skin.

Mission accomplished, or, as the more pretentious would say, *fulfilled*, I yanked off the sopping wet nose scarf and goggles. Only then did I notice that the baby blue sky had turned black and blue.

I stared in disbelief. It can't be. It won't rain. It can't rain. But a clap of thunder sent me fleeing to the house just before the first raindrop hit. I can't be sure but I thought I heard the weeds snickering gleefully behind my back.

## vips...

Frank and Betty Ann (Kosters) Countryman celebrated 50 years of marriage on June 17. A Mass in their honor was concelebrated by Fathers Jim Byrne and Jim Bonke at Immaculate Heart of Mary Church in Indianapolis, of

which they are parishioners. The Kosters have six children and 14 grandchildren.

Father Martin A. Peter, pastor of St. Pius Parish in Indianapolis, was elected to serve on the executive board of the Catholic University of America Alumni Association Board. His term will last three years. He received a bachelor of sacred theology degree from The Catholic University of America in 1967 and was ordained a priest for the Archdiocese of Indianapolis on May 7, 1967.

Mr. and Mrs. Albert Wayne Luken Sr. of St. Margaret Mary Parish in Terre Haute will celebrate their 50th wedding anniversary on June 26. The former Juanita Theresa Crowley and Albert Luken Sr. married in Charlestown, Mass. while Albert was in the U.S. Navy. They are the parents of Theresa McCullough, Sheryl Smith, Albert Luken Jr., Rita Cottrell, Gregory Luken and Karen Shater. They have 28 grandchildren and seven great-grandchildren.

Benedictine Sister Kristine Anne Harpenau, of the Benedictine Sisters of

Monastery Immaculate Conception in Ferdinand, Ind., will celebrate her silver jubilee of religious vows on June 18. A native of Tell City, Sister Kristine is the daughter of Helen Harpenau Hagedorn and the late Jacob Harpenau. She entered the monastery from St. Francis Parish in Tell City. She has been the personal and spiritual development coordinator for Kordes Enrichment Center for three years. Prior to that, she worked for the Phoenix (Ariz.) Interfaith Counseling Service from 1986-1991. She was a teacher at Marian Heights Academy in Ferdinand from 1982-1986, and from 1972 to 1980, she taught at schools in the Diocese of Evansville.

Benedictine Jane Michele McClure, of the Benedictine Sisters of Monastery Immaculate Conception in Ferdinand, Ind., will also celebrate her silver jubilee of religious vows on June 18. Also a native of Tell City, Sister Jane is the daughter of Glennis and Agnes McClure. Sister Jane grew up in Evansville and entered the monastery from St. Joseph Parish there. Currently, Sister Jane Michele is the director of communications for the Sisters of St. Benedict, a position she has held since 1985. Prior to holding this position, she taught at schools in Evansville from 1971 to 1985.



NEWLY-ELECTED—The Conventual Franciscans of Our Lady of Consolation Province at Mt. St. Francis, Ind., elected new members to its Provincial Definitory during their current assembly in New Mexico. From left to right, seated are Friars Jeffrey Hines and Kent Biergans; standing, Friars Tim Johnson, Howard Hansen, Richard Kaley, Timothy Unser and Miguel Briseno. Conventual Franciscan Father Kent Biergans, former pastor of St. Benedict Parish, Terre Haute, was recently elected minister provincial, by the Conventual Franciscans. He will reside at Mt. St. Francis Friary. Conventual Franciscan Father Richard Kaley, pastor of St. Anthony of Padua Parish in Clarksville, was elected vicar provincial. The Conventual Franciscans serve the Archdiocese of Indianapolis at St. Anthony of Padua Parish, Clarksville; St. Joseph Parish, Corydon; and St. Joseph Parish, St. Joseph Hill. In Indianapolis, they serve St. Michael, Ritter High School and Veterans Administration Hospital. They also provide retreat ministry at Mt. St. Francis Retreat Center in Mt. St. Francis, Ind. (Photo by Conventual Franciscan Brother Bob Roddy).



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# Camp Delafield offers skills to dyslexic kids

by Della K. Pacheco

Imagine being a bright child with verbal skills beyond your years, but you can't remember the names for numbers. What do you do?

If you're like St. Thomas Aquinas student Julie Malone, you improvise by creating your own visual vocabulary—like "stick and snowman" for the number 18.

Julie, like up to 10 percent of the population, is dyslexic. Dyslexia is defined as poor or inadequate learning or mastery of (dys)—verbal language (lexia). Because dyslexia is an invisible handicap—often found in very creative, gifted children and adults—these individuals may be labeled as lazy, careless or inattentive.

Julie was fortunate. A teacher at St. Thomas Aquinas noticed early in first grade that Julie was having problems and suggested that she be tested. Her mother Jeanne took her to St. Mary Child Center, where the diagnosis of dyslexia was made.

"When I walked in, I felt the spirit of the place. We felt so welcome. There is a 'grace of graciousness' at St. Mary's," said Jeanne Malone. "Parents coming there are so overwhelmed with all that faces them and their children. St. Mary's offers a holistic approach to diagnostic testing and referrals. You're proud to say that it's a Catholic agency."

Jeanne Malone was referred to the Dyslexia Institute of Indiana and is now a member of the board for Camp Delafield, a six-week daily summer day camp. It provides remediation and skill building in reading, writing, spelling, written and oral expressive language. The camp has operated at Marian College since 1993.

Dr. Daniel Felicetti, president of Marian College, explained Marian's involvement with Camp Delafield. "Central to Marian's mission is the holistic mentoring of students. Camp Delafield and its dedicated tutors, staff and volunteers reflect the personalized attention that helps make it possible for students to succeed. We're pleased to be the home campus for this much-needed learning experience."

"Having it at Marian has so many pluses," said Malone. "It gives a subtle message to the children that they can aspire to attend college themselves. It enhances their self-esteem by being in a place where the whole environment is focused on learning."

The Dyslexia Institute of Indiana which educates the public about this language disability, was founded in 1980, an outgrowth of the Orton Dyslexia Society, which began operating in the state in 1971.

Recognizing a need for direct tutoring and intensive academic remediation, board member Julia Richter met with a group in 1988 with the idea of starting a full-time school. Realizing that was impossible, they looked into a summer camp program, with the help of out-of-state experts.

Besides individualized tutoring, the camp curriculum increases self-esteem through skill building, camp activities and non-competitive sports, arts, and crafts.

With the help of a grant from the Lilly Endowment, a critically-needed scholarship program was begun for the children attending Camp Delafield. Because of the one-on-one tutoring, staffing costs are high. Tuition for the six-week session is \$2,700.

Richter said that Camp Delafield offers at least 14 scholarships each year—almost 40 percent. "This speaks to our commitment," she said.

Students from Central Catholic, Holy Angels, Holy Spirit, Immaculate Heart of Mary, St. Luke, St. Joan of Arc, and St. Simon begin the June 20 session. And tutors include four-year Camp Delafield teachers Rosalind Thornton from Chatard and Carol Patterson of Holy Spirit. Other tutors teach at St. Monica and Cathedral High schools.

Funds are still needed for this year's scholarships. Those wishing to may send gifts to: Catholic Children's Scholarship, The Dyslexia Institute of Indiana, Inc., P.O. Box 40653, Indianapolis, IN 46240-0653. Further information may be obtained by calling 317-575-6374.

(Della Pacheco is director of communications at Marian College.)



**SKILL CAMP**—Students Drew Amess (from left), Matt Ross and Julie Malone enjoy learning with a teacher like Patrice Payne. The children at Camp Delafield at Marian College learn language, crafts and sports skills. (File photo courtesy Camp Delafield)



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## New Albany parish marks ten years of festival growth

by Cynthia Schultz

Although the Family Festival at St. Mary of New Albany is history (June 17 and 18), it made history as well. This year marked the 10-year anniversary of the popular southern Indiana event.

Bob and Mary Byrne know first-hand about the festival. They've been involved with it since a handful of people gathered at St. Mary's school cafeteria to plan the fundraiser for the school.

"It keeps growing," said Mary, who coordinates the Friday night family activities where school children are involved with the booths. "It keeps evolving."

The festival began as a one-day event, with chicken dinners, carnival rides, booths and a local band providing entertainment. Festival chairman Bob Byrne remembers when the band's fee was \$500 and the main prize was \$1,000.



Now the festival has mushroomed into a full two-day affair with a principal prize of \$10,000. And the nationally-known, but locally-based family band, The Marlins, commands a fee five times what the first band charged.

Last year a crowd of 2,500 attended the Saturday night street dance, beer garden and games. "The Marlins were the key to get the people there," Bob Byrne said.

To mark this year's anniversary, the festival committee hired an additional band to provide four hours of non-stop music.

Last year, the festival grossed \$52,000. But the Byrnes are equally impressed with how the festival has brought people together from throughout the community, including the police and fire department. The mayor was a dunking booth target.

"We touch each other's lives, because we see each other's gifts. If you go to church, you don't always see this," said Mary Byrne.

**SIGN TEAM**—Bob and Mary Byrne display the signs they made for the St. Mary, New Albany, 10th anniversary festival. Talking about the festival began shortly after last year's event and planning for the festival began in January. During the winter, the couple painted 17 double-sided signs with festival information. They placed them around New Albany, but people come from other states to attend the event. (Photo by Paul Schellenberger)

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### July & August 1994 TV Mass Schedule:

Date	Celebrant	Congregation
July 3	Rev. Robert Mazzaia	Members of St. Mary Parish, Richmond
July 10	Rev. Richard Lawler	Members of St. Mark Parish, Indianapolis
July 17	Rev. Mauro Rodas	Members of St. Mary Parish, Indianapolis
July 24	Rev. Mark Gottemoeller	Members of St. Martin of Tours Parish, Martinsville
July 31	Rev. Michael Ketrton	Members of Sacred Heart of Jesus Parish, Clero
August 7	Rev. Stephen Jarrell	Members of Saints Francis & Clare of Assisi Parish, Greenwood
August 14	To be announced	
August 21	Rev. James Byrne	Members of Immaculate Heart of Mary Parish, Indianapolis
August 28	Rev. Paul Landwerlen	Members of St. Gabriel Parish, Indianapolis

## SPOTLIGHT ON BATESVILLE DEANERY

# Holy Spirit Parish family-oriented, strong suburban faith community

by Margaret Nelson

"Holy Spirit Parish is a welcoming parish," said Father Joseph G. Reidman. "One thing, it is family-oriented. A lot of people like it here because it has a family flavor to it. Many of the families have been here a considerable number of years—some from the beginning when they said the first Mass in 1947," said the pastor.

As Father Reidman understands the history, Father Francis Early left the military and Archbishop Ritter told him to form a new parish in January, 1946. Finally, on May 2, 1947, Pentecost Sunday, the first parish Mass was held in Father Early's rectory, which is now used as a convent, across the street from the school. The second church was in the gym, and later it was in what is now the library.

"People are very faithful in their attendance at Sunday liturgy," said Father Reidman. And they take advantage of the many opportunities during the week for daily liturgies.

Father Reidman said, "We minister to one another and minister to Jesus Christ. That is part of the work of being Christians and the special type of Christians we call Catholics. We have some problems, just like other parishes do. I don't

think we're perfect yet; we're still working on it. We'll have to wait for the second coming for that."

The pastor said, "We work together on a daily basis in order to help the people in their activities in parish life and the spiritual effect that has on their lives."

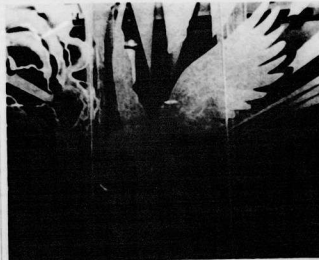
Father Reidman came to Holy Spirit in August, 1993. "When a new pastor comes in, it is difficult for people to adjust to him and his personality," he said. "Father Murshower was the pastor for 10 years. He was very highly thought of. When a new priest comes in it is bound to have an effect on the way the parish is run."

However, Father Reidman believes he has been well-received. "I knew many of these people as students at Secunia High School." He taught there for 17 years, while living at Our Lady of Lourdes Parish.

Said seminarian Dan Smith, who's spending six weeks in the parish, "He's taught everybody."

"The parish is a suburban parish," said Father Reidman. "There is quite a mix of ages: young families with young children and lots of retired people living in apartments and in homes they own."

"There is a stability. Many families that are here now are charter members of this parish. Because of the number of retired and aged, it is not unusual to have one funeral



Holy Spirit is represented above altar in church

a week. But infant baptisms are steady," said the pastor. On Holy Saturday, 24 adults were received into the church at Holy Spirit. The parish has an inquiry class and a Rite of Christian Initiation of Adults program.

Benedictine Sister Joan Hunt is parish administrator of religious education. There are nearly 100 babies baptized every year. And 800 parishioners are involved in the parish religious education program, including the school, CCD, and confirmation instructions.

Seminarian Smith said, "I wanted to serve in a young parish; I shopped for a young parish." He has since seen the demographics for the parish and noticed that 70 to 80 percent of parishioners are under 40. Yet there are 25 "regulars" at daily Mass.

"It is very helpful to me to have the wide range of ideologies. Father Reidman has been a priest 38 years—he's pre-Vatican II," said Smith. He added that Father Karl Miltz, who lives in the Holy Spirit rectory, just celebrated his 25th anniversary of ordination. And Father J. Peter Gallagher was ordained in 1992.

Both the pastor and principal, Kent Schwartz, are pleased with parental involvement in the school.

This is Schwartz's fifth year as principal. "I found Holy Spirit School has a very strong sense of community. There is a really good commitment level from the families. And it is a strong community of faith."

Those are the reasons he cites for the increased enrollment—by 34 percent. Before he came the number of students was pretty stable at 350. He attributes the increase to last year's 470 to "the story being told better."

Schwartz said that if you would poll school families, they would probably say "they send children to our school because of the strong faith and value-oriented curriculum that filters into an exciting, caring environment."

"You can walk in the school and sense that the climate is one of excitement to learn," he said.

Paula Slinger, music director, said that the parental involvement in the school is outstanding. "There are almost as many parents and grandparents at meetings as there are kids in the school. We can't meet in the gym." Ninety percent of the kids have parents attend. And the same is true of parents going on field trips.

"We rank high academically," said Schwartz.

"The teachers are committed; there is very little turnover." He expects continued parental involvement. The school is getting computers in every classroom as well as having them in the computer lab.

"We want to be known as an agent of change, always moving," Schwartz said. The school has a kindergarten and goes through eighth grade. It provides after school care. The board is working on introducing a day care program for 3- and 4-year-olds.

Paula Slinger, director of music, works on the liturgy committee. Father Gallagher plans individual liturgies with the committee, which also includes an art/environment person. He schedules the eucharistic ministers.

Father Reidman said that the liturgy committee "does an excellent job." He is pleased that the parish has an active liturgy. The parish has an adult choir, a youth choir, music ensemble, and 20 cantors.

"Our goal is to involve the entire assembly in spoken and sung prayer," said Slinger. "Everything is based on Scripture and the needs of the community. It is a very exciting ministry, always changing."

Smith said, "Not a day goes by when there is no activity in the parish." The parish center, with administrative offices and meeting rooms, occupies the floors below the rectory.

"There are so many creative people willing to give time, searching in their own lives. They provide a support system in our own ministry," said Slinger.

"They care about each other. It is very rewarding. People fill in when others are busy. It is the same in the whole parish—to be there for each other. The sense of a faith community is really embodied here," she said.

The parish has a full-time youth minister, Joseph Connelly. There are four very active programs to reach out to young people.

"And the kids respond," said Father Reidman. The young people asked for the youth choir themselves. Schwartz said, "The youth program offers diversity. There are so many different tracks. There are topics that take one night, and there extended programs."

"It is a big challenge to get high school kids involved in religious education," he said. The parish offers a variety of formats, like Saturday retreats, one monthly weeknight program, and Sunday morning classes.

Catholic school students may also enroll. "Over four years, a student could get well-rounded education," said Schwartz.

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**AFTER MASS**—Holy Spirit parishioners pick up bulletins and head home after the 7:30 a.m. Sunday Mass. Many live within walking distance of the church.



**SPIRIT**—Meeting in a room at the Holy Spirit parish center are (from left) seminarian Dan Smith, principal Kent Schwartz, music director Paula Slinger and (standing) pastor Father Joseph Riedman. Not shown are Benedictine Sister Joan Hunt, parish administrator of religious education, and Joseph Connelly, youth minister. (Photos by Margaret Nelson)

## Youth ministry work vital to Holy Spirit parish community

Joseph Connelly is coordinator of youth ministry for Holy Spirit Church in Indianapolis. Shortly after he began his work at the parish a year ago, he spoke to the parish assembly during a liturgy. Some of his comments follow.

I believe that the high school religious education curriculum at Holy Spirit can assist you in teaching teen-agers about the rich tradition of our Catholic Church. We offer a diversified program of opportunities which explore faith, church, social justice, and personal growth.

In addition, this program, which has been developed by members of the Youth Ministry Commission, also includes retreats, days of reflection, study sessions and faith sharing in larger groups—including archdiocesan and national conferences and liturgies. Courses are offered on week nights, as well as weekends for your scheduling convenience.

Monthly newsletters, sent home to all high school youth, describe available experiences of service to others and community building.

Our high youth ministry, for all seventh- and eighth-grade parishioners, is alive and growing. Younger teens can participate in monthly socials and service projects. The monthly "rap session" is designed to allow junior high youth to talk about the pressures they face every day and how they can use their faith as a positive response to that stress.

Remember that all programs offered by the Holy Spirit youth ministry office are available for all Catholic school and public school youth, because they need the chance to further explore their faith with their peers.

From Connelly's talk on April 23 and 24:  
The teens have really begun to realize that, without their willingness to serve God and those in need, this parish cannot reach its fullest spiritual potential. So, as a positive response to this challenge, they have pulled together and have done much good for our community in faith.

Over 100 youth volunteered their services at last year's successful Holy Spirit Festival. Where would we have been without their help. Over the past nine months, 25 teens have spent time with our older parishioners at the Marion County Healthcare Center—and will continue to do so on a monthly basis.

Eighty-six high school confirmation candidates completed and/or are presently volunteering up to 30 hours of parish and community service in response to the challenge of becoming full and active members in the Catholic Church. Over 40 teens have attended religious education classes this year. We have a new youth choir for our liturgies.

Our junior high youth have become involved in projects, such as decorating the church for the Christmas season, assisting at the Ministry Day and the Lenten fish fry, as well as the St. Vincent de Paul warehouse.

### Holy Spirit Parish

Year founded: 1946  
Address: 7243 E. 10th St., Indianapolis, Ind. 46219  
Telephone: 353-3534/454

Pastor: Father Joseph G. Riedman

Associate pastor: Father J. Peter Gallagher

In residence: Father Karl J. Miltz

Parish administrator of religious education:

Benedictine Sister Joan Hunt

Youth ministry coordinator: Joseph Connelly

Principal: Kent Schwartz

School: 7241 E. 10th St.; 357-352-1243

Parish secretary: Jen Spaulding

Number of households: 1800

Church capacity: 500

Masses: Sat.—5:30 p.m.; Sun.—7:30, 9, 10:30 a.m., noon

Weekdays—9 a.m., 5:30 p.m.

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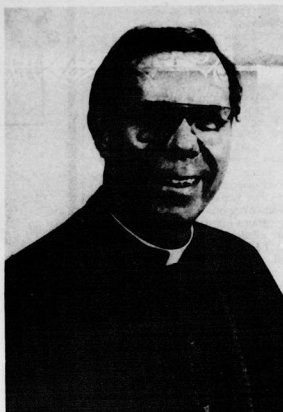
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# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted ©1994 by Catholic News Service.

## Divorced Catholics turn to parishes for support

by H. Richard McCord Jr.

When people experience a significant loss, they turn to their faith in order to make sense of tragedy and to find resources for rebuilding their lives.

When Lazarus died, Martha and Mary

turned to Jesus. They expected he would reach out to them. "Lord, if you had been here, my brother would not have died" (John 11:32).

When someone dies, the church offers spiritual, sacramental and even material support for those who grieve the loss.

But what about divorced people or the

children of a divorced family? For many, divorce is no less a loss than death.

The church has a major responsibility and role to play in preventing divorce. In a previous article I discussed some ways this can happen.

►By helping couples to reconcile when their marriage seems headed for destruction.

►By preparing young people for marriage.

►By offering enrichment to couples throughout each succeeding stage of their marriage.

But not all divorces are preventable. When this is the case, the church's emphasis shifts to helping people to survive the trauma and to minimizing its damaging effects, especially upon children.

Prevention of a loss and survival of a loss: These are two elements of a dual strategy for ministry.

Which leads me directly to my main point in this article: What do divorced people seek from the church and what support can parishes offer to them and their children?

Bear in mind that support is offered through the parish's general climate or atmosphere and through specific services that are needed.

Not long after her divorce, Angie overheard a co-worker talking about the wonderful spirit at St. Mark's Parish.

Since this church wasn't far from her home, she decided to go there for Mass the following Sunday.

She found a reverent sense of prayer throughout the whole liturgy. The preaching touched some places deep within her heart. People were friendly and seemed interested in her as a newcomer. The priest invited her to come back anytime. She returned the next Sunday, and she quickly became a full participant in the life of this parish.

People know that Angie is a divorced single parent, but that's not an obstacle to her being accepted in the community. She is not stigmatized or made to feel different.

She found what divorced people seem to want most from their church: a welcome, a feeling of being included, and a chance to give and receive support from a community which bases its life on Jesus.

In their pastoral message to families, "Follow the Way of Love," the U.S. Catholic bishops urge divorced persons to "grasp the hands of those who reach out to you in loving concern. Extend your own hand to others whom you meet on the road to healing and reconciliation. There is a home for you within our parishes and communities of faith."

A welcoming, prayerful parish already has taken a giant step in ministry with divorced families, even if it offers no specialized programs.

However, there are some specific components that parishes and their people can incorporate within ministry.

Dottie Levesque, a nationally recognized authority on ministry with the divorced, lists five forms of support that divorced people typically seek from their parish:

►Listening.

►A non-judgmental attitude.

►Assurance of full membership in the church. (There are still some people who think that divorce brings excommunication.)

►Referrals to written materials, counseling, community services, and support groups.

►Connection to a network of people who have survived divorce and can help others through crises to healing.

Parishes can also link divorced persons with national ministry programs that operate in many dioceses. For example, the Beginning Experience is a weekend retreat that helps people to emerge from grief and to move toward a new beginning with God's grace and the help of people who have traveled that same road.

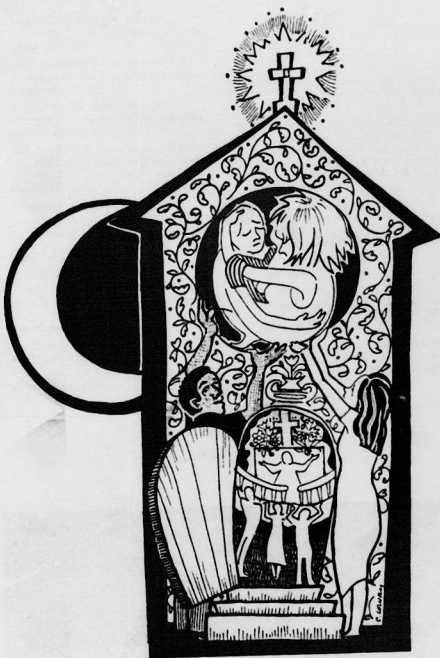
Other opportunities are offered through the North American Conference of Separated and Divorced Catholics. Members of NACSDC are offered a national magazine, audiotapes, books, regional and national meetings—all of which provide valuable resources for dealing with the many issues of divorce.

In recent years there has been more research pointing to the devastating, long-term effects of divorce upon children. So do parishes and schools are responding with programs helping children of all ages to understand what is happening in their families.

"Rainbows for All God's Children" is a good example of this effort. Through a program of support groups led by trained and caring adults, this ministry tries to instill within grieving children a belief in their own goodness and the value of their own family.

In earlier times the church provided a place of physical sanctuary for the oppressed. Today it can still be a safe haven for those who suffer loss, including those whose lives and families are shattered by divorce.

(H. Richard McCord Jr. is the associate director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)



**DIVORCE MINISTRY**—Forms of support that divorced people typically seek from their parishes include listening, a non-judgmental attitude, assurance of full church membership, referrals to counseling, community service, support groups, and connection to a network of people who have survived divorce. (CNS illustration by Caole Lowry)

### DISCUSSION POINT

## Parishioners offer variety of help

### This Week's Question

What support by a parish has benefited you or someone you know?

"A friend is schizophrenic. When she had a serious episode, her RENEW group at our parish visited her, made sure she took her medication, and has continued to be a support for her. They didn't judge her but welcomed her." (Tom Reichert, W. Lafayette, Ind.)

"One-on-one support for people in trouble—teens on drugs or dealing with sex, or people dealing with marital troubles. Our parish tries to connect them with counselors who can help them with their specific needs." (Peg Ormond, Cranston, R.I.)

"I feel an ongoing support from my parish through its small Christian communities. . . . When my children were born, they brought us meals. They baby-sat our children so we could have a night out. . . . They're like an extended family." (Karen Spivey, Sykesville, Md.)

"My father has Alzheimer's. Our pastor comes once a month to our home to give him Communion. . . . Also, our parish slips the names of the first communicants and (confirmation candidates) at random in the bulletins. The

people who get their names then support them through their faith journey with cards and prayers, and sometimes gifts—whatever they feel called to do." (Sandy Trzinski, Clarksburg, W.Va.)

"When I had surgery recently, the women of the guild cooked dinners for my family. They came and visited me. On a regular basis we reach out to others this way." (Blanche Ellison, Raleigh, N.C.)

"People sense a warm, welcoming spirit here. We serve in a very transient area and it means a lot to people to feel a sense of connectedness. We also offer a support group for separated and divorced. People tell us that it means a lot to them to receive this kind of caring support from the church because they often feel very alienated." (Sister Dolores Clerico, Sykesville, Md.)

### Lend Us Your Voice

An upcoming edition asks: What words of prayer would you like to share with other families?

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



# Kids' Views

## Church helps kids learn about God and service

**How is your parish important in your life?**

Religious education students at St. Lawrence Parish in Indianapolis have lots of reasons to be glad they are Catholic and belong to this Indianapolis North Deanery parish.

St. Lawrence is special to me and my family because it teaches us about God. It is the home of God. St. Lawrence is special because we make new friends.

**Scott Brackney**

St. Lawrence means celebrating the sacraments and learning about my religion. St. Lawrence means singing and praying to God and reading from the Bible.

**Kelly Donahue**

St. Lawrence is a church/school that teaches us about God and Jesus and religion. It's a place where you can say "Hi" to someone and they'll say "Hi" back.

**Nicholas Hartman**

I think St. Lawrence is a nice church and there are many helpful people. I come every Sunday for church and religious education class.

**Matt Jerrill**

St. Lawrence means caring, and learning about God. St. Lawrence means going to

Sunday School and learning about God in a fun but serious way.

**Nicole Kerman**

We learn about God. We learn about the Ten Commandments. We learn about the 14 crosses. We learn about the 12 apostles. We become more like Jesus. He takes away our sins. We have fun. We learn about Mary and how she was chosen to have Jesus.

**Brett Corbit**

St. Lawrence helps me believe in myself, God and others. I think without St. Lawrence I wouldn't be able to honestly say God was working inside me. I also think Mass helps me because it gives me a chance to pray to God with my family without mom having to cook supper and dad getting beeped for work.

**Theresa Cummings**

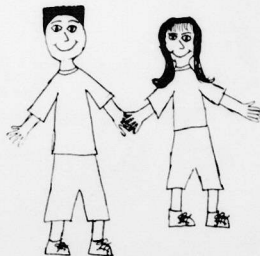
St. Lawrence helped me learn more about God, Jesus, and the Holy Spirit, and I met more friends in Sunday School. I know more prayers.

**Ben Jacobs**

Being at St. Lawrence helps my family and I learn more about Jesus and God. How Jesus had grown up, plus how important it is to share and love each other.

**Brittany Shaffer**

St. Lawrence helps me by teaching me



**PARISH FRIENDS—Kids learn about God and make new friends at church. They also learn about helping others. (Artwork by Katie Holmes)**

about God. I understand what they are saying at church.

**Elaine Carey**

St. Lawrence helps me remember someone is trying to help me every day. It helps me respect my friends and parents. It helps me help other people too.

**Jim Ulbright**

St. Lawrence Church helps me by teaching me our religious beliefs. It helps make me a better person by teaching the difference between right and wrong. It makes me closer to God and Jesus.

**Katie Hallahan**

This parish helps me to learn more about God. It teaches me to help others when they are in need. It helps me to be a better person.

**Elizabeth Goodwin**

It helps me be a better person, and it's fun!

**Jennifer Lee**

St. Lawrence means belonging, loving and caring, (and) learning about God. It makes me happy.

**Anthony Rugenstein**

It makes me happy. It helps me learn about the cross. You can make friends. You can eat at the end of the CCD class.

**David Reigelsperger**

It helps me learn about God and about the Eucharist.

**Monica Miller**

It helps me learn about Jesus, God, all the saints, the Eucharist, and the Mass.

**Scott Mandarich**

It helps me learn about God and his people and about how God died on the cross.

**Shelby O'Brien**

It helps me learn about God, Mary and Jesus, and how it was when Jesus was down on Earth.

**Emily Merriman**

St. Lawrence is important to me because I made my First Communion there, and I learn a lot about Jesus and God, and I learn about serving other people.

**Sonia Gavul**

The parish does the following for me: provides me with Sunday School, First Communion, baptism, and a wonderful time.

**Sean Dumm**

It makes me feel good inside.

**Kristin Detroy**

It loves me

**Katie Kjeldsen**

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THIRTEENTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, June 26, 1994

Wisdom 1:13-15, 2:23-24 — 2 Corinthians 8:7, 9, 13-15 — Mark 5:21-43

by Fr. Owen F. Campion

The Book of Wisdom is the source of this weekend's first reading.

As an individual book of the Scriptures, and as one of a series of books of common approach to spirituality, the Book of Wisdom is fascinating in its origins and in its message.

With the passage of history, and the arrival of events that mostly were unhappy for God's people, very many left the Holy Land to make their homes elsewhere. Of those who left, many did not abandon their religious heritage. They still worshipped the one God of Abraham, Isaac, and Jacob.

Moving as they did to strange places in which they were a religious minority, and where they were not well-regarded, these followers of the one God must have faced many questions and indeed even ridicule.

The Wisdom Literature, and the Book of Wisdom, emerged from such circumstances. Composed amid a culture that highly venerated Greek logic, these books insisted that the ancient belief in the one God and obedience to the Commandments was actually supremely reasonable.

This weekend's first reading says that God, the God of life and joy, does not destroy people (unlike the Greek gods and goddesses who, in mythology, often would turn against humans and bring dreadful things to bear upon them).

On the contrary, God created all to live forever. Eternal life is the will of God. It is sin, voluntary rejection of God, that introduces death into the human experience—genuine death, eternal death.

St. Paul's Second Epistle to the Corinthians provides us with the second reading this weekend.

In this selection, Paul insists that all are poor in the need all have for God. To this poverty Jesus has brought the immeasurable wealth of salvation.

In the Lord, through the Lord, all possess everything required to live eternally, and to live now in joy and inner peace.

Just as the Lord's generosity was so abundant and so forthcoming, the apostle says, so must the Christian's generosity to the needy be great and loving.

St. Mark's Gospel is the source of the

Gospel reading this weekend. It is a familiar passage, linking two incidents or pericopes about healing.

In the first, Jesus heals a woman who for very long had suffered from a hemorrhage. Her faith in Jesus was so strong that she thought if she merely could touch his clothing, she would be healed. Jesus took note of her, and she was cured.

It is important here to notice that the woman suffered from hemorrhage, an uncontrolled escape of blood from the body. Such a condition is not to be taken lightly even in our time. This health problem was all the more fearful in an era of primitive medicine.

Then, there also was a mysterious quality to be considered. Blood was seen by the people as somehow conveying life. After all, if a person exsanguinated, or bled to death, life ended. When blood no longer circulated, life ended. Jesus stopped this discharge of blood. He restored life, in other words.

In the sick girl, Jesus restored life to the sick girl. Also important in this story is the fact that the girl's father had faith in Jesus, and important in this faith was that the girl's father was a Roman. Even the detested, abusive Romans could convert. Even they could recognize God and humbly approach the Lord as the source of life.

#### Reflection

The great gift of God is life for all. Eternal life, with all its security, peace, and joy are God's will for us all. The first reading is direct and clear in this.

Eternal life is not imposed upon us by God. Rather, we seek it and accept it. The stories in Mark's Gospel give us the key to eternal life. We must acknowledge our need for this unending life, and we must recognize the Lord as the bearer of life everlasting.

Merely to acknowledge Jesus as Lord, to say that God is the source of life, are not enough. We must be life-givers of our own. The life which we can share with others is love.

As Paul taught, we must love others, especially those most in need. In our generosity, our love actively lives. Through our generosity, we transmit God's love to others, often providing for and enriching the lives of people who may be quite desperate.

## Daily Readings

Monday, June 27  
Cyril of Alexandria,  
Bishop and doctor  
Amos 2:6-10, 13-16  
Psalm 50:16-23  
Matthew 8:18-22  
Tuesday, June 28  
Irenaeus, bishop and martyr  
Amos 3:1-8, 4:11-12  
Psalm 54:8  
Matthew 8:23-27  
Vigil Mass for  
St. Peter and Paul, apostles  
Acts 3:1-10  
Psalm 192:5  
Galatians 1:11-20  
John 21:15-19  
Wednesday, June 29  
Peter and Paul, apostles

Acts 12:1-11  
Psalm 34:2-9  
2 Timothy 4:6-8, 17-18  
Matthew 16:13-19  
Thursday, June 30  
First martyrs of the Church of Rome  
Amos 7:10-17  
Psalm 19:8-11  
Matthew 9:1-8  
Friday, July 1  
Blessed Junipero Serra, priest  
Amos 8:4-6, 9:12  
Psalm 119:2, 10, 20, 30, 40, 131  
Matthew 9:9-13  
Saturday, July 2  
Blessed Virgin Mary  
Amos 9:11-15  
Psalm 85:9, 11-14  
Matthew 9:14-17

### SAINT OF THE WEEK

## St. Cyril of Alexandria upheld belief that Mary is the mother of God

by John F. Fink

St. Cyril of Alexandria, Egypt, whose feast is next Monday, June 27, is called the Doctor of the Incarnation because of his championing of the church's teaching that God became human.

He also presided over the Council of Ephesus in the year 431. This was the council that declared that Mary is truly the mother of God, the *Theotokos* (God-bearer).

Cyril was born around the year 376, the nephew of Archbishop Theophilus of Alexandria, whom he succeeded. Theophilus, with Cyril's help, was prominent in deposing St. John Chrysostom as Archbishop of Constantinople, thus proving that saints aren't always get along with one another.

Once Cyril became Archbishop of Alexandria in 412, he proved to be ruthless and violent against his opponents.

Cyril pillaged and closed the churches of adherents of the heretic Nestorian. Then he drove the Jews out of Alexandria in retaliation for their attacks on Christians.

If his uncle had trouble with the Archbishop of Constantinople (Chrysostom), so did Cyril. In the latter case, the Archbishop of Constantinople was Nestorius, appointed to that see in 428.

Nestorius began to teach that there were two distinct persons in Christ, a human person and a divine person. He also said that Mary was not the mother of God, but only the mother of Christ, the human person joined to the divine person by a moral union.

Cyril quickly wrote to Nestorius, pointing out his error. When he didn't get what he considered to be a proper reply, he appealed to Pope St. Celestine I. The pope examined Nestorius's doctrine at a council in Rome and condemned it. He pronounced a sentence of excommunication and deposition against Nestorius unless he retracted the errors. Cyril was appointed to see that the sentence was carried out against Nestorius.

When Nestorius proved to be obstinate, the pope convened the third general council in the history of the church. The first had been the Council of Nicaea in 325, which condemned Arianism, which denied the divinity of Christ. The second was the First Council of Constantinople in 381, which condemned branches of Arianism that still existed as well as Macedonianism, which denied the divinity of the Holy Spirit.

The Council of Ephesus, presided over by Cyril as Pope Celestine's representative, condemned Nestorianism and, as already mentioned, defined Mary as the mother of God.

This council also condemned Pelagianism, the heresy that held that humans can attain salvation through the efforts of their natural powers and free will, without the grace of God.

Part of Cyril's teaching about Mary is read in the Divine Office on his feast day. "That anyone could doubt the right of the holy virgin to be called the mother of God fills me with astonishment," Cyril wrote. "Surely she must be the mother of God if our Lord Jesus Christ is God, and she gave birth to him!"

Six days after the Council of Ephesus closed, 42 bishops, led by Archbishop John of Antioch, arrived in Ephesus. They were supporters of Nestorius. Since they had not reached the council in time, they convened by themselves and tried to depose Cyril, accusing him of heresy.

Both sides then appealed to the emperor, who responded by having both Cyril and Nestorius arrested and kept in confinement. They remained there until three legates from Pope Celestine arrived. After careful consideration of all the actions that had been taken, they confirmed the condemnation of Nestorius and approved what Cyril had done.

The bishops of the Antiochene province continued in schism for a while, but finally made their peace with Cyril in 433. They, too, condemned Nestorius and made a clear and orthodox declaration of their own faith. Nestorius retired to a monastery in Antioch, but later was exiled to the Egyptian desert.

Cyril died in 444 and was declared a doctor of the church in 1882.


### Pope reminds faithful that, 'Jesus comforts the sick'

by Pope John Paul II  
Remarks at audience June 15

In today's catechesis we are considering the vast world of human sickness and pain. In the infirm, the church sees the suffering Christ.

From the Gospel we learn that Jesus comforts the sick and the handicapped with his tender love, and that the trials of illness can awaken a more profound faith, inviting the sick to offer their suffering for the sanctification of themselves and of the world.

Following the example of Mary, mother of mercy, the church constantly strives to bring those who are ill her assistance and compassion and the healing power of Christ's grace.



**MY JOURNEY TO GOD**

*Light the Way*

I can feel your presence and  
I breathe you within me  
I long to see your brilliance  
As you face me with an smile

*Light the way.*

You are a mystery of  
strength, wisdom, peace, humor.  
Softly your wings caress me,  
your breath awakens my day.

*Light the way.*

Illumine, I pray,  
as you guard and protect,  
as you guide and enlighten,  
help me to understand.

*Light the way.*

If I despair, embrace me.  
A most precious friendship,  
a bonding forevermore—  
from this life to the next.

*Light the way.*

by Jennifer J. Tolle

(Jennifer Tolle is a member of Holy Name Parish in Beach Grove. She wrote this poem in honor of her guardian angel. This photograph of a statue of St. Michael the Archangel was taken by Mary Ann Wyand at St. Mary of the Woods.)

# Entertainment

## VIEWING WITH ARNOLD

### 'Renaissance Man' is an improbable look at life

by James W. Arnold

Can an unemployed advertising man make Shakespeare scholars out of a group of maltreated, brain-dead Army recruits? Well, yes, if he's Danny DeVito in Disney's "Renaissance Man." You may not believe it, but unless your heart is made of cement, you'll love it. This is the latest film by Penny Marshall, the onetime "Happy Days" comedienne who is beginning to compile an impressive list of pop credits: "Big," "Awakenings," "A League of Their Own."



If you had a Marshall film festival, maybe no Ivy League-educated critics would come. But you'd have plenty of popcorn-munching folks in the seats, ready to laugh and battle tough lumps and to be inspired to take on some life-affirming project.

Nearly everything about "Renaissance Man" is improbable: DeVito's spunky (or comic) Bill Rago is a hot shot ad man in Detroit. His office is located at the Renaissance Center. He loses his job when he's late for a presentation. Then the Michigan unemployment department, being impressively creative, notes he has an M.A. from Princeton. It assigns him to a slot at an Army base teaching a group of presumably hopeless "Double Ds." Teach them what? Whatever works.

By a quirk of newcomer Jim Burnett's plotting, what works is "Hamlet," which the kids have never heard of. As Rago says desperately, "It's a play—you know, TV without a box."

What follows demonstrates the Great Books theory of education, as well as several tenets of the best wisdom our civilization offers in the 1990s. One is that education is redemptive. Another is that those who are behind are victims in some way, and can be reached if someone who cares really tries. It's corny, but we've got to believe it works. In this movie, it does.

The eight soldiers are an unpromising, racially mixed group, and the two Bills, Rago and Shakespeare, (movingly at times) reach them all. Benitez (Lillo Brancato Jr.) is a Brooklyn youth fleeing the gang warfare that killed his 13-year-old sister. Jamaal (played by Kadeem Hardison of TV's "Different World"), formerly cool and Miranda (Stacey Dash), pretty, well-traveled and wary, are wounded refugees from the ghetto. Leroy (Richard T. Jones) is an ex-college jock cheated out of an education. Hobbs (Khalil Kain), bright and handsome, is an ex-crack dealer on the lam.

The white GIs have equal opportunity disease. Brian (Peter Simmons) mourns far too much for a lost father, killed in Vietnam. Tommy Lee (played by Mark Wahlberg, aka teen-age rock idol Marky Mark), wants to see the world beyond his rural southern trailer crowd. Mel (Greg Spierdier), barely coordinated on those rare occasions when he's not asleep, has finally escaped an abusive stepfather.

These stereotypes quickly break down, for both Rago and the audience. It's not that studying "Hamlet" cures all these young people, which pretty obviously represent a cross-section of society's ills. But it stirs their intellectual and moral juices. It's a first step on their road to adulthood; it does what studying Shakespeare and other great



'RENAISSANCE MAN'—Actor Danny DeVito (right) stars as Bill Rago, a civilian ad man hired by the Army to open the minds of new recruits to learning, in the film "Renaissance Man." The U.S. Catholic Conference calls the movie "a generally upbeat treat" and classifies it A-II for adults and adolescents. (CNS photo from Touchstone)

literature is supposed to do in the classroom education these late 20th century waits never had.

"Hamlet" here is not just one great play, with vast curative powers. It stands for—it is—the heritage of civilization.

Making skeptical fun of this would be cheap and easy. Not all movies work on a realistic level. Many are fantasies with symbolic meanings and rewards. This is a super-fuel good film, drunk with hope. All the characters come out OK. The group goes from cranky and hostile to united and supportive. Even Rago, who is divorced, is reconciled with his adult daughter. And even the Army looks kind, generous, glorious. The movie has everything, but a liberated whale, leaping the sea wall at the end for freedom.

Pop films seldom aspire to be great art. They do what's expected if they're funny and moving—Marshall is superb at these kinds of strokes—and at their best (unlike a mindless movie like, say "Maverick") they're also churning with good ideas.

In its way, "Renaissance Man" is surely weird, an unlikely mix of basic training and group therapy movies, blended with the teacher-changes-your-life formula ("Dead Poets Society," "Stand and Deliver"). A measure of its power to delight and surprise is one of its

top moments. Benitez, in the night rain, in front of his damp and bedraggled company, is forced to recite, in New York accent, something he learned from Shakespeare. Haltingly at first, then with great feeling, he gives the incomparable St. Crispin's Day speech, about soldierly brotherhood, from "Henry V."

You can argue that Kenneth Branagh did it better, and you're right. But in his film, it was expected, and easier. In "Renaissance Man," it comes as an unexpected gift, and you have trouble watching through watery eyes.

(Recommended entertainment for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

## Recent USCC Film Classifications

Getting Even With Dad: A-II  
Red Rock West: A-II  
White House: A-II  
Wolf: A-II  
I—general purpose; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.

## Historical series and epic film profile the Civil War

by Henry Herx  
Catholic News Service

The fratricidal war of 1861-65 pitting the Union against the Confederacy was a testing ground and turning point for the American nation. Providing a television history of this momentous epoch is "The Civil War," a nine-part series to be rerun beginning on Sunday, June 26, from 8 p.m. until 10 p.m. on PBS. The initial program is followed by installments on Monday through Thursday, June 27-30, from 8 p.m. to 10:30 p.m. each night.

Historian David McCullough narrates the series, which was written by Geoffrey C. Ward, former editor of "American Heritage" magazine, and coproducer Ric Burns, with a battery of Civil War scholars verifying the historical accuracy of its content.

Translating the script into TV images is coproducer and director Ken Burns, whose distinguished list of credits ranges from "Brooklyn Bridge" and "The Statue of Liberty" to "Huey Long" and "The Congress."

This photography was still in its infancy at the time of the Civil War. Burns was able to draw upon the considerable work of Matthew Brady and other pioneering cameramen who captured still-frames of soldiers before and after battle—movement was only a blur in these early photos.

Mute but eloquent testimony of the war's ferocity and cost in human lives is to be seen in the pictures taken of battlefields after an engagement—men strewn where they fell in the contortions of death.

The battles themselves are depicted in the drawings of newspaper artists and paintings done long after the war. Newspaper coverage of events in the form of headlines and subheads, but also follows the political concerns of the era, also part of the rich visual tapestry that Burns has fashioned for the screen.

McCullough's narration presents a capsule history of the period, beginning with the causes of the war and ending with the consequences of the Union's victory.

This history relates not only the course of the major battles, but also follows the political concerns of Washington and Richmond, the diplomatic maneuvers involving Britain and France, and the economic disruptions, both North and South.

Much time is devoted to the issues of the war, principally

the institution of slavery, Lincoln's growing realization that emancipation was the war's main moral aim, and the arming of blacks to fight it.

However time is also allotted to short digressions on such matters as the weapons with which the war was fought, the state of medicine, the effect of the draft in the North, and the role of women on the home front and as nurses, spies and, sometimes, soldiers.

Giving something of a more personal flavor to variety of historians, most notably Civil War authority Shelby Foote. Spoken with a soft Southern accent, his thoughtful remarks—a tribute to the bravery of Union infantry at Antietam, a moving account of Stonewall Jackson's death—are a great asset to the series.

Also adding a personal touch are the words of individual participants in the war, famous and unknown. This material, derived from diaries, letters and speeches, is read off-screen by a number of well-known actors, including Jason Robards Jr., Julie Harris, Jeremy Irons, and humorist Garrison Keillor.

This is prime history made accessible to a general audience. Civil War buffs may be disappointed that the battles are not recounted in greater detail. Others may wish there had been room to see how the war divided during the role of women religious in caring for the wounded and the dispossessed.

That, however, is the price of historical popularizations, especially in the TV form. If the job of such popularizations is to present the big picture rather than a myriad of details, "The Civil War" is a resounding success.

### TV Film Fare

Sunday-Monday, June 26-27, 8-11 p.m. both nights (TNT cable) "Gettysburg." This long but compelling historical re-creation of the Civil War battle of Gettysburg focuses on the decisive action of Union general Buford (Sam Elliott) in seizing the high ground at the start, the role of Union colonel Chamberlain (Jeff Daniels) in holding the Little Round Top, and the disastrous charge led by Confederate general Pickett (Stephen Lang) which ended the battle. Adapted by director Ronald F. Maxwell from Michael Shaara's novel, "The Killer Angels," the military actions are depicted on an epic scale that succeeds as spectacle but only occasionally as human drama. There is much battlefield carnage in this 1993 movie. The U.S.

Catholic Conference classification of the theatrical version of the film was A-II for adults and adolescents.

Sunday, June 26, 7-11 p.m. (NBC) "El Cid." A presentation of the recently restored 1961 epic film stars Charlton Heston as the 11th-century Spanish knight who united the warring Christian and Muslim princes to oppose fanatical Moorish armies spilling over from North Africa. Sophia Loren co-stars in the film.

### TV Programs of Note

Thursday, June 30, 8-9 p.m. (CBS) "How'd They Do That?" In this segment of the reality-based series, a deaf dog is being taught sign language, submariners live underwater in close quarters for up to a half-year, and youngsters wind surf indoors, in Paris.

Thursday, June 30, 10:30-11 p.m. (PBS) "Good Morning Miss Toliver." This repeat of an interview program features award-winning East Harlem middle school math teacher Key Toliver, who for over 26 years has been making mathematics come alive as she combines the art of teaching with communication arts.

Friday, July 1, 9-11 p.m. (PBS) "Resolved: The Death Penalty is a Good Thing." In this "Firing Line Special Debate," opposing teams argue over whether capital punishment serves as a deterrent or is an act of societal vengeance administered to an inordinate number of minority defendants. William F. Buckley Jr. hosts the debate. Panelists include former New York Mayor Ed Koch, Georgia Senior Assistant Attorney General Susan Boleyn, Ira Glassner of the American Civil Liberties Union, and Bard College President Leon Botstein.

Saturday, July 2, 8-9:30 p.m. (ABC) "Television Academy Hall of Fame." During this special awards program, seven TV notables—Bob Newhart, Dick Clark, John Chancellor, Phil Donahue, Jack Webb, game show magnate Mark Goodson, and soap scripter Agnes Nixon—are inducted into the Academy of Television Arts & Sciences' Hall of Fame.

Saturday, July 2, 9-11 p.m. (CBS) "Wyatt Earp: Return to Tombstone." This new "featurelength" is comprised of scenes from episodes of the 1950s TV series starring Hugh O'Brian, combined with newly filmed footage of him returning to the site of the shootout at the O.K. Corral in the year 1914, where he meets up with a new adventure.

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

QUESTION CORNER

# When does the soul enter the body?

by Fr. John Dietzen

**Q** An article I read recently says that the Catholic Church does not teach officially that the soul is created and enters the human body at the time of conception.

The author was favorable to our position about abortion, but says the time of "animation," when the body actually becomes human, has never been actually defined by the church. This is a surprise. Is it true? (Missouri)



**A** It is true that the church has never directly and explicitly defined that the human soul enters the body at the time of conception.

There is no question, however, that this is the clear position of the Catholic Church, applying its teaching about the dignity and honor due to all human life.

The lengthy 1987 instruction of the Congregation for the Doctrine of the Faith on respect for human life makes the point several times.

Among the fundamental human rights that flow from the creative act of God is "every human being's right to

life and physical integrity from the moment of conception until death."

Civil authorities, it says, are obliged to provide appropriate sanctions for any deliberate violation of "the respect and protection which must be ensured for the unborn child from the moment of his conception" (Section III).

The new Catholic catechism uses the same terminology. Human life must be absolutely respected and protected from the moment of conception, it states.

Since it must be treated as a human person from conception, the integrity of the embryo must be defended in whatever measure is possible, just as for every other human being. ("Catechism of the Catholic Church," Nos. 2270, 2274).

In this position we are increasingly supported by every modern biological, genetic and psychological science.

It is now a scientific certainty in the field of genetics, for example, that the genetic code (genes and so on) which identifies each species, and each individual in that species, for life, is already present in the very first cells, in other words, present at conception.

It has become almost an axiom in this area of human knowledge that from the moment the first cell is formed, for example, in the union of the sperm and ovum, the being "becomes what it already is," in this case a living, growing human being.

It needs also to be repeated that, contrary to claims one hears regularly from pro-choice advocates, the position of

protecting unborn life is not something the Christian church only gradually arrived at.

Before the 20th-century scientific discoveries I just mentioned, we knew very little about the life of babies in the womb. For one thing, until the last 150 years or so, people knew nothing of the sperm and ovum together forming the beginning of human life.

Scientists and philosophers, including Catholic theologians and clergy, argued much over the centuries about when human life began. When the mother left life? When it began to "look" like a baby? When it could live outside the mother?

From the earliest decades of Christianity, however, in the midst of all these discussions, the church never wavered on its condemnation of abortion, along with other forms of infanticide which were common in the Roman Empire.

Deliberately taking an unborn human life, at whatever stage of development, was never considered, from a Christian point of view, a responsible moral act.

The explosion of information modern science offers about the emotional, physical, biological, intellectual and behavioral character of life before birth only confirms the correctness of that position.

*(A free brochure answering questions Catholics ask about baptism practices and baptismal sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, 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

## Family must respond to woman's violence

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** My parents are both in their 80s, and my mother has become physically violent. She beats up on my father when they're alone. She has hit him and knocked him down, causing cuts and bruises, and even tried to push him down the stairs. Nothing like this has ever happened before.

We can't get them to talk about it. My father is too much of a gentleman, and my mother acts like nothing has happened. In fact, she puts on such a normal front when others are around that no one believes it. Mother refuses to see a psychiatrist or go in the hospital or nursing home. What can we do? (New Jersey)

**Answer:** Many problems emerge as people grow older. Sometimes these problems are expressed mentally as in memory loss and the developing of strange ideas. Other times they are expressed in unusual and atypical behavior such as you describe in your letter.

My first step would be to consult your family physician. Try to get your mother in to see the doctor for a complete physical exam. A treatable medical problem may underlie your mother's unpleasant behavior.

Even if no specific medical problem can be found, medication may be of some help. The physician may consider a mild tranquilizer or other medicine to modify her atypical behavior. The usual rule for medication with aging persons is to "go low and go slow."

From your letter, I understand that your mother may not cooperate even with the simplest and most obvious evaluation. In that case you may want to consider a short-term mental health commitment for the purpose of a complete medical and psychiatric examination.

The laws in most states provide for the suspension of a person's civil rights when that person is adjudged to be a clear and present danger to self or others. Usually a citizen must file such a petition with the court, and a physician must indicate that there is reason to believe the person is dangerous. After the medical/psychiatric examination, another court hearing may be held to determine the next step. The courts are understandably hesitant about suspending anyone's civil rights and forcing a person against his or her will. You may find you are on the borderline, worried about a danger with your mother that is serious but possibly not life-threatening.

You say the abuse occurs when they are alone. If you can do nothing else, then at least do the obvious. See that they are not alone. Get together with relatives to form a "love bank." Take turns staying with them. Church volunteers may also be helpful. Visiting nurses and homemakers can also spend some time in the home.

If you cannot have someone with them at all times, you may want to separate them. Suggest separate bedrooms and give your dad a door lock to lock his room at night. You also could have dad stay overnight at your house or take turns with your parents, having dad stay one time at your house and mom visit the next.

Aging presents new problems. You are understandably concerned about how to deal with your parents fighting. Reason with them if you can, but be practical. Try to get a medical/psychiatric exam for your mother. If nothing else, see that they are not alone together. Good luck!

*(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, Ind. 47078.)*

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# The Active List

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

## June 24

Popfest '94, Bartholomew County Public Library, Columbus (Bartholomew County). Noon concert by Pro Musica Orchestra and Chorus. Dinner concert by Columbus City Band. Evening concert by Indianapolis Symphony Orchestra. No admission charge. 11:30 a.m. to 9 p.m. 812-379-1255.

☆☆

St. Lawrence Parish, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆

The Family Life Office will hold a workshop at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., from 9 a.m. to 4 p.m. for those who are remarried with stepfamilies or those who are contemplating remarriage. Cost is

\$40 per couple. For more information, call 317-236-1586.

## June 24-25

Christ the King, 1827 E. Kessler Blvd. in Indianapolis (Marion County) will hold its summer festival from 5 p.m. to 12 a.m. both evenings. Food, games, music, magicians, clowns and auction. For more information, call Don Schweitzer at 317-595-2908.

☆☆

Holy Name of Jesus Parish, 87 N. 17th Ave., Beech Grove (Marion County) will hold its parish festival, "Summerfest '94," from 5-11 p.m. both evenings. Rides, games, music, Monte Carlo. No admission cost. For more information, call Tim Griffin at 317-784-5454 or 317-681-7442.

## June 24-26

Sacred Heart Parish, Jeffersonville, (Clark County) will hold its

parish festival, "Festival of Friends '94" from 8 p.m. to 12 a.m. on Friday, 2:11 p.m. on Saturday, and 12 a.m. on Sunday. No admission fee. For more information, call Rodney Brainer at 812-288-8433 or Mary Alice Locke at 812-282-3208.

☆☆

Fatima Retreat House, 5353 E. 56th St., will hold the Central Indiana Marriage Encounter Retreat designed to give married couples the opportunity to renew and deepen their commitment and love for one another. For more information, call Mary or Dave Timmerman at 317-897-2052.

## June 25

St. Philip Neri Parish, 550 N. Rural St., in Indianapolis will hold its "Summerfest '94—Early Summer Beginnings" from 6 p.m. to 12 a.m. For more information, call the parish office.

☆☆

Midsummer Festival, held on Monument Circle in downtown Indianapolis (Marion County). One-day festival of contemporary music on four giant stages. Food from more than 30 of the city's finest restaurants and caterers. Admission charge 5 p.m. to midnight. 317-637-4574.

☆☆

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆

Positively Singles will gather for dinner at Don Pablo's, located at 82nd and Dean roads. They will go to a movie after dinner. Call Carson Ray at 317-576-4749 (day) or 317-228-9321 (eve) for reservations and details.

☆☆

The Young Widowed Group will have a house party at Helen O'Malia's house at 1113 Wood Wood Circle on the water of

South Harbor in Noblesville. The party will begin at 11 a.m., lasting all day. Adults only please. Boats will be available. Please bring a covered dish, salad or a dessert. For more information and a map, call Vince at 317-898-3580.

☆☆

Holy Cross Parish, 125 N. Oriental, will hold a flea market from 9 a.m. to 5 p.m. For more information, call the parish office.

## June 25-26

St. Michael Church in Brookville will hold its 22nd annual June Fest '94. Festival will run from 4-10 p.m. on Saturday (with pork chowder supper), and from 10 a.m.-9 p.m. on Sunday (with family-style chicken dinners). For more details and information, call Thomas J. O'Connor at 317-647-1156.

## June 26

St. Nicholas Parish, 5461 E. St. Nicholas Dr., Sunman, (Ripley County) will hold its parish festival beginning at 10:30 a.m. Horseshoe, pitching contest, Turtle soup, games and home-made quilts. For more information, call Kenneth Houtz at 812-623-2894.

☆☆

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., beginning at 1 p.m. with ongoing formation classes. At 2 p.m., formation classes for new members will be held, followed by a Benediction and service at 3 p.m. A business and counsel meeting will follow. For more information, call 317-637-7309.

☆☆

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office at 812-246-3522.

☆☆

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the Rosary at 2 p.m. in the church. Everyone is welcome. For more

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information, call Dorothy at 317-356-5110.

☆☆

The Father Bernard Strange rosary group of St. Bridget Parish, Indianapolis, will meet at 10 a.m.

☆☆

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. New members always welcome. For more information, call 317-672-6047.

## June 26-28

Holy Trinity Parish, 2618 W. St. Clair St. in Indianapolis (Marion County) will hold a spiritual revival with Father Clarence Waldon. Event begins at 7 p.m. each night. For specific details, call St. Anita Eberle at the parish office at 317-631-2939.

## June 27-July 1

Vacation Bible School, St. Matthew Church, 4100 E. 56th Street, Indianapolis (Marion County), 4 years old through 5th grade. Theme is "Come Along with Jesus." 9 a.m. to noon. Call parish for information at 317-257-4257.

## June 28

Day Nursery will present a start-up workshop at 6:30 p.m. for persons who are interested in beginning a home child care business. The two hour workshop will be held in the basement of the English Foundation Building, 615 N. Alabama St. The cost is \$3. For more information, call Fattie Ryan at 317-636-5727.

☆☆

The Ministry for Separated and Divorced will hold a program, "Where Do I Go From Here?—Dealing with Change," from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call 317-236-1586.

☆☆

St. Philip Neri Parish will hold its weekly neighborhood walk at 6 p.m. starting at Spades Park at Rural and Parkway. For more information, call the parish office.

☆☆

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother (continued on page 17).

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# Baptists reaffirm ecumenism with Catholics

Resolution spells out areas in which Baptists and Catholics agree and in which their beliefs differ

by Catholic News Service

ORLANDO, Fla.—In a landmark resolution the Southern Baptist Convention, reaffirming its commitment to ecumenical relations, specifically encouraged the "ongoing Southern Baptist-Roman Catholic conversation."

The 700-word resolution was approved by more than 90 percent of the 7,500 delegates at the annual national convention of the Southern Baptist Convention, held June 14-16 in Orlando.

The resolution spelled out frankly those areas in which Baptists and Catholics agree and areas in which their beliefs differ. The Southern Baptist Convention and the

Roman Catholic Church are the two largest Christian bodies in the United States.

The Baptist resolution noted a need for "cooperative efforts on the part of all Christian organizations" to address pressing moral and social concerns.

It also noted bluntly the problem some Southern Baptist officials had with a recent unofficial Catholic-evangelical statement of shared belief and concern that included Southern Baptist officials among its signers, but it said that obstacle should not serve to cut off ecumenical discussion.

After affirming "the benefit of conversation with any religious group which is willing objectively and openly to discuss their faith," the resolution added: "We encourage the Interfaith Witness Department of the Home Mission Board to pursue ongoing Southern Baptist-Roman Catholic conversation while maintaining our Southern Baptist confession without compromise."

"This represents the widest affirmation of the official conversation of over 25 years yet to have been made by the Southern Baptist Convention as a whole," said Christian Brother Jeffrey Gros, associate director of the U.S. Catholic bishops' Secretariat for Ecumenical and Interreligious Affairs.

He said the resolution also "clarifies that Southern Baptists, like the Roman Catholic Church, base their outreach in conversation and common witness in the Christian faith, the truth claims of each church and common witness to Christ in the world."

The principle of uncompromising adherence to one's own faith in ecumenical dialogue and common witness is one that the Catholic Church has consistently upheld for itself and asked of all partners in dialogue.

The conversation resolution came at a time when Catholics and Southern Baptists had just completed a fourth round of ecumenical

conversations and the status of future conversations was up for consideration.

The issue was complicated by major changes in leadership and orientation in the Southern Baptist Convention over the past 15 years and internal questions among the Southern Baptists whether the Home Mission Board should continue to be a sponsoring agency for conversations with the Catholic Church.

It was also complicated by the unofficial statement, "Evangelicals and Catholics Together," issued last March by a group of theologians in the Catholic and evangelical traditions and signed by several prominent officials of the Baptist and Catholic churches.

The statement, developed without sponsorship by any agencies of the signers' churches, was intended as an expression of what Catholics and members of the various evangelical churches hold in common and a plea for them to explore ways of "working and witnessing together."

But the Southern Baptist Convention resolution noted that "the Foreign Mission Board trustees April 27, by unanimous resolution, expressed concern that the evangelical-Catholic document is subject to interpretations harmful to Southern Baptist work of global witness and missionary outreach."

On the one hand the convention resolution responded to that concern by reaffirming that Southern Baptists are committed to ecumenical witness and conversation and do not intend to abandon it.

On the other hand the convention also made it clear that such witness and conversation will in no way entail any compromise on Baptist doctrine of justification, salvation or scriptural inerrancy or on the Baptist commitment to "share Christ with all people everywhere" through evangelism and witness.

## The Active List

(continued from page 16)  
from 7-11 p.m. For more information, call 317-766-7517.

☆☆☆

The prayer group of St. Lawrence, 46th and Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

### June 28-July 4

National African-American Family Summit, Indiana Convention Center and Hoosier Dome, Indianapolis (Marion County). Cultural summer celebration highlighting the achievements of African-Americans. This national event features art, entertainment, educational and political forums, consumer goods, sports and religion. Admission charge: 6 to 10 p.m. Monday through Thursday: 2 to 10 p.m. Friday, 10 a.m. to 10 p.m. Saturday; Noon to 8 p.m. Sunday. 317-925-6955 or 317-925-2702.

### June 29-July 1

Bishop Chatard High School, 5885 Crittenden, will hold its annual garage sale on Wednesday and Thursday from 8 a.m. to 5 p.m. and on Friday from 8 a.m. to 4 p.m. \$2 sale on Friday. For more information, please call Mary Evelyn Borgert at 317-548-2084.

### June 30

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

☆☆☆

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

### July 1

Catholic Social Services' Family Growth Program will hold Children of Divorce programs from July 2 to August 11. Registration deadline is today. For more information, call Sue Sandefur of Mary Anne Schaefer at 317-236-1500.

☆☆☆

St. Lawrence Parish, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

### July 1-8

Kordes Enrichment Center in Ferdinand will hold a workshop, "Women Mystics: A Tradition of Feminine Spirituality," beginning at 8 p.m. on Friday night. For more information, call the center at 1-800-860-2777.

### July 2

St. Nicholas, Sumner, will hold a S.A.C.R.E.D. meeting at 7:30 p.m. For more information, call the church office.

☆☆☆

Positively Singles will gather for an evening, at Corner Francie. For more information, call Shirley Ross at 317-578-0882 for reservations.

☆☆☆

A pro-life rosary will be prayed at 9 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆

Holy Cross Parish, 125 N. Oriental St., will hold a dance in Kelly gym

from 7-11:30 p.m. Admission is \$5. Adults only.

### July 3

The Young Widowed Group will hold a Parents Potluck Picnic at Carol Hulse's house at 2 p.m. All kids under 21 are invited along with their parents. Call Carol to RSVP at 317-377-9764.

☆☆☆

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

☆☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. Everyone is welcome. For more information, call the parish office at 812-246-3522.

☆☆☆

St. Lawrence, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

St. Maurice Church, 1963 N. St. John St., St. Maurice, will hold its parish festival from 10 a.m. to 6:30 p.m. Raffles, games, bingo, refreshments, country store, chicken dinner. For more information, call St. Yvonne Conrad at 812-663-4754.

### Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; McGr. Sheridan K of C Council 6136 Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3413, 6 p.m. WEDNESDAY: St. Catherine, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Christopher, 6:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.

\*\*\*\*\*  
\* 100 Year Garage/Yard Sale \*  
\* Saturday, July 9, 1994 \*  
\* 9:00 AM \*  
\* Assumption Hall \*  
\* (air conditioned) \*  
\* 1117 South Blaine Ave. \*  
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All include 10 regular games plus  
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Additional 18 cards for regular  
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7:30 PM Rosary • 8:00 PM Mass & Healing  
St. Christopher • 5301 W. 16th St. • Indianapolis, IN 46224  
317-241-6314

### Kokomo, IN - Sunday, July 10th

2:00 PM Rosary • 2:30 PM Mass & Healing  
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MONTHLY CHARISMATIC MASS — Friday, July 1st

St. Thomas, 523 S. Merrill St., Fortville, IN  
7:30 PM Mass • Fr. Al Ajamie & Fr. Roger Gaudet, celebrants  
For directions, call 317-485-5101 or 317-485-5102

# Youth News/Views

## Archbishop confirms 1,700 young Catholics

by Margaret Nelson

At the last of 26 confirmation celebrations in the Archdiocese of Indianapolis this year, Archbishop Daniel M. Buechlein asked the "young church" to help their older sisters and brothers to tell the truth to the world.

On June 8 at St. Peter and Paul Cathedral, the archbishop noted a newspaper's prediction that, unlike the "Me Generation" of the 1980s, the '90s will be a decade of caring. "Please God, may it be so," he said.

The archbishop said that, during Pope John Paul II's visit to Denver, the young

church "inspired not only our church, but our nation as well."

"The real crisis of our country is respect for life," said Archbishop Buechlein, recalling the pope's warning that "our country is threatened by our culture of death."

He told the teen-agers that God is there for them as much as he is for the pope or Mother Teresa.

The archbishop said that there is another kind of poverty—"poverty of the human spirit, the feeling people get that no one cares for them."

He said that young people are lonely because "money and things become more important than God."

Noting that selfish concerns can become more important than real love, the archbishop said, "It was clear in Denver that you want real love in your lives and you want God in your lives."

Archbishop Buechlein urged the young people to restore values that support our dignity as human persons. "God of the Spirit will help you to seek the face of Jesus in every human person, but we have to accept that Holy Spirit."

He urged the confirmandi to share their gifts by works of charity. "The disabled and poor are the suffering Christ who walks among us."

"Help us to tell the truth that real love is the only freedom," said Archbishop Buechlein. "Jesus counts on you, just as we, your older sisters and brothers, do."

Since February, the archbishop has confirmed about 1,700 young people at 26 separate ceremonies.



**WORD OF GOD**—St. Barnabas parishioner and confirmand Ryan Doyle of Indianapolis presents the first Scripture reading during the Confirmation Mass on June 8 at St. Peter and Paul Cathedral. (Photo by Margaret Nelson)

## Positive responses are day brighteners

by Patti Carson

We're all guilty of it. I think it probably just comes naturally. But I didn't really notice it until I got my old job back for the summer.

I am a cashier at a grocery store. And as a cashier, I notice it more and more because I'm practically asking for it.

When I ask "How are you today?" my customers respond with a variety of answers.

Most of them, however, are not very positive ones. And I, myself, am guilty of it too.

It goes like this: "How are you today?" "I'll be glad when 5 o'clock rolls around."

"Better when the weekend is here."

"As well as can be expected, I guess."

"Fine if I could get rid of this nasty cold."

"OK if it wasn't so darn hot outside."

Sometimes I even hear "Don't ask." Or perhaps "Better when..." or "Fine if..." or "Great when..."

Most of us seem to find the worst in everything. I caught myself doing it the other day.

My niece, who is in the third-grade, came over to my house to visit on her last day of school.

"I got my report card today!" she proudly announced. "All As and one C+."

So what did I ask her?

"What did you get the C+ in?"

I should have said, "Wow! Tell me about all those As! What a smart girl you are!"

Later that same day, I turned on the television to an interview show. The host was talking with a young boy who had no hands—just stumps where his hands should have been—as the result of an accident.

The boy was dressed in a Little League uniform, and he proceeded to demonstrate his ability to hold a bat and hit a ball.

"One day I hope to play for the Atlanta Braves," he said.

What optimism, I thought. So I've tried to adopt it.

Now when customers at the grocery store respond to my "How are you?" query with less positive remarks, I smile and tell them, "I'm excellent! Just excellent!"

I've observed my brother-in-law do this, and it works!

Sometimes the customers ask, "Why are you so cheery?" Or they say, "You must get off work soon."

Some of the time I just let them wonder. Other times I smile and say, "Well, I'm healthy and I'm thankful for that." Or I say something else positive, just random things.

And the funny thing is that it really catches people off guard.

You really should try it. "Excellent!" Smile and say it very enthusiastically.



**SPECIAL MOMENT**—St. Mary parishioner Ana Veronica Baraza of Indianapolis is confirmed by Archbishop Daniel M. Buechlein during a Mass on June 8 at St. Peter and Paul Cathedral. Delores Vasquez, her confirmation sponsor, places her hand on Ana Veronica's shoulder during the ceremony while St. Mary parishioner Fernando Arias (at left) and another St. Mary's confirmand look on. Marc Behringer, the archbishop's executive assistant, holds the sacramental oil. Youth from St. Mary, Good Shepherd, St. Christopher, St. Andrew, St. Barnabas, and St. Francis and Clare parishes in Indianapolis and St. Michael Parish in Greenfield were confirmed on June 8 at the cathedral. (Photo by Margaret Nelson)

## National Youth Day events continue pope's challenge

by Catholic News Service

Young people from the United States and Canada will gather in Denver on Aug. 4-7 to mark the first anniversary of World Youth Day '93 with National Youth Day events.

Up to 20,000 people between the ages of 13 and 39 are expected to attend the

four-day festival on the theme, "Youth: It's Our Move!"

Mother Teresa of Calcutta has been invited to attend National Youth Day.

The gathering was organized by the national group Youth for Life, which is based in San Jose, Calif., to mark the one-year anniversary of Pope John Paul II's visit to Denver for World Youth Day.

After an opening concert and rally on Aug. 4 in Denver's Barnum Park, National Youth Day will feature talks, music and other activities at the city's McNichols Sports Arena Aug. 5-7.

In addition to Mother Teresa, scheduled speakers include Father Frank Pavone, national director of Priests for Life; Paul Lauer, founder of "YOUI!" magazine; inspirational lecturer and author Father Ken Roberts; former abortion doctor Bernard Nathanson; and Dan Lynch, a judge and lawyer who gave up his law practice to promote devotion to Our Lady of Guadalupe.

"We look forward to reuniting in Denver to offer our wholehearted yes to our church, to our Holy Father and to the mission set before us at World Youth Day," said Kevin Cunningham, director of Youth for Life and one of the National Youth Day coordinators.

"Whether you attended World Youth Day or not," he said, "the Holy Father's challenge has been issued to all of us."

(Registration is a \$25 a person for the four-day event. This fee does not include housing costs or daily living expenses. To register or for more information, write to National Youth Day, P.O. Box 612410, San Jose, Calif. 95161, or call 408-955-9935.)

## CYO's annual Kings Island Day is a family affair

The 11th annual Kings Island Day sponsored by the archdiocese Catholic Youth Organization on July 27 promises to be a family affair.

"All families in the archdiocese are invited to attend an enjoyable day at one of the finest theme parks in the Midwest," CYO executive director Edward J. Tinder explained, and at a considerable savings.

By purchasing admission tickets through the CYO office, he said, families can realize a savings of 30 percent off each ticket.

Adult tickets which regularly sell for \$25.95 can be purchased for only \$17, Tinder said, and tickets for children who are 3 through 6 years of age are discount priced at \$15.50 each. Tickets for senior citizens also cost \$15.50 each. Children aged 2 and under are admitted free.

New in 1994 at Paramount's Kings Island

is a "Days of Thunder" ride, Tinder said, which is billed as an exciting NASCAR racing simulator featuring a state-of-the-art projection system.

Music-lovers will enjoy an all-new show program called "Lights! Camera! Action!" presented by the Paramount on Ice professional figure skaters, he said, which pays tribute to Paramount movies.

Last year, he said, 2,000 youth and adults participated in CYO Kings Island Day.

"CYO Kings Island Day has really become the highlight of our summer calendar," he said. "This event has become a real family affair and it is great to see so many parents and their children having fun together."

Tickets to CYO Kings Island Day may be purchased by sending a check for the total number of tickets requested to the CYO

Youth Center office at 580 E. Stevens St., Indianapolis, Ind. 46203.

CYO officials will mail tickets directly to the person who placed the order. To ensure their arrival by mail, all tickets must be ordered by July 21 or picked up at the CYO Youth Center.

The tickets are only good for July 27. Tinder said, and all groups must provide their own transportation to the theme park near Columbus, Ohio.

The leisure day is a perfect opportunity for families to celebrate the International Year of the Family, he said. The event also is a popular trip for parish junior high and high school youth groups.

"CYO Kings Island Day promises to be a fun-filled event this summer," Tinder said.

"Hopefully, parents and children will agree that it is a real family affair."



## Young Adult Scene

# Marian graduate uses her education to build a successful business

by Elizabeth Bruns

Success is something that all young adults dream about soon after they graduate from college. For some it comes easier than others. Julie Shearn, a 1992 Marian College graduate, is well on her way to accomplishing her goals.

Shearn, at the mere age of 23, is the owner of Nu-Tan, a tanning salon on the Indianapolis southside.

One of Shearn's most amazing qualities is her determination to obtain her goals. She is so determined, in fact, that she completed a four-year college degree in three years. "It hasn't always been easy," she said with a smirk. "But it was definitely worth it."

As a senior at Center Grove High School, she was undecided about her college choice, as many teens are. "I couldn't make a decision where to go and what would be best for me," Shearn said. "It made it easier that I did know what field I wanted to go into."

Shearn finally decided on Marian College, a liberal arts college in Indianapolis run by Franciscan sisters. "It was very important for me to get a good education but to also have the ability to get through school quickly. I had that opportunity by going to Marian. I could keep my job and go to school year-round."

Amazingly enough, Shearn did graduate in three years with a double major in fashion merchandising and business administration. She carried a full course load every semester (at times, she took more credit hours than the norm) and a part-time job. She also worked as a resident assistant in one of the dormitories her sophomore year.

"It was a difficult job that took up a lot of time that I really didn't have to give,"

Shearn said. "I struggled, but I think I did an OK job. It was very challenging for me. It took a lot of discipline."

"Sometimes I wonder if I would have been happier at a bigger school—for social reasons mostly—but looking back, I know I wouldn't have been able to stick to my goal of getting done in three years," Shearn said. "I was very dedicated to my studies at Marian. I'm glad that I was able to get such a good education here and keep everything that was so familiar to me at home."

Marian was more than a good education to Shearn. Because of the school's small size, individual attention is a luxury that attracts many students to Marian. Because of that attention, Shearn was invited to visit London with her academic advisor during her senior year at Marian.

"Going to London was great. We only spent a week there but I wish it would have been longer," Shearn said. "I got a little taste of it—enough to lure me back eventually."

"My advisor knew me so well that if I ever had any problems—personal or academic—we always got it worked out the best for my future. Most of my professors were that way too."

"Going to Marian made me work harder," said Shearn. "I would work for As instead of settling for Bs."

Shearn describes Marian as a good balanced college experience. "I knew that college was going to be a financial burden for my parents and I didn't want to take advantage of that by socializing my college years away."

After graduation, Shearn wasn't sure how to start her life. "One of the reasons I bought the tanning salon was because I tried really hard to get a job in fashion merchandising and nothing ever came through," Shearn said. "I had sent



CAN I HELP YOU?—Julie Shearn, a St. Monica parishioner, owns Nu-Tan, a tanning salon on the Indianapolis southside. Shearn graduated from Marian College in 1992 with a double major in fashion merchandising and business administration. (Photo by Elizabeth Bruns)

handfuls of resumes to New York and Florida for visual merchandizing job opportunities. The companies would send me a letter back telling me to fly there and visit them, but they wouldn't guarantee anything more than an interview. I couldn't afford to pack up and move if I didn't have a job."

Then I applied to some places here and couldn't find anything. I was at the lowest point in my life and very unsure of myself and my capabilities," Shearn said. "Then I saw the tanning salon advertisement and thought that I needed to buy it and get a business going to keep myself going."

Originally, Shearn wanted to buy a boutique—which is still her dream—but as she started looking through the business advertisements, all the boutiques were completely out of her financial range.

"I wanted to own a small business first. I looked in the business section one Sunday and there happened to be three tanning salons for sale. I never really thought about owning a tanning salon, but the price was so phenomenal, I couldn't pass it up," Shearn said. "I figured that I could start out with it. I've owned it since Oct. 1993."

Shearn is a member of St. Monica Church. She regrets not being able to find the time to get more involved in the parish. "If I didn't have the business and

the other job, I would try to involve myself more in the parish," said Shearn. "Right now I don't want to make any commitments that I couldn't give 100 percent dedication to."

She comments on the congenial atmosphere of the people at St. Monica. "They like to have everyone know each other," said Shearn. "It's very friendly there."

"I'm not just an Easter/Christmas Catholic—I don't think that's right. Why go to Mass at all if you're just going to go two days out of the year? I shouldn't judge, but in my opinion, that's not really being a Catholic," said Shearn.

When asked about her dedication to Mass, Shearn says, "Like every other kid, I didn't like going to church when I was little. I dreaded going to Sunday school—I dreaded it all," said Shearn.

"I'm at the point where I've realized that I need God—I need some kind of direction in my life and Mass is the answer. So I find myself going to church for that direction."

Shearn envisions herself as a small-business owner in the future. "I think I'll always have to be self-employed. It would be hard for me to work for someone else now."

"Eventually, I'll own that retail boutique," said Shearn. "A little more hard work and some good business decisions will make it happen."

## IUPUI Newman Center offers fun for the summer

Summer activities at the IUPUI Newman Center are abundant! On Tuesday, June 28, the members of the Newman Center are planning to watch the Indianapolis Indians take on the Buffalo Bisons at Bush Stadium. The game starts at 7:15 p.m. The group will keep leave the Newman Center at 6 p.m. and carpool over to the stadium. Tickets are free. To pick up tickets, call Bernie at 317-632-4378.

The group will gather at the Newman Center, 1309 W. Michigan St., on Monday, July 4, for an annual Independence Day barbecue. The feast will begin at 6 p.m. Fireworks start at 9 p.m. The Newman Center will provide meat and drinks to bring a covered dish. Call Tonya Baltazar at 317-237-4422 to make your reservations.

Father Don Quinn has formed a softball team for the IUPUI, Butler and U of I Newman Centers. Games start on June 29 at Indy Sports and Fitness Center at 42nd and Franklin Rd. Call other dates and times by calling the Newman Center at 317-632-4378.

The IUPUI Newman Center's summer Mass schedule will be Sunday evenings at 4 p.m. on the west lawn at 1309 W. Michigan St. Refreshments and socializing after Mass.

Germaine Winnick, a member of St. Paul the Apostle Parish in Greencastle was recognized at commencement exercises at DePaul University. Winnick was the recipient of the Sollett Memorial Award, presented each year to the outstanding political science senior major at DePaul.

Four members of St. Meinrad College's faculty represented the institution at a workshop on the liberal arts at Colorado College June 11-24. They joined teams from 24 other liberal arts colleges from across the nation in exploring specific issues for their institutions, as well as participating in seminars which address major issues confronting liberal arts colleges and universities. The St. Meinrad team consisted of Benedictine Father Bede Cisco, academic dean of the college; Benedictine Father Damian Schmelz, provost-vice-rector of the college; Dr. George Mason, professor of classical studies; and chair of the humanities division; Benedictine Father Noel Mueller, instructor of English.

Clowes Memorial Hall of Butler University, in partnership with the Indiana Department of Education and the Indiana Arts Commission, will present the first Indiana Institute for the Arts, June 26-July 1 on the campus of Butler University.

The purpose of the week-long institute is to provide learning experiences for Indiana artists and arts educators in music, theater arts, visual arts, and dance that will contribute to their development of skills, techniques, perceptions and attitudes in the arts. For more information, call Anna M. Thompson, director of education at Clowes Memorial Hall at 317-283-9696.

The Festival Chorale of the University of Indianapolis, composed of faculty, students, alumni and friends of the university, is spending two weeks in England and Scotland for a concert tour.

The tour is under the leadership of U of I faculty member Paul Krasnovsky, director of choral activities at University of Indianapolis. Their final performance will be June 27 in Glasgow.

The group was created to give members of the University of Indianapolis community an opportunity to participate every two years in a European choir tour. In 1992, the group gave concerts in Switzerland, France, Austria and Italy.

Indiana University East Associate Professor Mary Fell has been awarded residency at the Ragdale Foundation, an internationally acclaimed artists community located in Lake Forest, Illinois. Fell received this honor based upon her creative efforts in poetry. Each year more than 150 artists, writers and composers receive residencies at Ragdale. Acceptance to Ragdale is based upon an evaluation of work submitted by the artist. The work is then evaluated by a panel composed of professionals in their artistic discipline.

## Catholic college and hospital give aid and assistance to the city of Providence

By Catholic News Service

PROVIDENCE, R.I.—A Catholic college and a Catholic hospital will join other Providence tax-exempt institutions in giving \$1.4 million to help the financially strapped city provide services.

Providence College, run by Dominican friars, will chip in \$250,000. Of that, \$111,740 will support an adopt-a-student program involving college students as mentors to elementary school students in urban schools. The mentors would follow the progress of the students through high school.

The college also will provide \$97,748 to the "Christmas in April" program, which involves rehabilitating old houses, and \$11,250 to the Feinstein High School Collaborative, which

promotes ties between the college's Feinstein Institute for Public Service and the new Feinstein High School in Providence.

St. Joseph Hospital will join with five other local health care institutions in the "Healthy Kids Initiative," to bring health services into city schools. Cost of the program is pegged at \$368,500.

The programs were developed by Health and Education Leadership for Providence, a coalition of tax-exempt institutions in the city.

"This is about building bridges and not building moats around our institutions," said Brown University President Vartan Gregorian, speaking on behalf of the tax-exempt groups. "We must do what is right."

# Religious are essential gift to church, synod document says

Vatican releases working paper for Synod of Bishops Oct. 2-29

by Cindy Wooden  
Catholic News Service

VATICAN CITY—Religious men and women are a gift to the church and an essential part of its life, said the working document for the upcoming Synod of Bishops.

Religious "are often found in the 'desert' where there is no one, on the 'margins of society' where they experience poverty and share the necessities of people, and on the 'front lines' where they face the risks of proclaiming the Gospel in difficult situations," the document said.

"The Consecrated Life and its Role in the Church and in the World" is the theme chosen by Pope John Paul II for the Oct. 2-29 general assembly of the world's bishops.

The Catholic Church has more than 1 million members who have publicly taken vows of poverty, chastity and obedience. Women make up 72.5 of the total; 27.5 percent are men.

They include the well-known sisters, brothers and priests who live in active or contemplative communities, as well as male and female hermits, members of secular institutes and consecrated virgins and widows, who make public professions of chastity but continue living on their own.

The working document for the synod, released at the

Vatican June 20, highlights the variety of individuals, lifestyles, spiritual characteristics, orders and tasks represented by the statistics.

It praised the presence, commitment and contributions of women religious to the church and society, and reported their desire for greater recognition within the church.

"A frank and clear recognition of women's dignity is the first step in promoting their participation in the life of the church as well as in public and social life," it said. Women, it said, "are still far from full engagement in the church, despite the magisterium's direction in this regard."

The working document said it is especially important that women religious have greater involvement in decision-making processes which effect the lives of their own orders and communities.

Archbishop Jan P. Schotte, secretary general of the synod, said the worldwide input used in drafting the working document highlighted four themes for the synod's consideration:

►The need to "consolidate" a theology of consecrated life following the developments of the Second Vatican Council.

►The need to recognize the "charism" of consecrated life and the specific gifts of individual orders and institutes, with particular attention on valuing religious men and women not simply for what they do in the church but for what they are.

►Finding a way to balance the long tradition of consecrated life and how it has been lived with the need to adapt to new situations within the church, in the world and among the members themselves.

►Promoting the ongoing presence of religious among the world's poor and neediest and their work of pressing for social, political and economic change without usurping the role of the laity in those fields.

While the working document indicated the synod will look more to the future of consecrated life than to its past, changes in the church and society over the last 30 years are seen as a key to understanding the present situation of religious life and the challenges for its future.

The document explained the relevance of poverty, chastity and obedience not only as an imitation of Christ and as a "radical" way to follow him, but also as a witness of faith in contradiction to values of the modern world.

"Profound cultural changes have corroded the authentic meaning of sexuality, the idea of the family and the value of virginity and celibacy," it said. However, voluntary celibacy and Christian marriage "show the power of love which integrates, gives of itself and is committed," it said.

A vow of poverty frees people from materialism and helps them live in solidarity with those who are poor, the document said.

A promise of obedience goes against the current of thought which emphasizes personal autonomy and self-fulfillment in favor of communion and mission for the sake of God's kingdom, it said.

"The renunciation of their own individual plans allows a constant and total reference to the Father's will so that they may share fully in that freedom of the children of God, which is revealed as a greater capacity to love and to serve," the working document said.

## SERVICE OPPORTUNITIES

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Send applications to:  
Office of Catholic Education  
P.O. Box 1410, Indianapolis, IN 46206

### Parish Ministry Position Available

St. Paul the Apostle Parish is seeking a qualified person to coordinate religious education and campus ministry programs.

Send resume/inquiries to:  
Susan Yost  
1801 Sandalwood Drive  
Greencastle, IN 46135

### MUSIC COORDINATOR

Full-time paid position for the parish of St. Mark the Evangelist.

Responsibilities include:

- Schedule and assist music ministers
- Plan for liturgical seasons
- Availability for weekend liturgies, some weekday and evening liturgies, and other special events

Must have key board skills and liturgical competence.

SEND RESUME TO:  
Ms. Kathy Pierce  
535 East Edgewood Ave., Indianapolis, IN 46227

## MAIL CLERK

The Roman Catholic Archdiocese of Indianapolis is seeking a Mail Clerk. This person would be responsible for the sorting and distributing of all incoming mail and inter-office mail to the appropriate office/agency, process all outgoing mail in an accurate and timely manner as well as perform other duties. Requirements include knowledge of postal rules, regulations, fees, ability to work quickly and accurately under deadlines, and possess effective interpersonal skills. Must be able to stand and/or walk for long periods, as well as lift and/or carry various weight packages and boxes.

We offer competitive compensation and excellent benefits, including health insurance and a retirement plan. Please send resume and salary history, in confidence, to:

Ed Isakson  
Director, Human Resources  
The Archdiocese of Indianapolis  
1400 North Meridian Street, P.O. Box 1410  
Indianapolis, IN 46206

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## ◆ ANNUAL GIVING MANAGER ◆

Manager sought by midwestern religious congregation of women to oversee their annual giving program.

Responsibilities include planning annual fund goals; coordinating direct mail solicitations, annual phone-a-thon, special events, research for grants and major donor prospects; maintaining constituent records; preparing reports and analyses of annual fund results; and overseeing the donor recognition program. Seeking experienced professional; three years fund raising experience is preferred. Bachelor's degree in relevant field required. Must be computer literate and have excellent communication and planning skills. Travels as necessary.

Send cover letter, resume and salary requirements to:

Sisters of Providence  
Attn: Human Resources Department  
Owens Hall  
St. Mary-of-the-Woods, IN 47876

EEB

# Vatican enlists allies against U.N. document

Stage is now set for a showdown at the Cairo population conference

by John Thavis  
Catholic News Service

VATICAN CITY—Widening its campaign against a draft U.N. document on population, the Vatican turned to cardinals, bishops and non-Christians to build a consensus against an expansion of abortion and contraceptive birth control programs.

The efforts in mid-June coincided with release of a controversial Vatican-sponsored scientific study, which said worldwide population control was needed to "save future generations from 'unsolvable problems.' The study did not recommend specific methods of limiting births, but said the problem must be faced with "all of humanity's intellectual and moral efforts."

The developments appeared to set the stage for a showdown in Cairo, Egypt, this September, at the International Conference on Population and Development. Pope John Paul II and church leaders around the world have condemned the draft document that will be debated by international delegations in Cairo, including representatives from the Vatican.

The Vatican said June 18 that it was "mobilizing its institutions" because the Cairo meeting touched on such important ethical issues. Those issues include: procreation responsibility, respect for life, the family and marriage, and the autonomy of the family with regard to the state and international powers, according to a statement by Bishop Elio Sgreccia, secretary of the Pontifical Council for the Family.

At a special assembly at the Vatican June 13-14, the world's cardinals lined up solidly behind the pope. They approved an appeal submitted by Cardinal John J. O'Connor of New York, which warned that the Cairo meeting should not be approached with "an attitude of despair and of exaggerated fear concerning population trends." (See story on page 1.)

The Vatican announced that several of its top officials were meeting with Latin American bishops in Santo Domingo June 16-18 to discuss the Cairo conference and the

church's response. A similar encounter was planned with European bishops in early July.

On June 11, Europe's bishops urged a closer look at the other side of the population problem: declining birthrates in the developed world, which they suggested is making society less sensitive to the values of family and children.

"In Europe that is aging, the courage to look at the future could be weakened," said a statement by the bishops, published in the Vatican newspaper *L'Osservatore Romano*. The prelates said that while rapid population growth is a big problem in many poor countries, Cairo conference planners were overemphasizing birth control as the main solution.

The Vatican won support from Muslim leaders in early June, who joined with Catholics in opposing attempts to redefine the family, expand legal abortion and distribute contraceptives to adolescents.

Representatives of three major Muslim organizations met with three Vatican officials June 8 and agreed that some specific points of the draft Cairo document were "unacceptable to believing Muslims and Christians." The joint statement especially faulted the document for attempting to increase access to abortion, stating: "According to our two religions, abortion is a serious evil."

The Catholic-Muslim statement said governments should exert no pressure on couples to have abortions or sterilizations. It objected to how the draft Cairo document approached the rights and responsibilities of parents, specifically the idea that adolescents and children should have access to abortion and contraception information, "especially without the knowledge and consent of their parents."

While the Vatican was mustering support against the U.N.'s approach to population control, a report by the Pontifical Science Academy made it clear that the Vatican realizes a global population problem exists and could easily worsen.

Current birth rates point to "the need for an unavoidable, global containment of births," said the report. It said it was "unthinkable" that the world can indefinitely sustain a birth rate that goes much above two children per couple.

The 71-page study was a follow-up to a meeting of demographic and development experts at the Vatican in 1991. The science

academy is composed of about 80 papally appointed academics.

The report caused a sensation even inside the Vatican, where some questioned the urgent tone and the wording of the two-children-per-couple statement. Vatican Radio noted in a commentary that the report was a scientific one that proposed no theological opinions or pastoral policies.

One of the report's authors, French Father Georges Cottier, is a member of the academy and the papal theologian at the Vatican. He said the pontiff had seen the report and approved it six months earlier.

The statement by Bishop Sgreccia of the family council, published on the front

page of the Vatican newspaper, denied that there was any contradiction between the academy's study and the Vatican's position. He said the report's ideal of two children per couple was clearly a statistical one that could not be applied to individual couples, countries or continents.

He also emphasized what has been a key church argument leading up to the Cairo conference: that in general, when a population develops economically the birth rate tends to decrease by itself. That explains why church experts have urged the conference to pay more attention to the wider development issues instead of looking to birth control as the easy answer to the problem.

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## Pro-life issues take center stage at meeting of cardinals with pope

(Continued from page 1)

artificial birth control in dealing with population problems.

"Rather than approaching the conference with an attitude of despair and of exaggerated fear concerning population trends, we urge especially the wealthy and powerful nations to offer hope by way of promising and providing resources for development," the statement said.

The cardinals' assembly, convened by the pope, opened June 13 with a full day's discussion of ideas for the celebration of the year 2000. The suggestions were gathered into a report and presented to the pope for further action.

The main points of consensus, according to Vatican spokesman Joaquin Navarro-Valls, were:

- Church-sponsored activities should last about three years, culminating in major ceremonies and meetings to mark the 2000th anniversary of Christ's birth. Most felt that two years would be needed to prepare the program of events, which would include a Marian year in 1999.
- The events should be centered on Christ, not so much on the church as a historical entity.
- The church's celebration should have an ecumenical dimension, with particular sensitivity toward Orthodox Christians. Some suggested that Orthodox leaders be invited to participate directly in a specific phase of the program.
- The cardinals also endorsed the Vatican's ideas for a meeting of all Christian denominations in Jerusalem and Bethle-

hem and an encounter of Christians, Muslims and Jews on Mount Sinai in Egypt. But some stressed that ecumenical and dialogue efforts should not be limited to these two high-profile events.


At a Vatican press conference June 15, Cardinal Edward Bede Clancy of Sydney, Australia, said the cardinals also recognized that practical problems might make the Mount Sinai encounter impossible.

►While the pope and others have called for self-criticism by the church during the second millennium celebrations, historical analysis should concentrate on the present. As one English-language group of cardinals put it: "It is easier to deplore the mistakes of the church in earlier centuries than it is to face present mistakes."

According to Navarro-Valls, the cardinals identified several key issues to be highlighted during the countdown to the year 2000: religious freedom, attacks on human life, the world economic imbalance, and a diminishing moral sense in public and private life.

Brazilian Cardinal Lucas Moreira Neves, speaking at the press conference, said cardinals were also concerned about an apparent "lessening of the faith throughout the world," both in terms of formation and faith-in-action. The jubilee preparations should respond to that, he said.

►Several cardinals, including those from the United States, said the pope should—as soon as possible—appoint a commission to coordinate plans for the jubilee celebrations. Some suggested that lay people be involved in preparations.

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## BOOK REVIEWS'

## 'Opus Dei' uses prime archives

OPUS DEI. By Peter Berglar. Scepter Publishers (Princeton, N.J., 1994). 373 pp., \$19.95.

Reviewed by Msgr. Charles Dollen  
Catholic News Service

Ask the average, well-read Catholic about Opus Dei and the answer is bound to be vague. To many it is synonymous with some Spanish lay Catholic Action group. Peter Berglar wrote the definitive study of Opus Dei (the Latin words mean the "Work of God") in German, in 1983.

It has now been well-translated into English by Bernard Browne and a team of scholars.

The founder of Opus Dei was Msgr. Josemaria Escrivá de Balaguer, a Spanish priest who, in 1928, felt called by God to found an institute to bring Christianity into the contemporary society as the leaven which would make society pleasing to God.

On Oct. 2, 1928, while on retreat with the Vincentians in Madrid, he was meditating on the words of the blind Bartimaeus, "Lord that I might see!" when the call came from God to form a group of Catholic laymen who would

work out their sanctification through their work in the world.

They were to seek no earthly honors, simply bear witness to Christ and his message by their lives, in whatever vocation they might have. Some years later Escrivá invited lay women to join "the Work," and later yet, he invited diocesan priests to become members.

Widespread throughout the world, Opus Dei continues its work of leavening the world for Christ. Berglar's weighty volume relies heavily on prime source material, including the archives of the work and the private correspondence of its founder. It is an admirable and professional biography of an impressive man.

Msgr. Dollen is book review editor of The Priest magazine and a pastor in Southern California.

(At your bookstore or order prepaid from Scepter Publishers, P.O. Box 1270, Princeton, NJ 08542. Add \$2 for shipping and handling.)

## † Rest in Peace

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

† **BAKER, George R.**, "Dick," 58, St. Lawrence, Indianapolis, June 3. Husband of Roberta M. Baker, of George J., Kathleen M. Perrine, Sue Ellen Larimore, Vicki Lynn Richardson, and Martha Jeanne Baker, son of Martha E. Baker, brother of Sarah Oliver, grandfather of nine, great-grandfather of one.

† **BELTER, Elmer W.**, 72, St. Louis, Batesville, May 28. Husband of Marcia, father of Paul E., Mark W., Jude A., Mark Beth Wagner and Lili J. Schroeder, brother of Alvin, Irvin, Ester Pursley, Dorothy Bergman and Stella Kelch, step-son of Mary Belter, half-brother of Don Belter, Ron Belter, Marilyn Crank and Sylvia Belter, grandfather of 12, great-grandfather of four.

† **BENEKER, James**, 57, St. Joseph, St. Leon, May 24. Husband of Betty, son of Marie Beneker, brother of Mildred Stenger, Rita Stenger, Lillian Knie and Charles Bischoff.

† **BOSS, Louis George**, Sr., 61, St. Mary, Navilleton, June 2.

Husband of Margie, father of Louis G., Dennis L., Michael W., Teri Ballew, Lisa Combs and Susan Lepp, brother of Howard, Charles, Mildred Dotson, Naomi Lewis and Lola Morgan, grandfather of 15.

† **BUNYARD, Mary L.**, 77, St. Gabriel, Connersville, May 20. Mother of William, sister of Edward and Hilda.

† **BUSSING, Charles A.**, 92, Annununciation, Brazil, June 2. Husband of Ola J., father of Mary Jo Cox, Peggy Arnold, Paulette Ormsby, Charles, John, James, Michael, Stephen and Robert, grandfather of 27, great-grandfather of 22, great-grandfather of two.

† **CHARLES, Emmett R.**, 68, St. Barnabas, Indianapolis, June 7. Husband of Angela, father of

Emmett R. III and Dale M. Selbe, grandfather of five.

† **DIERCKMAN, Julia M.**, 69, St. Mary, Greensburg, June 16. Wife of Lambert B., mother of Anita Earley, Debra Loveless, Nancy Stuebenberg and Judith Barack, sister of Vernon Decker and Joseph Decker, grand-mother of seven.

† **FETHENNE, Karen Ann**, 41, St. Augustus, Leopold, June 8. Wife of Justin B., mother of Melissa James, Rhonda, Dinah, Alana, Glenn and Nathan, daughter of Willard James and Myrtle James, sister of Joe Wayne James, Ronnie James, Larry James, Randy James, Kenny James, Kevin James, Paul Ray James, Earlene Freher, Elita Bryant and Tina Purcell.

† **FENDEL, Paul John**, 75, St. Paul, Tell City, May 28. Brother of

Frances Rinaldi, Mildred Henze and Esther Yaggi.

† **GREENAWALT, Richard**, 68, St. Pius, Indianapolis, June 11. Husband of Frances S., father of Kristin A., Thomas L., Douglas A., Martin A. and Benedictine Sister Mary Kay, brother of James, Edward, Marjorie Griffing and Jan Fossan.

† **HIOTT, Mary Annette**, 82, Immaculate Heart, June 7. Sister of Willard and Jerome Keller, grandmother of 17, great-grandmother of six.

† **HOOGE, Francis P.**, 77, St. Joseph, St. Leon, June 9. Mother of Ronald, Rosemary, James and Barbara, half-sister of John Hoffbauer, grandmother of 11, great-grandmother of two.

† **HUGHBANKS, Brian M.**, 3, St. Lawrence, Indianapolis, June 7. Son of Robert M. and Bridgid M. Hughbanks, brother of Brendan J. and Britany M., grandson of Mary Fisher, Jerry A. and Alice Hughbanks, Daniel and Jeanne Fentz, great-grandson of Richard and Louise Fohlmann.

† **KOORS, Marguerite C.**, 89, St. Louis, Batesville, June 13. Mother of James R., William and Marguerite Fields, grandmother of 15, great-grandmother of 23.

† **LACRANCE, Ethel M.**, 89, St. Paul, Tell City, June 6. Mother of Opal Dixon, Linda Hess, Francis, Raphael and Gilbert, grandmother of 11, great-grandmother of 16.

† **MAGINN, Harry**, 69, Little Flower, Indianapolis, June 11. Husband of Rosemary Bayne, Maginn, father of Peggy Lamott, Joannie Zimmerman and Tim Maginn, brother of Don M., Joseph, Silvin, Anta Busald, Evelyn, Parson, Ruff, Mary, Willy and Rose Wetzel, grandfather of five.

† **MCCOY, George W.**, 90, St. Mary, Rushville, June 12. Husband of Lillian, father of Barbara Craven and Suzanne Grady, brother of Edith Kramer and Stella McCoy, grandfather of 15.

† **MCDANIEL, Dean**, 50, St. Michael, Tell City, May 12. Father of Angie and Dennis, son of Clara, brother of Vicky Harrison, grandfather of one.

† **MCDANIEL, Nora M.**, 86, St. Michael, Greensfield, June 5. Mother of Jerry and Michael, grandmother of 12, great-grandmother of 19, great-grand-grandmother of one.

† **MITCHELL, Lucille Coleman**, 79, Holy Angels, Indianapolis, June 8. Mother of William R., sister of Marie H. Malone, Geneva Crenshaw and Betty Buford.

† **MOSHENROSE, Elizabeth**, 85, St. Lawrence, Indianapolis, June 13. Mother of John James Mattingly, Suzanne Roberts, Nancy Maley and Charles Moshenrose, sister of Jack Ragsdale, grandmother of 17, great-grandmother of 19.

† **POLEN, Norma J.**, 68, St. Anthony of Padua, Clarksville, June 5. Wife of Douglas B., mother of Doug B. Polen, Donna Gooty, Laura L. Ricketts and Denise M. Polen-Landry, sister of Donald L. Pfister, Gordon Pfister, Anna Henderson and Elizabeth A. Horton, grandmother of six, great-grandmother of one.

† **SINKHORN, Nicholas**, Anthony, stillborn, Holy Name, Beech Grove, May 27. Son of Don

G. and Jilayne M. Sinkhorn, brother of Jilayne, grandson of Bernice and Jill McCormick, Harold and Fredonia Sinkhorn, Kay Sinkhorn.

† **SISSON, Robert L.**, 47, St. Lawrence, Indianapolis, May 29. Husband of Dorothy Brown Sisson, father of Todd A. and Michele, son of Frank L. Sisson.

† **SPRINKLE, Violet E.**, 82, St. Paul, Tell City, June 11. Mother of Jonell Shepers and Nola Warner, sister of Byron W. Elder and Lois Weber, grandmother of five, great-grandmother of 73.

† **STROUD, Pauline Mae**, 79, St. Gabriel, Connersville, May 24. Sister of Lillian.

† **STUMLER, Andrew L.**, 52, St. John, Startlight, June 4. Husband of Marcella, father of Dewayne, Dean, Debbie Gregory and Dennis, son of Rosalene, brother of Vincent, Gene, Anthony, Melvin, Steve, Irvin, Norman, Benedictine Sister Geneva, Leona Gibson, Geneva Becone, Bernice and Helen Ziegler, grandfather of four.

† **TONGES, Ronald**, 50, St. Anthony of Padua, Morris, June 11. Brother of Larry, Joan Barry and Mary Belhmer.

† **TURNER, Daniel**, 79, St. Lawrence, Indianapolis, June 2. Husband of Adeline Postawa Turner, father of Daniel J. and Barbara McKain, brother of Leann Bergquist and Bertha Andrews, grandfather of five, great-grandfather of one.

† **VIADLOU, Anna**, 87, Holy Trinity, Indianapolis, June 4. Mother of Robert, sister of Frank Loh and John Loh, grandmother of two.

*Franciscan Sister  
Josetta Weiner  
dies on May 29*



A Memorial Mass for Franciscan Sister Josetta Weiner was celebrated June 14 at the Motherhouse Chapel of the Sisters of St. Francis in Oldenburg, Ind. Sister died on May 29. She was 77 years old.

Born in Cincinnati, Ohio, Sister Josetta entered the Oldenburg Franciscan Community in 1933 and professed her final vows in 1939.

She taught at St. Mary, North Vernon; St. Louis, Batesville; Holy Trinity and Our Lady of Lourdes in Indianapolis. She was principal at St. Joseph, Shelbyville. At St. Anthony, Morris, Sister Josetta was the Director of Religious Education and advisor to a senior citizen group.

She retired to the Motherhouse in 1991 where she was driver and a volunteer teacher for special education students in the area.

Sister is survived by her brother George and several nieces and nephews.

Memorials may be made to Sisters of St. Francis, Oldenburg, IN 47036.

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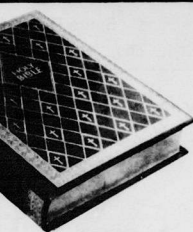
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# Vatican has surplus for first time in 23 years

by John Thavis  
Catholic News Service

VATICAN CITY—In a historic piece of financial good news, the Vatican announced it did not have an operating

deficit in 1993, recording its first budget surplus in 23 years.

Vatican officials credited the turnaround to belt-tightening measures and to increased giving from the faithful, religious orders and special foundations around the world.

U.S. Cardinal Edmund C. Szoka, head of the Vatican's Prefecture for the Economic Affairs of the Holy See, unveiled the figures at a press conference June 17. He said that in 1993 the Vatican took in \$169.1 million and spent \$167.6 million, leaving a surplus of \$1.5 million.

"It is not a large gain but certainly an important turning point in the financial operations of the Holy See," Cardinal Szoka said. The annual operating deficits began in 1970 and grew steadily over the years, peaking at about \$87.5 million in 1991.

The cardinal cautioned that the surplus "does not mean we can relax our efforts. While we will do everything possible to contain costs, increases are inevitable" because of inflation, compensation adjustments and maintenance costs, he said. The Vatican will therefore ask "dioceses to increase their contributions in the future," he said.

The surplus was especially good news for Pope John Paul II, who has often had to sacrifice all or part of his annual papal discretionary fund—called "Peter's Pence"—in order to meet the budget shortfall. (See story on page 1.)

Last year, Catholics around the world chipped in nearly \$60 million to Peter's Pence. A Vatican statement offered thanks to the contributors and said the funds could now go toward papal charities and other projects.

In meeting its annual operating expenses, the Vatican relies largely on returns from investments and real estate activities, which together totaled about \$71 million in 1993—far below the amount needed. Crucial in making up the difference was the rise in contributions from dioceses, religious institutes and foundations, which jumped from \$14 million in 1992 to \$34 million last year.

For several years, the Vatican has been citing a canon law

provision that calls on the faithful to financially support the operations of the universal church. Cardinal Szoka said the generous response in 1993 was heartening, part of the increase was due to implementation of contribution plans in the United States and other countries, he said.

The cardinal arrived at the Vatican in 1990 to take over the economic prefecture, an agency that functions as an office of budget and management and a general accounting office for the Holy See. He has stressed greater financial openness and independent auditing and has begun sending copies of the Vatican's annual consolidated financial statements to the world's bishops.

At the press conference to explain the latest figures—itsself a highly unusual event at the Vatican—Cardinal Szoka said greater financial openness should help convince outsiders that "the Holy See does not have great wealth."

"When you consider that the Holy See is the center of the Catholic Church, with 980 million members and thousands of dioceses, the resources and reserves of the Holy See are very, very modest," he said.

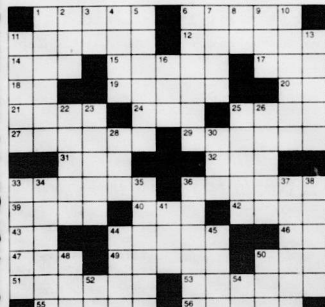
He echoed the words of Pope John Paul, who said recently, "It's time to discredit the legends that sometimes circulated about the great hidden riches of the Vatican."

Cardinal Szoka said the Vatican's art treasures are sometimes cited as evidence of Vatican opulence, but in fact do not figure in the accounting ledger. The Holy See considers itself custodians of the art works, which are not there for commercial purposes, he said.

The 1993 budget figures showed that four Vatican agencies—its daily newspaper, its publishing house, its printing press and Vatican Radio—had a combined deficit of \$21 million in 1993. Cardinal Szoka said Vatican Radio is traditionally the biggest single money-loser.

He also pointed out that 42 percent of the Vatican's annual operating expenses goes to salaries and pensions among the Holy See's approximately 3,400 employees.

## Catholic Crossword



©1994 by John Thavis

- ACROSS**
- 1 Crucifix
  - 6 Psalm ending word
  - 11 "and the... upon a thousand hills" (Ps 50:10)
  - 12 Saint's final goal
  - 14 "Blessed... the meek"
  - 15 Be of use
  - 17 Guido's high note
  - 18 First word of the Bible
  - 19 "Moses was fourscore... old" (Ex 7:7)
  - 20 100% to Platte
  - 21 "In the... of the Father"
  - 24 Nathan nickname
  - 25 1958 Pulitzer author
  - 27 "...charities, and... and souls of men" (Rev 16:13)
  - 29 Holy men and women
  - 31 Tax
  - 32 Social Security Administration
  - 33 "O how I love..." (Ps 119:1)
  - 36 "For every one shall be with fire..." (Mark 9:49)
  - 39 Political Perot
  - 40 Boiling great
  - 42 Medieval test
- DOWN**
- 1 Not spiritual
  - 2 Highway (Abbr.)
  - 3 Old Testament (Abbr.)
  - 4 "Surely thou wilt... the wicked" (Ps 139:19)
  - 5 Significant
  - 6 Revelation numbers
  - 7 Clothing items
  - 7 Congers
  - 8 Musical note
  - 9 "And take the..." (Eph 6:17)
  - 11 Abel's brother and others
  - 13 Cathedral parts
  - 14 Battery
  - 22 The Blessed Virgin (Poet)
  - 23 Devilish doings
  - 25 Passage between peaks
  - 26 Pesky insects
  - 28 Environmental group (Abbr.)
  - 30 Matthew 1:7 name
  - 31 "I am the way, the... and the life" (John 14:6)
  - 34 Old Testament prophet's
  - 35 "Let the... bring forth abundantly" (Ge 1:20)
  - 36 "...destroy that good thing" (Ex 9:16)
  - 37 Belonging to Methuselah's father
  - 38 "...he would not... to come to them" (Acts 9:38)
  - 41 Hi volcanic
  - 42 Mauna
  - 43 He was a keeper of sheep (Ge 4:2)
  - 44 He was a cunning hunter (Ge 25:27)
  - 48 Gun group (Abbr.)
  - 50 B's ending
  - 52 Hill of M.
  - 54 Randy Travis initials

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# Vatican, Israel establish diplomatic relations

Historic move crowns two-year process of delicate talks

by John Thavis  
Catholic News Service

VATICAN CITY—The Vatican and Israel announced the establishment of full diplomatic relations and the exchange of ambassadors, crowning a two-year-long process of delicate negotiations.

The Vatican, announcing the step June 15, said diplomatic relations will provide "a privileged channel of dialogue between the Holy See and the state of Israel for the promotion of the great values of peace, freedom and justice."

The move will also aid the defense of Jerusalem and the Holy Land as a unique historic, cultural and religious patrimony, the Vatican said.

Named as Vatican nuncio to Israel was Archbishop Andrea Cordero Lanza de Montezemolo, a longtime apostolic delegate to Jerusalem and a special representative to Israel since January. The Italian archbishop was one of the chief architects of a historic "fundamental agreement" reached last year between Israel and the Vatican, which opened the way to the diplomatic breakthrough.

The Vatican's nunciature, or embassy, will be located in the Tel Aviv suburb of Jaffa.

Israel's ambassador to the Vatican is Samuel Hadas, a career diplomat who was named a personal envoy to the Vatican earlier this year.

The Vatican and Israel had agreed to upgrade their relations to ambassador-level within four months of ratification of the "fundamental agreement." Both states ratified the accord in March. The agreement outlined principles of religious freedom and church-state relations, leaving the more difficult issues—such as the church's tax status and property holdings—to subsequent joint commissions.

Pope John Paul II, speaking to the world's cardinals June 13, cited the normalization of relations with Israel as one of the most important recent accomplishments of Vatican diplomacy. He was careful, however, to "link it to the establishment of similar relations with Jordan, and what he called the "significant development of dialogue with the Palestine Liberation Organization."

The Vatican and Israel still have major differences over the status of Jerusalem, which Israel claims as its capital. The Vatican has insisted that the city, which is sacred to Christians, Muslims, and Jews, should have an

internationally guaranteed status that would protect its special character. The question of Jerusalem is considered one of the most difficult issues that remain to be resolved in ongoing Middle East peace talks. It has not been on the agenda of Vatican-Israeli negotiations.

Israeli and Vatican representatives are already at work on the thorny bilateral issues of taxation and the status of church institutions in Israel and the territories it occupies. The "fundamental agreement" proposed a two-year deadline for resolving both questions, but representatives on both sides say these talks may take longer.

## Pope outraged at massacres in Rwanda

by John Thavis  
Catholic News Service

VATICAN CITY—Pope John Paul II expressed sorrow and outrage at ongoing massacres in Rwanda, particularly the mass killings of innocent children.

"These crimes deeply touch the conscience of humanity," the pope said at a weekly, blessing June 19.

"Whoever plans such actions or carries them out commits a grave sin, killing their brothers and sisters who were created in God's image. I ask all to listen to the voice of God and arrange a cease-fire, which he said was an indispensable first step toward reconciliation in the country."

The killing in Rwanda, a predominantly Christian country, has continued unabated for several weeks. In mid-June, 60 people—many of them children—were found slain at a pastoral center run by Holy Family Parish in the capital, Kigali. The victims, members of the Tutsi ethnic group, had taken refuge there.

In its account of the incident, the Vatican newspaper *L'Osservatore Romano* quoted the parish priest, Father Wenceslas Munyeshyaka, who told U.N. military observers how he listened to the screams of the children as they were being executed. The priest said he was incredulous that U.N. observers in Kigali could carry weapons but were not authorized to use them, even when such slaughters are carried out "under their very eyes."

"There is no bureaucratic or organizational justification for non-intervention when sadistic and desperate human beings massacre women and children with no sense of guilt," he said. He said a single spray of machine-gun fire would have been enough to frighten off the killers in this case.

The 450-member U.N. force in Rwanda is authorized only to take defensive action. Its primary role has been to escort refugees out of danger.

A stronger force of some 5,000 has been authorized by the U.N. to go to Rwanda, but there has been little or no progress

on organizing, equipping and deploying it. U.N. General Secretary Boutros Boutros-Ghali said it would take several months to do so.

France has said it is prepared to intervene militarily in Rwanda to save lives, but as of June 20 there was no movement to send French troops to the country.

## Missionaries evacuated from Rwanda to return to Africa

ROME (CNS)—Four Missionaries of Africa evacuated from Rwanda will return to Africa to work among Rwandan refugees in Tanzania.

"A big concern in this pastoral work is healing" and dealing with "the trauma" experienced by those forced to flee widespread slaughter, said Father Pedro Sala, a staff member at the Missionaries of Africa headquarters in Rome.

The second main task of the three priests and one brother who will go to Tanzania at the end of June is reconciliation between members of the Hutu and Tutsi ethnic groups, he said. "We must help them live the first chapter of the Bible, which says we are all created in the image of God," Father Sala said.

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