

Pilgrimage and prayer set for weekend

Deanery vigils Aug. 12, 14 will mark the Day of Prayer and Pilgrimage

by Peter Agostinelli

A special Archdiocesan Day of Prayer and Pilgrimage will be held Aug. 15 at the National Shrine of the Immaculate Conception in Washington, D.C.

In the archdiocese special Masses and other services are scheduled for this weekend.

The Day of Prayer will be held in conjunction with the 50th anniversary of the former diocese becoming an archdiocese in 1944.

Father John Beitans, pastor of St. John Parish in Starlight and archdiocesan director for the National Shrine of the Immaculate Conception, will lead the pilgrimage to the shrine. Buses of pilgrims from around the archdiocese will make the trip, as will a bus of seminarians and several diocesan priests.

A special Mass will be celebrated at the national shrine by Archbishop Daniel Buechlein and Archbishop Agostino Cacciavillan, the apostolic pro-nuncio, the pope's representative in the United States.

The Mass will be held on the first anniversary of the pope's visit to World Youth Day in Denver. It is hoped that the pilgrimage will recall the spirit of that day.

The national shrine is a complex that honors Mary in recognition of the love American Catholics have long held for her. It houses several chapels and other facilities. The chapels honor the Marian devotions of particular ethnic groups. For example, Mexican Catholics can find the chapel of Our Lady of Guadalupe in the shrine complex.

Special deanery events, including

deanery Masses and prayer services, are scheduled for this weekend. The following is a listing of some of those events:

- Indianapolis North Deanery, with East Deanery—5 p.m. Sunday, Aug. 14, deanery Mass at St. Matthew Parish. Parish organizations of the deanery are encouraged to bring banners and flowers to decorate a shrine to the Blessed Virgin in the St. Matthew narthex before Mass. Also, a collection will be taken to benefit the St. Vincent de Paul Society and to defray the cost of the seminarians and religious attending the pilgrimage.

- Benedictine Father Noah Casey of St. Meinrad will be the main celebrant of the Mass. He will offer a theological view of Mary in the church.

- Indianapolis West Deanery—No information available at press time.

- New Albany Deanery—5 p.m. Sunday, Aug. 14, deanery vesper service at St. Mary Parish, New Albany.

- Terre Haute Deanery—Noon to 1:30 p.m. Sunday, Aug. 14, visit to St. Mary Village Church; 2 p.m. prayer service at the Church of the Immaculate Conception, with a 1:30 p.m. instrumental prelude at the church.

- Bloomington Deanery—7 p.m. to 9 p.m. Friday, Aug. 12, evening of prayer and adoration of the Blessed Sacrament, St. Charles Borromeo Parish, Bloomington; 4 p.m. Sunday, Aug. 14, evening prayer with additional Marian prayers and prayers of the sick.

- Connorsville Deanery—No information available at press time. Buses to Washington are scheduled to depart from Indiana on Saturday, Aug. 13. After an overnight stop in Pittsburgh, the

(see PILGRIMAGE, page 2)



AID ARRIVES—A Rwandan refugee loads a sack of U.S. corn on his shoulder during a food distribution Aug. 3 at a camp in eastern Zaire. Food and uncontaminated water are now being distributed at the refugee camp. U.N. officials say the death rate among the 1 million refugees has dropped to about 700 a day. However, the rate is expected to increase as a dysentery epidemic takes hold. See editorial commentary on page 2. (CNS photo from Reuters)

Health care reform approaches a vote

Will the final bill include mandatory payments for abortion and universal coverage?

by Patricia Zapor
Catholic News Service

WASHINGTON—Like a huge Rube Goldberg machine, a final health care reform bill is gradually being pieced together on Capitol Hill.

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A universal coverage plan is here, a concession on tax assessments there, expansion of Medicare in this part, stretching the accommodations to small business over here, offering states single-payer options on that page, and stringing it all together with a cost control system.

With votes in both houses of Congress

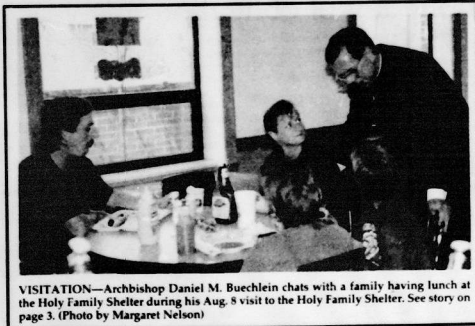
scheduled before the end of August, congressional staff, lobbyists, presidential advisers and average American voters are in a final press to influence the creation of a health care bill that will meet the greatest number of interests and still stand a chance of passing.

But until all the finagling and negotiating is finished, there's no way of knowing whether sticking points like mandated inclusion of abortion and universal coverage will be resolved in a way that will

earn it approval from Catholic organizations.

Other health care issues also are important to church-related interest groups like the U.S. Catholic Conference and the Catholic Health Association, but covering all Americans and excluding abortion in any tax-supported plan are their common bottom-line minimum standards.

Franciscan Sister Laura Wolf spoke in (see HEALTH CARE, page 28)



VISITATION—Archbishop Daniel M. Buechlein chats with a family having lunch at the Holy Family Shelter during his Aug. 8 visit to the Holy Family Shelter. See story on page 3. (Photo by Margaret Nelson)

THE
CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

What we believe about real presence

by Archbishop Daniel M. Buechlein, OSB

A non-Catholic told me she senses a different presence in a Catholic church. She asked, "What do you teach about the presence of Christ in your churches?"

"The eucharistic presence of Christ begins at the moment of the consecration and endures as long as the eucharistic species subsist. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ" (n. 1377).

"The Catechism of the Catholic Church" goes on to say: "In the liturgy of the Mass, we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord" (n. 1378).

What does the catechism say about the reservation of the Eucharist? "The tabernacle was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent outside of Mass. As faith in the real presence of Christ in his Eucharist has deepened, the church became conscious of the meaning of silent adoration of the Lord present under the eucharistic species. It is for this reason that the tabernacle should be located in an especially worthy place in the church and



should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament" (n. 1379).

There has been a shift of understanding about eucharistic presence, especially in relationship to the Mass. If in the first half of this century there was an emphasis on the Mass as a sacrifice and an awesome mystery, since the Second Vatican Council there has been an emphasis on the Mass as a community celebration of the Lord's Supper. Before the council the emphasis was on formal adoration and silence in the presence of the sacrament, even at Mass. Since the council, the spirit of awe and reverence is complemented by informality and hospitality.

I worry that we sometimes lose a sense of balance. Passive silence for private devotion during Mass concedes to individualism, while sometimes informality overshadows awe in God's special presence. For example, informal dress which is appropriate for a cookout makes a statement we don't intend; Mass is more special. And we need the strategic punctuation of reflective silence before and after Mass. It seems to me the narthex is "the gathering space" for community visiting before and after Eucharist.

Some say the reservation of the sacrament is only for distribution to the sick, with a consequent de-emphasis on devotion to the Blessed Sacrament. They appeal to the earliest days of the church and overlook the worthy development of doctrinal understanding about the real presence over the centuries. I want to encourage devotion to the Blessed Sacrament as well as an active spirit of community. Balance in understanding the Eucharist is important. We celebrate as a community and our unity is

achieved through Christ's eucharistic presence. The "sign of peace" expresses unity, but it doesn't cause it. Christ makes us a community of faith, we don't.

As the catechism teaches: "It is highly fitting that Christ should have wanted to remain present to his church in this unique way. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us 'to the end,' even to the giving of his life. In his eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us, and he remains under signs that express and communicate this love" (n. 1380).

How often does Jesus, unknown to us, look at us through the eyes of brothers and sisters whom we pass by indifferently? In eucharistic presence we are able to more consciously recognize Christ and so receive the vision and strength of faith to recognize him in sisters and brothers whom we otherwise ignore. We are blessed by the power of Christ's presence when we hear his word and by a clearer focus of his presence when we gather around his table.

We also need the reserved eucharistic presence. The presence of the Eucharist hallows our churches. Sure, the Lord is present in all the universe and in all people, but the Eucharist is so great! We need eucharistic presence to hallow our sacred places and us, and to do so in human proportion. We need eucharistic presence as a reference point for seeking the face of Jesus in every person and to see God's beauty in all creation.

EDITORIAL COMMENTARY

The heroes who are trying to help Rwandans

by John F. Fink
Editor, The Criterion

Don't tell me there aren't any heroes anymore.

Amid all the horror of the murders in Rwanda and the hundreds of thousands of Rwandans who are dying of diseases in refugee camps, one of the things that stands out is that there are people there who are trying to help. Against overwhelming odds, doctors, nurses and other relief workers are doing their best to help people survive the insanity that is Rwanda.

These men and women are heroes. They certainly are not in those refugee camps for monetary reasons or for any possible selfish purpose. They are there because of their concern for other people. Of course they receive a salary (although some are volunteers), but they are not doing what they're doing for the money.

The International Red Cross, the French agency called Doctors Without Borders, United Nations relief agencies, Catholic Relief Services, The Society for the Propagation of the Faith, and many other agencies have poured in medical supplies, food, blankets and other needs. But all these supplies require people to use them or to distribute them to those who need them. People who might be living comfortably in their own homes in the United States and other western countries instead are sharing the hardships of the millions of refugees while trying to help them.

Relief workers are not all in Africa. They are everywhere disasters, whether natural or man-made, occur. They have to be ready to leave on a moment's notice to

go where they are needed. It's a tough life, but could there be any better example of people doing what Our Lord said we all must do if we are to get to heaven: feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, care for the ill and visit the imprisoned (see Mt 25:31-46)?

Not all of us can be relief workers, of course. Although God expects us all to perform the corporal works of mercy as the opportunities present themselves, he doesn't expect us all to go to Rwanda to help. He also expects us to love the poor and to respond to their needs.

The new "Catechism of the Catholic Church" even goes so far as to state that one of the reasons we work is so we can share our wealth with the poor. It says, "Love for the poor is even one of the motives for the duty of working so as to be able to give to those in need" (No. 2444).

Our world suddenly seems to have disasters and crises everywhere. Besides Rwanda, which seems to be the worst at the moment, people are suffering and dying in Sudan, Bosnia, Haiti and other countries. As individuals, we can't help everyone, but there are at least three things we can all do. We can make sacrificial contributions to Catholic Relief Services or other organizations that help the poor (St. Vincent de Paul comes immediately to mind); we can urge our elected officials to remember that "rich nations have a grave moral responsibility toward those which are unable to ensure the means of their development by themselves

or have been prevented from doing so by tragic historical events" ("Catechism of the Catholic Church," No. 2439); and we can

pray daily that God will enlighten the minds of world leaders to solve the world's problems without wars and violence.

Donations to help Rwandan relief efforts can be sent to Catholic Relief Services, Rwanda Fund, P.O. Box 17090, Baltimore, MD 21203-7090. By helping those in need, you too can be a hero.

Father Paul Sweeney, former pastor in Floyds Knobs, dies

Father Paul Vincent Joseph Sweeney, 72, died on Aug. 1 at Floyds County Memorial Hospital in New Albany. He retired as pastor of St. Mary of the Knobs Parish in 1992, after serving there since 1970.

The funeral liturgy was Aug. 4 at St. Mary of the Knobs Church. Burial followed at the parish cemetery.

An Indianapolis native, Father Sweeney was ordained a priest by Archbishop Paul C. Schulte on May 27, 1947, at St. Meinrad Archabbey. His first assignment was as an assistant pastor at Holy Trinity Parish in New Albany, where he remained until being appointed pastor of St. Michael Parish in Bradford in 1962.

From 1963 until 1968, Father Sweeney served as chaplain at St. Vincent Hospital in Indianapolis. In 1968, he was appointed chaplain of St. Mary of the Woods and served at the Sisters of Providence motherhouse and college for two years. He left there to serve as pastor of St. Mary of the Knobs, where he remained for 22 years.

He was the brother of the late Msgr.

Cornelius Sweeney, former archdiocesan chancellor and vicar general.



Father Paul Sweeney

Feast of Assumption is not holy day of obligation this year

Although the feast of the Assumption of Mary, Aug. 15, will be observed as a solemnity, it will not be a holy day of obligation this year since it falls on a Monday.

The U.S. bishops decided in June 1992 that when certain feasts fall on either a Saturday or a Monday, those feasts will be celebrated liturgically but without an obligation to attend Mass. The decision was made for a variety of reasons and the Vatican

confirmed the bishops' decision several months later.

The feasts affected are those for Mary, the Mother of God, Jan. 1; All Saints Day, Nov. 1; and the Assumption. The obligation remains in years when those feasts fall on other days of the week.

When they made this decision, the bishops encouraged Catholics to participate at Mass on those days even when the obligation is removed.

Pilgrimage, prayer this weekend

(continued from page 1)

buses will arrive the next day in Washington. The big day of worship is Aug. 15, with a devotional exercise scheduled for that morning. The noon Mass will feature Archbishop Buechlein as homilist. Also featured in the liturgy will be music by

the National Shrine Choir and Chamber Orchestra.

Activities for Tuesday, Aug. 16, include some sightseeing around Washington.

The return trip will include a stop overnight Wednesday, Aug. 17, in Pittsburgh. Buses will return to Indiana the next day.

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CSS program helps resettle Haitian, other refugees

by Margaret Nelson

It takes a lot of material things to "set up housekeeping." Joyce Overton and her staff have furnished eight households since May. But none of them will live in any of the apartments.

Overton is the Refugee Resettlement Program director for Catholic Social Services. Her clients are recommended by the Migration and Refugee Service, a division of the U.S. Catholic Conference.

Natacha and Edwidge Louis d'on live in one west side Indianapolis apartment. They are sisters who escaped the poverty and injustice of Haiti.

Like the people shown on television, they left Haiti in a small boat and ended up in Guantanamo Bay. Since no relatives could be located, the local Refugee Resettlement office was asked to help the two sisters.

The archdiocese office provides initial resettlement services to refugees. The staff helps complete the paperwork to get refugees into the country and, if they do not have friends and family to sponsor them, the agency serves as their sponsor.

As they do for most refugees, local staff members are assisting the two Haitian sisters to find employment. Since they cannot speak English, volunteer translators help them.

The national service decides which areas are considered good for people to live in as far as availability of housing, services and assistance.

"Indianapolis is one of those areas," said

Overton. "The refugee service calls and asks, 'Can you take so many?' Ask when and they say, 'Four weeks.' They arrive in two weeks," she said, with a smile.

Since May, the Indianapolis office has provided housing for Burmese, Vietnamese, and "lots of Haitians," Overton said. Seven were single men; there are the two sisters and a family of three from Haiti. "July was a real busy month," she said.

"They arrive so fast, we can't get the apartments furnished," Overton said. "We need donations of everything. We have more Haitians to come, and some Vietnamese later this summer."

The Refugee Resettlement Program needs furniture, such as beds, sofas, tables, dinettes, chairs and lamps.

Necessary household items include pots and pans, dishes, silverware, glasses and cups, mixing bowls, dish drawers, kitchen towels, small appliances—mixers, toasters, can openers, towels, bedding, clocks and rugs.

Personal items that would help the refugees are toothbrushes, toothpaste, combs and brushes, soap, deodorant, shaving needs and toilet tissue.

Volunteers are needed to serve as tutors or "friendly visitors." The visitors may help the refugee families to adjust to their new land by taking them on outings or providing transportation to appointments.

Those wishing to help the refugees as they resettle may call Joyce Overton at 317-236-1553.



FROM HAITI—Natacha Louis d'on (from left), job placement specialist Charlotte Dunlap, and Edwidge Louis d'on smile from the Indianapolis apartment the sisters located with the help of the Catholic Social Services' Refugee Resettlement Program. (Photo by Margaret Nelson)

CSS Christmas Store expands with new permanent location

by Margaret Nelson

The Catholic Social Services Christmas Store will begin its fifth year at a permanent location, 1438 N. Illinois in Indianapolis.

The Christmas Store provides Christmas gifts for identified needy families to buy at very low cost. The store is stocked with new clothing, toys and housewares contributed by merchants or purchased with individual cash donations.

Seventy-five students from St. Matthew School and 25 adults loaded and then unloaded the two donated semi-trucks the day of the move from a south side school to the old library building behind the Catholic Center.

Before the late May move, volunteers worked three days a week preparing for the store to open Nov. 30.

Already, volunteers are making Christmas stockings, sponsoring drives for donations, and donating cash for the store.

Last year, 650 people offered volunteer services to the Christmas Store, according to Nancy Timpe, coordinator. "There is always room and work for more people to be involved. Our new home needs a lot of clean-up and paint-up work," she said.

Timpe recently sent potential volunteers a sign-up form, a needs list and a calendar for the rest of the year. She and Dick Kramer of CSS have agreed to give presentations to groups or organizations to elicit further help.

By August next year, Timpe hopes to be

able to provide new back-to-school clothing and school supplies for the school-age children of their clients.

Most September and October weeks, volunteers are needed at the Christmas Store every Monday, Wednesday and Friday. In November and December, except for Thanksgiving week, the schedule also includes Thursday and Saturday. The volunteers may choose their own schedule and number of hours.

The work involves such things as sorting, taking inventory, phoning, scheduling volunteers, serving Christmas stockings, helping or donating refreshments for the Nov. 20 open house, or coordinating drives for specific items.

These most-needed items are: socks (3.50 pairs); hats, gloves and mittens; underwear (3.50 pairs); toys and sports equipment; clothing for boys, girls, infants, ladies, and men; personal hygiene items; housewares; pajamas; and cash.

Stocking stuffers of pens and pencils, notebooks, crayons, coloring books and small toys are also needed. It is good to have food baskets, candy canes and other candy, and wrapping paper, ribbon and tags.

Special items needed are shopping bags, plastic hangers, store fixtures, clothing racks and shopping carts.

The store will accept used coats that are clean and in good repair as the only used items in the store.

Archbishop visits renovated Holy Family Shelter in Indy

by Margaret Nelson

Archbishop Daniel M. Buechlein visited the newly-renovated Holy Family Shelter on Aug. 8. Daughters of Charity Sister Nancy Crowder, director of the shelter, led the way.

Opened by Catholic Social Services in 1980, it is the oldest and one of only two shelters for homeless families in Indianapolis.

After the archbishop entered from the parking lot through the kitchen, he met Sister Nancy and some members of the shelter's board in the lounge. That's the area where clients may watch television in the evening.

Sister Nancy showed the archbishop the room where eight volunteer dentists provide free dental care to the residents. Next was the formal look at the kitchen (where Archbishop Buechlein admired the huge supply of corn-on-the-cob).

The fenced-in area in the back of the shelter is where families can relax outside. Clients are screened (sometimes by phone) in the office before they come into the shelter. The residents check with the office when they are entering and leaving the building. And they share in the responsibility of maintaining the house.

There is also a space where the clients receive medical attention and transportation. The office outside the area also determines what counseling, educational and employment assistance is needed. Telephone service is provided for those seeking employment or housing.

After showing the archbishop her office, Sister Nancy took him to her "favorite room"—the child care area. There, Archbishop Buechlein watched young Michelle work on a cut-and-paste art project. And he saw a volunteer "grandma" rock a baby

while the mother was looking for housing or employment. The prelate even got a look at the residents' laundry room.

The second floor houses staff and counseling offices, as well as the staff lounge. The third floor is strictly for women and their children. Two-parent families live on the fourth floor. Couples who live in the Holy Family Shelter must be married, Sister Nancy said.

Since the shelter has held as many as 94 people, there are large closets and rooms full of supplies, many of them donated by companies, parishes and individuals. The archbishop expressed surprise at the number of sheets and blankets in the linen closet. One room is full of toys for the many children who live there. Another area has cleaning and personal hygiene supplies. And of course, the pantry is stocked with food.

The newly-furnished dining room has round tables, more comfortable for family dining. The residents eat in shifts so that it is more like family meals.

The shelter provides three meals a day, seven days a week—and sack lunches are provided for working residents.

Besides Sister Nancy, the Holy Family staff includes an assistant director, a secretary/receptionist, a cook, a maintenance person, a child care director, and three case managers.

The office staff explained to some of the residents that the archbishop was expected to visit—answering questions from some of the non-Catholics that he was the person in charge of the archdiocese.

Later, other residents came to ask, "Is it true that the pope is coming?" When the archbishop heard this, he laughed and replied, "He would come if he could."

NEW LOOK—Archbishop Daniel M. Buechlein and Daughter of Charity Sister Nancy Crowder examine the new entry to the Holy Family Shelter that includes a handicap-accessible ramp and security doors. The facility, opened in 1984, is the first homeless shelter for families in Indianapolis. It is operated under Catholic Social Services and the archdiocese. Families are referred by social agencies, parish staff people and community crisis agencies. (Photo by Margaret Nelson)



Parishioners determined to replace St. Philip gym floor

by Margaret Nelson

When two youths sprinkled sulfuric acid on the St. Philip School gymnasium floor late in May, they didn't know that they were destroying a bit of history.

Tom Bogenschutz, parishal associate at the parish, said, "A lot of people played in that gym. In terms of support, if anyone who played there gave a dollar, we could replace the whole thing."

Replacement of the floor will cost \$45,000, Bogenschutz said. The insurance company will just replace the damaged portion—at about \$15,000. But that insurance coverage would not take care of the subfloor that has deteriorated over the years.

The St. Philip gymnasium floor has been the site of thousands of Catholic Youth Organization games over its 60-year history. In recent years, the gymnasium is the only place—besides the church—where the entire student body can gather.

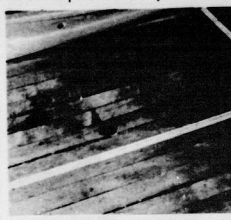
"We are committed to redoing the gym. It not only serves the parish community, but the whole neighborhood," said Bogenschutz.

"We've made it available for everyone. It serves a real need in terms of outreach to the community," he said.

For now, the board of health has closed

the gymnasium to athletics until the floor is repaired. The parish wants to replace it quickly so that CYO activities can continue.

Men in the parish have volunteered to contribute much of the labor so that costs will be kept at a minimum and the project will be completed as soon as possible.



EXPENSIVE PRANK—The St. Philip Neri school gymnasium was damaged when two youth recently sprinkled sulphuric acid over the floor from the balcony. The cost to properly replace the floor is \$45,000. Parishioners believe the gymnasium is an essential part of their community outreach. (Photo by Margaret Nelson)

FROM THE EDITOR

Stand or kneel for Eucharistic Prayer?

by John F. Fink

You know the old saying, "Fools rush in where angels fear to tread." Well, I really should know better than to write about whether it's proper to stand or kneel during the Eucharistic Prayer of the Mass, but I'm going to do it anyway. Since some people on both sides of the question feel strongly about the issue, I'll probably anger them all. But my purpose is to try to get both sides to see the other's position.

Parishes in this archdiocese are not consistent. Some congregations stand and some kneel, and sometimes the custom varies within congregations, with some kneeling and others standing. And as I've traveled to other countries, I've found the same thing to be true all over the world—there's no consistency. In India, I learned when I was there, everyone, including the celebrant, sits through out the Mass, including during the Eucharistic Prayer.

First, let's review some history of posture during prayers. We will discover that this controversy has existed almost from the beginning of Christianity.

THE JEWS STOOD when they prayed, so the early Christians in Rome did, too. Pictures found in the catacombs show people praying with arms outstretched. But the earliest Christians also knelt, as we learn from the Acts of the Apostles. Before raising Tabitha to life, Peter "knelt down and prayed" (Acts 9:40). And when Paul was leaving Tyre to go to Jerusalem and was escorted out of the city, "after kneeling on the beach to pray," he bid them farewell (Acts 21:5).

Jesus himself was said to prostrate himself in prayer during the agony in the garden (Mk 14:35 and Mt 26:39), although Luke said he knelt (Lk 22:41). Prostration or

kneeling came to be a sign of penance as well as a sign of deep reverence while in the presence of God.

As Christianity spread in most of the countries of the world, kneeling became common for personal prayer and when someone was doing penance. However, people stood during the Eucharist as a sign that Christ had risen and they were looking forward to his second coming. It was also meant to be a sign of unity, with whole congregations standing and facing east, from where it was thought Christ would come again. Kneeling was considered a private act of worship or penance and the emphasis was on community prayer, and those who knelt at Mass were criticized for turning the Mass into a penitential rite.

The Council of Nicaea tried to settle the issue in 325 by decreeing, "Sit or there are some who kneel on Sunday and during the season of Pentecost, this holy synod decrees that, so that the same observances may be maintained in every diocese, one should offer one's prayers to the Lord standing." End of a controversy? Of course not.

During the Middle Ages kneeling came to be a sign of adoration rather than of penance. Slowly but surely it crept back into the Mass in some places (although not in Byzantine churches). By the time America was settled, kneeling had replaced standing as the posture during the Eucharistic Prayer (or what was then called the Canon of the Mass).

SO WHAT'S THE RULE today? What does the Vatican say? The "General Instruction of the Roman Missal" (in 21) says this: "For the sake of uniformity in actions and postures, the people should follow the directions given by the deacon, priest, or other minister during the celebration. Unless other provision is made, at every Mass they should stand from the beginning of the entrance song or when the priest enters until the opening prayer or collect inclusive; for the singing of the Alleluia before the Gospel; while the Gospel is proclaimed; during the profession of faith and the general intercessions; from the prayer over the gifts to the end of the Mass, with the exceptions below. They should sit

during the readings before the Gospel and during the Responsorial Psalm; for the homily and the preparation of the gifts at the Offertory; and after Communion if there is a period of silence. They should kneel at the Consecration unless prevented by lack of space, large numbers, or other reasonable cause."

So the practice in most of the world is to stand until the Consecration, kneel at it, and then stand again.

But then the instruction goes on to say: "The conference of bishops may adapt the actions and postures described in the Order of the Roman Mass to the usage of the people; but these adaptations must correspond to the character and meaning of each part of the celebration."

The U.S. bishops' conference did make adaptations during the 1960s, deciding that people in the United States should kneel beginning after the singing or recitation of the Sanctus (Holy Holy) until after the Amen of the Eucharistic Prayer, that is before the Our Father. So the U.S. bishops did not follow the church's older tradition or the recommendations of the Vatican.

SINCE THEN the Trend has been to go back to standing. Most liturgists prefer that for reasons given above, and many new churches are being built without kneelers. The U.S. bishops are now in the process of revising the Sacramental, taking each section at a time with full revision not expected until after the year 2000. It is expected that the bishops will look at the issue of posture again when the Eucharistic Prayer comes up for discussion.

It remains to be seen what decision will be made at that time, but most of those who are in a position to know expect the bishops to restrict kneeling to acts and to make standing the approved posture for the Eucharistic Prayer.

As one who attends quite a few Masses at which bishops preside, I can say that they often ask the congregation to remain standing for the Eucharistic Prayer. That is the more correct liturgical posture for Mass. However, kneeling is the position approved by the U.S. bishops the last time they voted on the matter.

THE GOOD STEWARD

How the church constantly changes but still remains the same

by Dan Conway

I made my first trip to St. Meinrad Archabbey and Seminary, 27 years ago, in 1967. I was 18 years old and I was entering a college seminary. I had never seen before. (In the days before student recruitment became a necessity, all they sent me in advance was the course catalog which had just a few grainy black and white photos of what seemed a very austere place.)

I have vivid memories of my first impression of St. Meinrad. Because the Abbey sits high on a hill in rural southern Indiana, the twin towers of the Abbey church and the massive sandstone walls can be seen for miles around. All I could think of was a medieval fortress rising up in an Indiana cornfield! From the panoramic perspective of the highway, the visual image I had of St. Meinrad suggested a timeless immutability. The hundred-year-old sandstone blocks conveyed a sense of

permanence that I found intimidating as I made my first trip to "the holy hill."

But my first impression of St. Meinrad as a place that is not affected by change was a false one. During the last 27 years, I have observed five major construction projects and an almost constant stream of minor renovations (putting up or taking down walls). In addition, while the monastic community provides a measure of stability that is greater than many institutions, most of those who were in leadership and teaching positions when I was at St. Meinrad have moved on to other ministries. Finally, the financial health of the archabbey and seminary has changed dramatically during the past quarter-century. From the brink of financial ruin in the early 1970s to a very strong financial condition in the mid 1990s, St. Meinrad has demonstrated its prudent stewardship of financial resources.

St. Meinrad, like the church itself, is constantly changing—to adjust to new circumstances and to meet the challenges and opportunities of every new age. And yet, in spite of almost constant change, there truly is something about St. Meinrad that gives witness to the enduring values of Christian life. What strikes me about St. Meinrad is not the many changes that are

taking place but the ways in which it is always the same. What is it that allows St. Meinrad to adapt readily to new challenges and opportunities and still remain substantially the same?

I believe that the answer to this question is vitally important for parishes, schools and other church-related organizations facing the inevitability of change. How do we make significant changes in the way we carry out important ministries of our church and still maintain the beliefs, traditions and values that define who we are? How do we "let go of" unnecessary things (but which are familiar and comfortable) and still hold on to fundamentals?

Twenty-seven years of association with St. Meinrad have taught me not to underestimate the trauma that accompanies change. Resistance to the unknown is a powerful human instinct, and no substantive change can happen without strong emotional reactions on the part of those who are most affected. Especially when the changes that are taking place involve sacred space (as in church renovations) or local customs (as in Mass times or devotional practices), the emotional reactions are almost always very intense. This is doubly true of parish and school consolidations or closings which are

the inevitable result of changing economic and demographic conditions in our communities. As we have seen over and over again in recent years, no amount of logic or rational explanation can soothe the feelings of anger and betrayal of people who are about to lose their parish or school!

So how does St. Meinrad manage to keep changing without losing its fundamental values? I believe there is a strong hint to the answer in the Benedictine motto, *ora et labora* (prayer and work). The Rule of St. Benedict proscribes a daily regime of prayer and work that strives to keep the monk focused on what is truly most important: the *Opus Dei* (God's work).

The changes that take place inevitably both inside and outside of the monastery need to be faced, and ultimately accepted, but according to St. Benedict, they should never cause the monastic community to lose sight of the fundamental values of Christian life. So, as long as the monks at St. Meinrad observe the Rule of Benedict by gathering in prayer several times each day and by continuing to serve God through the labor of their hands (and their minds), St. Meinrad never really changes.

There is a lesson here for all church-related organizations in central and southern Indiana. The key is focusing on fundamentals. As long as Catholics truly strive to live the Gospel through worship, education and service to those in need, changes will come and go, but our church will always remain the same.

EVERYDAY FAITH

Nobody calls on their columnist for help

by Lou Jacques

It was during a backyard discussion with a priest and a lawyer that I had a realization which cut to the heart of my being. In an emergency, nobody calls on their columnist.

It's true. In a crisis situation, you might call on your therapist or your parish priest. In a wrangle over some legal issue, you would certainly contact a lawyer. If you are feeling physically miserable, you would call your doctor in hopes of having some medicine prescribed. But when was the last time you called your columnist for help or merely to share a word with the terminally confused? I thought so.

It just goes to show how undervalued we columnists are in the scheme of things. So

few in the general public realize the nuances of our work or understand our role in... our role in... give me a minute... our role in dealing with the critical issues of the day. Yes, that's it.

Without our insight, in fact, some issues might not be labeled "critical" at all. They might be relegated to being "significant" or "important" issues and thus remain on the back burner of public awareness. But thanks to columnists such as yours truly, who spend sometimes almost half an hour researching a column and honing its arguments to razor sharpness, many topics that might pass by entirely unnoticed get red-flagged for at least a couple of minutes in your life.

No matter what society may say, columnists like myself know the noble value of what we do. Why, just the other day, I was telling my wife that the work I do has purpose and meaning. She would have listened, too, I'm certain, but as a family

counselor she happened to be fielding one of those crisis calls she gets each week.

Although I know that I am probably being overly sensitive about this, I cannot help but notice that my phone at work has been conspicuously silent of late. It is probably just that people are on vacation, right? I know that if they were anywhere else but in the mountains or taking the kids to Disney World, they would certainly be lighting up my phone and sharing their deepest secrets and problems.

Frankly, I can understand why they would call me. I don't mean to take anything away from that priest or lawyer I was talking with, but I'll match my sensitivity quotient with anybody when it comes to handling trouble over the phone.

Hey... it's ringing! What's that? Listen, pal... for the last time, I'm not interested in a lawn care service plan. Got that, buster? Now... what was I saying?

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To the Editor

Public dissent is dangerous sport

There is a dangerous sport around that is growing in popularity and is becoming more and more visible in the church. The sport called dissent is a treacherous, ruinous kind of activity which seems to fog the minds of the players while confounding the minds of the spectators. Dissent is not a new sport at all, it has been around since the first "Yes, but..." was ever spoken. But it has become a more treacherous sport in the church of late because so many traditions are being trampled in the process and because the secular media seem hungry for gist to feed to the opposition.

Serious minded, sincere leaders are being drawn into the game, unwittingly I believe, often only to increase confusion and threaten people's faith. It occurs to me that it is extremely treacherous for a person of stature or position in the church to present non-scriptural and non-traditional viewpoints publicly regardless of the eloquence or the sincerity with which they are presented.

Of course everyone has a right to form opinions based upon the dictates of a personal conscience; and in this country one also has a right to express those opinions. The danger for the church lies in the clash between this "right" that we Americans count as a sacred rule of the game, and the truth as found in Scripture and tradition mediated to us through the magisterium of the Roman Catholic Church. In order to emphasize most dissenting theologians one would be required to dance around and trample over Scripture, tradition, and the magisterial authority of the church.

It is especially distressing to read or hear public dissent by priests or religious. All people should, think independently, be creative and be responsible for their own consciences. However, whenever a personal conscience differs with church teaching, that conscience would be subjected to private, pastoral counseling with an advisor who has some authority in the life of the troubled person.

Certainly, if a public figure disagrees with church teaching that person will be burdened and have a heavy cross to bear. But sharing the dissenting view publicly seems to me to be the equivalent of trying to persuade others to carry a cross that may be far too heavy for their faith to withstand.

Therein lies the danger of this sport. The "pros" of dissent can demolish those of fledgling faith with their contradictory words. Perhaps this is the reason that St. Paul cautioned us to refrain from public dissent: "Warn them before God against quarreling about words; it is of no value, and only ruins those who listen." (2 Tim 2:14)

One can only conjecture that many are harmed by their ruin in this age; for there is no lack of quarreling about words in the church today.

L.J. Darlene Davis

Greenfield

Judge by effects, if not morality

We've seen the media show increasingly more revenge and violence in movies, yet we wonder why our streets and our schools have become more violent. We've seen more unmarried sex broadcast in the media, yet we wonder why the welfare lines are swollen with unwed mothers and V.D. and AIDS are spreading in epidemic proportions.

How much more often is lying made to seem like thing to do in movies? How many more programs show a lack of respect for parents or authority? How often are heroes made of thieves? How many times is the name sacred to Christians (Jesus or Jesus Christ) used offensively? Yet we wonder at our social decline.

Is the immorality broadcast in the media just reflective of our society or is it more

being reflected in our society? If the media had little or no influence, advertisement wouldn't work. I believe the increasingly immoral songs, movies and other programming in the media are huge contributing factors to our social decay.

Who's to say what's moral or immoral? If Christianity can't be used as a standard, at least judge things by their effect. Freedom of the press, expression and speech weren't intended to include the freedom to corrupt society, especially young impressionable children. There has to be some censorship for the sake of social well being.

Sandra Dudley

Sumner

Free Choice group is not Catholic

In the cover story of the July 22 issue, I believe, the Catholic News Service makes an inaccurate statement regarding opposition to the Vatican's position on the upcoming population conference in Cairo. After stating, "Separate groups of American Catholics also criticized the Vatican's position," the reporter then quoted a spokesperson for Catholics for a Free Choice.

Catholics for a Free Choice is not a group of American Catholics. It is a lobbying group with no Catholic membership. In fact, the group has no membership at all. This group simply chose a name that invites the news media to ask them for a pro-abortion response to church pronouncements affirming the sanctity of life.

The *Criterion* itself recently published an article debunking the myth of Catholics for a Free Choice.

A little editorial discretion would have added greatly to the accuracy of this report on a life issue that is always screaming for fair and accurate treatment.

Victor J. Berlage, III

Indianapolis

(The article Mr. Berlage refers to specifically stated that "Catholics for a Free Choice was denounced last year by the U.S. bishops' 50-member Administrative Committee." Editor)

Jesus did not ask government to help

Bishop John H. Ricard's statement referred to in the July 22 *Criterion* ("Abortion and Health Care: A Line in the Sand") takes the church beyond the tenets of Christ into the philosophy of humanism. The church's role is to change the hearts of men through Jesus Christ and obedience to God's law; humanism believes man's character can be changed through enactment and enforcement of man's laws. God's laws are eternal, man's laws change constantly to fit the morals of the times.

Abortion is a moral question, and wrong in the sight of God. We must continue to speak out against it. However, universal health coverage is not a moral question and is in the arena of the secular and political. The church should not encourage reliance on government to solve man's problems, in this case lack of medical insurance for many. Instead, we should, as Christians, determine how we can help, how we can live Christ's command to "feed my sheep."

Nowhere in the New Testament does Jesus ask the Roman government to do anything for the less fortunate. His call is to his followers to take up the challenge of caring.

Historically the church has rallied to aid the stricken, the poor and the unfortunate through our many charities. Why can't we as a church find a means to provide medical insurance to our parishioners who have no other resource? There are many independent group insurance companies providing cov-

erage for thousands of people in trade organizations, etc. We suggest that the diocese investigate the feasibility of such an arrangement for parishioners who are uninsured. The cost of the policies for those who cannot afford the premiums could be paid through a trust fund established and maintained by donations from parishioners.

Let us not, individually and corporately, succumb to the temptation to pass on to government bureaucrats our responsibility, as members of God's family, to nurture and care for our fellow man.

Charles A. Pechette

Indianapolis

Religion is to be accepted or rejected

Cary L. Dyson is "amazed how closed-minded some people (namely me) can be in this day and age" (letter appearing in July 8 *Criterion*).

What does "this day and age" have to do with the authority of the pope? Does this mean that the pope's authority has diminished over the years? I believe that the pope is the visible head of the Roman Catholic Church and receives his authority to speak for that church from God, whether he be St. Peter or Pope John Paul II.

According to Dyson, one can respect the authority of the pope without accepting the results when that authority is exercised. How? Mr. Webster's dictionary defines "respect" as avoidance of intruding upon or interfering with. I believe a religion is to be accepted or rejected, not debated. Questions in an attempt to better understand a religion are far different than disputing the authority of that faith.

If defending the pope is being closed-minded, then I am guilty as Dyson charged. When the pope is criticized, every Roman Catholic who accepts and respects the authority of the pope is criticized.

Marcella Smith

Whiteland

St. Bridget always 'had her arms open'

St. Bridget's, "The Old North Church" as it was first called by the Irish Catholics who populated the area of what was then North West St., has folded her arms after 114 years of loving embrace. Only memories remain.

LIGHT ONE CANDLE

Mary, woman of faith and courage

by Fr. John Calor

Director, The Christophers

On the great feast of the Assumption next Monday we turn to Mary to ponder her mysterious role in the life of the church. In prior centuries we made Mary into an icon. She became larger than life. Some even made her into a goddess. Mary wouldn't want that and neither does the church.

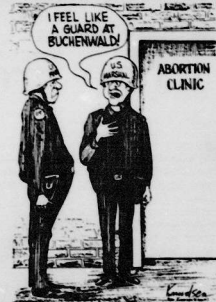
This form of piety has little meaning for today's women. Mary is truly a model for women, not because she sailed through life on a heavenly cloud. But because she was a woman of faith and courage.

Theologian Doris

Donnelly tells about a time in her own life when she was grief-stricken. She recovered Mary in her time of need. But as she puts it, first she had to yield up the image of a "docile, domesticated, and virginal girl, and find a tough young woman who deliberately counted herself among the marginalized, who knew that safety was an illusion, who was alive to the tragic, who wept, who laughed, and who chose life every inch of the way."

She discovered Mary as a mature, committed woman.

Consider Mary's 90-mile journey from Nazareth to Bethlehem when she was in her ninth month of pregnancy. She traveled by foot and donkey. For a woman close to labor, undertaking a strenuous journey like that without the security of a place to stay, much



The organ, one of the oldest in the country, is silent. The voices that sang are quiet.

In the distant past, the people came to funerals in horse-drawn buggies with fringes around the top in the hot summers and the cold winters. On a hot summer day in 1994, they came to say farewell to the church itself.

When I was a child, my uncle, Father McShane, was pastor of St. Bridget's. I remember the beautiful rectory with the staircase going up to the sky and how the birds in the morning hours accompanied the church bells with their song.

The trolley, running on only one track, operated by a healthy Irish conductor and motorman, turned around on 10th St. and passed the rectory at 801 North West St. A cup of Irish tea was always ready and gladly served any neighbor.

The *Bridget* gave all the news of church and family—families who could enjoy a quart of ice cream from the drug store for just 25 cents. Children grew up to serve with honor in our courts and police departments. The old hall at Pratt and Fayette saw many a eucharic game, plays, and graduations.

Old buildings help us remember the joys and sorrows they contained. "Old North Church" always had her arms open. Sadness comes to all as the beautiful old church with its original pews, statues, and most of all, her loving arms, passes into history.

Marquette Walsh

Speedway

less a hospital, must have taken great courage.

Consider the flight from Herod. She knew the fear of danger and the threat of corrupt power. She was the prey of a powerful ruler. She would easily understand today's justice issues where tyrants engage in mass murder to protect their power base.

When the church gives priority to the poor, it is because Christ, from the beginning, was oppressed and hunted. Mary was poor, she even had to flee in fear to avoid the persecution of Herod. She was a refugee, the poorest of the poor.

Consider the primitive lifestyle of a poor family in Galilee 2,000 years ago. Buying food, cooking, washing clothes. What Mary had to endure was a very different experience by today's standards. Mary was a hard-working mother, and she began raising her child when she was barely out of childhood herself.

Consider the crucifixion. Mary once saved her infant son in a fight for life, but 33 years later when he hung on the cross, she was powerless to help him. She could only stand by him. Mary didn't swoon in weakness or excuse herself from the participation in his suffering and death. The Gospel records her as standing by the cross.

She stayed to the end, and joined with those who helped take him down. The Gospels show her cradling him in her arms; Mary holding the wounded body of her son.

Mary was a woman of faith and courage, a model for women everywhere.

"Blessed is the great Mother of God, Mary Most Holy!"

(For a free copy of the *Christophers* News Note "Let's Talk About Prayer" send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

CORNUCOPIA

The French, a lovely race

by Cynthia Deves

You have to love a country where wild boars are still a threat. D-Day anniversary visitors strolling along the paths of the American Cemetery in Normandy, France this summer were probably startled to find signs near the beach reading, "Danger. Sangler—Wild Boar." Plus a picture of a furry porker with wicked-looking tusks.

The French, particularly in Normandy, went all-out this year to welcome American, British and Canadian visitors, many of them veterans of the D-Day invasion. Every town had the Allies' flags strung across its main street, and banners reading "Welcome to our liberators."

(Well, I guess. Any place still overrun by wild boars sure needs help.)

To Americans, whose native predators are mostly endangered and certainly never encountered personally by ordinary citizens, this wild boar menace

evokes ancient history more than it does fear, or even sympathy. Grammar school lessons about William the Conqueror, or perhaps Robin Hood, spring to mind. Once we get past our enchantment with this example of Gallic wild life, we're struck by the uniqueness of other things French. Plumbing, for instance.

Americans tend to produce staid plumbing fixtures similar to those found in their former mother country. It was an Englishman who inspired the design of most of our facilities. The French, on the other hand, create plumbing with the wit, humor, imagination and general *joie de vivre* for which they are famous.

Upon arriving in a French hotel room, our first (maybe second) task is to figure out how to flush the commode. There are as many flush methods as there are hotel rooms, so believing that the mastery of one or two guarantees success everywhere is mere hubris.

There is the pull-cord-from-above variety, the pull-up-from-behind, the step-on, the wall lever. The French are so clever about these things, we could spend hours on the humiliating variations this project can include. Not to mention the

time spent on decoding the shower and, of course, the bidet.

Great food and wine are synonymous with France. This is because visitors are routinely and systematically intimidated by the consumption of seven-course meals, the first course being a one-bite dried beef and cream cheese spiral garnished with a teeny mint leaf and an even teenier bit of carrot.

A complementary wine, presented by a steward who holds a Bachelor of Flourish degree, accompanies each course. Courses are separated by long pauses during which the diners digest, and look each other over. It's a good thing we learned to sniff the cork and twirl the first sip of wine in the glass before we left the states.

Popular wisdom tells us that the French are unfriendly and insular. After all, they invented the word "chauvinist."

Not so. The French are warm, hospitable and kind. They are fortunate to be citizens of a beautiful and interesting country, whose "liberators" say, "Thanks for the memory" and *Vive la France!*

vips...

Cecilia Kennedy, daughter of Carmen and the late Max Kennedy, entered the Sisters of St. Benedict as a postulant at Our Lady of Grace Monastery, Beech Grove on Aug. 6. A former member of St. Francis de Sales and St. Philip Neri parishes, she is a graduate of St. Mary Academy and the School of Practical Nursing. Kennedy worked at Methodist Hospital since 1975. She has been active in Girl Scouts for 32 years, and in league bowling.

Archdiocesan Family Life Office administrative assistant Patricia Linehan was received into the canonical novitiate of the Sisters of Providence of St. Mary of the Woods on July 31. She is a 1955 graduate of the Providence Juniorate at St. Mary of the Woods and served as a nurse in the U.S. Navy.

Batesville native Dennis Moorman will leave this month for the Maryknoll Overseas Training Program, as part of his formation for the priesthood. He will be assigned to Brazil for the two-and-a-half-year training. Moorman holds a B.S. degree in agronomy from Purdue University and a M.S. in plant physiology from North Carolina State University at Raleigh. He has completed two years of theological study at Catholic Theological Union in Chicago, and took his First Temporary Oath with Maryknoll last March.

Sacred Heart Father Nicholas Prickel, originally from Batesville, will celebrate his 25th anniversary of religious life on Saturday, Aug. 13 at Sacred Heart Monastery/School of Theology in Hales Corners, Wis. He has served inner-city parishes in St. Louis, Mo. and Detroit, Mich. He was a vocation recruiter for four years at Hales Corners, and is now pastor of St. Peter and Paul Parish in Sturgeon Bay, Wis.

check it out...

The 1994 Amish Country Market for the benefit of the Julian Center will be held from 9 a.m. to 5 p.m. on Saturday, Aug. 27 at the Hamilton County Fairgrounds, 2003 E. Pleasant St., Noblesville. The cost is \$6 for adults, \$2 for children ages 6-12 and no charge for children under 6. Attractions will include 150 craft booths, a quilt show and sale, country foods to eat and take home, children's activities, buggy rides, bluegrass music by the Circle City Slickers and folk music by Mac and Mary. For more information call the Julian Center at 317-545-1970, Ext. 302.

The Cathedral Grade School Class of 1945 will hold its 50th Reunion next year.

Several classmates have not yet been located. Anyone with information about them is requested to call Joan Easley at 317-636-4516. They are Anna Louise Curtis, Ruth Davis, Virginia Martindale, Charles Bang, Jack Griffin, William Robson, Robert Olney and Richard McAllister.

The St. Vincent New Hope 10th Annual Golf Benefit will be held on Thursday, Sept. 1 at the Golf Club of Indiana. A morning flight (play your own ball) and an afternoon flight (scramble) will begin at 7:30 a.m. and 1 p.m. respectively, followed by an awards dinner at 6 p.m. Proceeds will benefit the goal of purchasing two wheelchair-adapted vans for the largely non-ambulatory population of New Hope. For more information call 317-872-4210, extension 218.

St. Francis Hospice in Beech Grove is currently recruiting individuals for the 1994 Fall Volunteer Training Class. Volunteers will provide compassionate care and support for terminally ill patients and their families. Interviews will be conducted throughout August and September, and training will begin in October. For more information about the hospice team, contact Patty Bridges, volunteer coordinator, at 317-865-2092.

A Pilgrimage to Medjugorje will be conducted by Benedictine Father Michael Keene, director of Oblates at St. Meinrad Archabbey, from October 16-25. The trip will leave New York via Austrian Airlines and include an evening and overnight in Vienna on Oct. 24. The cost is \$1,298.00 plus \$30 taxes. For details contact Father Keene at St. Meinrad Archabbey, St. Meinrad, IN 47577, 317-837-6752.

Genesarett Free Clinic and Carpenter Realtors will sponsor their annual GFC/Carpenter Realtors Golf Classic tournaments for the benefit of the clinic's health care ministry for the homeless and poor on Friday, Aug. 26 at Saddlebrook Golf Club on 56th St., Indianapolis and on Wednesday, Sept. 14 at Inwood Golf Club, 10955 Fall Road in Fishers. Call Pat Williams at 317-297-2800 for more information on the event, call Clint Williams at 317-842-1000 for details on the Sept. 14 tournament.

A raffle for the benefit of restoration of St. John Church in Osgood will be held at 8:30 p.m. on Saturday, Aug. 27 in the parish hall. Chances are \$10 per ticket for a \$25,000 1994 Chevy Astro Conversion Van with many options, donated by the parish. Mail entries before Saturday, Aug. 20 to St. John Catholic Church, 331 S. Buckeye St., Osgood, IN 47037.

Catholic Charities of Terre Haute will sponsor its annual Benefit Dinner, buffet and silent auction at 8 p.m. on Friday, Aug. 26 in O'Shaughnessy dining room of Providence Hall, St. Mary of the Woods College. Tickets are \$50 per couple or \$200 per table. Call 812-232-1447 for more information.

The Class of 1979 of Bishop Chatard High School in Indianapolis will be held on Saturday, Aug. 20 at Steckley's Olde House in Carmel. This is a new location. For more information call 317-254-5436.

St. Elizabeth's Home in Indianapolis will host the Eighth Annual Elizabetha ball on Friday, Aug. 26 at the Indiana Roof Ballroom. The event begins at 7 p.m. with a cocktail reception followed by dinner and dancing. Music by the Flip Miller Band. Call Gary Wagner at 317-787-3412 for ticket information.

Secunia High School Class of 1959 will hold its 35th Reunion at 6:30 p.m. at the Marriott. The cost is \$100 per person. Call Phil Wilhelm at 317-399-5411 for details.

The Family Advocacy Center is launching a program to provide volunteer opportunities for Marion County residents. The center is a non-profit organization that collaborates with the Marion County prosecutor, the Indianapolis Police Department, the Marion County Sheriff's Department, and the Marion County Office of Family and Children to assist both child and adult victims of family violence. Training is provided for volunteer positions, which include greeter, clerical specialists, publicity specialist, speakers corps, paralegal specialist and client advocate. The center is located at 1 Jackson Square, 233 McCrea St., next to Union Station. For volunteer information, telephone Kathleen George at 317-327-6925.

The Helpline of the Information and Referral Network, a United Way community service agency in Indianapolis, is facing a critical shortage of volunteers. For more information or to volunteer, call Marcia Ewbank at 317-921-1307.



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LETTER FROM GERMANY

Catholic Church in Germany gets new shape

by Ferdinand Oertel
Special to The Criterion

(Ferdinand Oertel is a veteran Catholic journalist in Germany, president of the German Catholic Press Association for nine years and first president of the International Federation of Catholic Press Associations for six years.)

AACHEN, Germany—Four years after the reunification of East and West Germany, the Catholic Church in Germany is getting a new shape.

During July, two events could be regarded as great steps toward a unity of faith: the pope established three new dioceses in the former East German territory, and, for the first time in 40 years, the traditional "Catholic Days" (Katholikentag) was held in the city of Dresden in the former German Democratic Republic (GDR). "Catholic Days" has become the principal gathering of lay people and bishops in Germany.

Contrary to expectations, there was no uplift of religious life in the former GDR after the end of the communist regime. Less than 10 percent of the population in the Protestant-dominated former Prussia was Catholic. While the Protestants had arranged a kind of "living together" with the GDR-regime, the small Catholic Church remained in opposition and was forced to live in a closed religious ghetto. Like the Polish, the East German Catholics kept the traditional structures and old ways of religious practices in a firm hierarchical church as a bulwark against the communists.

After the end of the communist regime, two unexpected developments took place. Religious life did not begin to bloom anew and many people continued to stay away from the church. And those Catholics who stuck to the church are not used to the open ways of church life which emerged from the Second Vatican Council. In West German diocesan papers, for instance, it is the normal practice

to analyze Vatican events and decisions of bishops in a critical way, but Catholics in the former East Germany never question authorities.

During the time of the communist regime in the GDR, there were only two dioceses of their own: Dresden and Berlin, which became separated after the building of the Wall. All other diocesan parts in the territory of the GDR belonged to dioceses in West Germany. As the communist regime did not allow the West German bishops to visit the parts of their dioceses in the East, Catholics were excluded from the changes that took place in the church. The Vatican never recognized the GDR as a sovereign state and did not change the boundaries of the dioceses but installed apostolic administrators for the separated parts.

Immediately after the reunification, the church in Germany and the Vatican began negotiations on adjusting the boundaries of the dioceses to the new situation. As the concordat between the former Prussia and the Vatican is still in existence, the Vatican had to negotiate with the new federal states as well because they took over certain financial obligations.

In July, Pope John Paul II finally established three new dioceses in the former East Germany—Magdeburg, Erfurt and Gorlitz (which is part of the Archdiocese of Breslau belonging to Poland since 1945). Berlin was made an archdiocese heading the East German province. A small part of the former GDR on the eastern sea will become part of a new archdiocese around the large harbor city of Hamburg. The new structures allow the local churches to adjust pastoral and catechetical ways to the different situations of East and West Germany.

The pope also selected the bishops for the new dioceses, which he could do because there are no "Chapters of the Cathedral" yet. According to the concordat, in the future the election of bishops

will be the right of those Chapters, who will choose among three nominees proposed by the pope. (Editor's note: This has long been the way bishops are selected in Germany, in accordance with a concordat with the Vatican.)

On the first "Catholic Days" in a city of the former East Germany (the 92nd gathering since the beginning of the German lay movement in the revolution year of 1848), the longing for unity was predominant. As secularization with all abuses of freedom swept over the East, Catholics (and Protestants) face the same challenge for revitalizing the faith and religious values.

In a letter to the German Catholics, the

pope urged them to respect each other and to live together in solidarity. The head of the German bishops conference, Bishop Lehmann, also called for unity in spite of all differences. (One difference could be seen in the big discussions about the pope's decision to exclude women from the priesthood, associations for women as well as for youth do not regard the pope's decision as final.)

Speakers also demanded a closer cooperation between Christians of all denominations in building a Christian foundation for a united Europe. "We need a network of friendship," said the head of the European Bishops Conference, Archbishop Miloslaw Vik from Prague, Czech Republic.



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CHALK-ART—The parking lot of St. Agnes Parish in Nashville is covered with chalk-art created by children attending the Aug. 1-5 Vacation Bible School entitled "Fun in the Sun." The Bible school was created and directed by St. Agnes Coordinator of Religious Education Therese Chambliss. (Photo by Charles Schisla)



BOOTH AT RACE—Father Glenn O'Connor (left), pastor of St. Joseph Parish, Indianapolis, joins volunteers at the concession booth at last week's Brickyard 400 NASCAR race at the Indianapolis Motor Speedway. The members of parishes whose children attend All Saints School run the food and drink concession for the Indianapolis 500 and the Brickyard 400 races to raise money for the school. (Photo by Charles Schisla)

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SPOTLIGHT ON NEW ALBANY DEANERY

Focus at St. Mary: Faith formation and stewardship development

by Peter Agostinelli

Driving into downtown New Albany isn't unlike driving into most downtowns.

You pass through neighborhoods and business districts. Then you run into a courthouse or town square.

But just around the bend from New Albany's downtown center, the great steeple of St. Mary Church peers out from a cluster of trees and buildings. Not only does it paint a unique picture. It seems to stand as a reminder of the deep Catholic roots of this southern Indiana town.

These are roots that reach back to the early 19th century and a growing area near the Ohio River. Today New Albany has three Catholic Churches.

There is some interchange with the other two Catholic churches in the city—Holy Family and Our Lady of Perpetual Help parishes.

"We have that to a degree," said Father Bill Ernst, St. Mary's pastor. "There are a lot of family connections here. A young couple can be gone some weekends because of first communions and confirmations and those kinds of things."

Also, on a particular weekend, it's not uncommon for members of one parish to attend one of the other local parishes for a more convenient Mass time.

These days St. Mary counts close to 800 households—about 2,000 people—in its parish community. Father Ernst said there are a good number of single-person households.

The pastor said St. Mary doesn't have a large number of members who live in the immediate parish neighborhood. Besides New Albany, people also come from Georgetown, a town just west of New Albany, and parts of the west side of Louisville.

St. Mary also attracts a good number of visitors because it's downtown and near a big hotel.

Despite the fact that fewer members may be living in the parish area these days, Father

Ernst said St. Mary is keeping some of its traditions alive. A lot of the older people in the parish have decided to stay active.

"I think there's a tendency of people who have been a part of this parish to remain connected," the pastor said. "If you're a younger couple and you want to send your children to Catholic school, you're probably not going to go miles out of your way to go to St. Mary. You'll probably go to the closer church."

But for an older person it's not so much of a problem. So as a result we have some people coming to church from a little distance."

Father Ernst said one sign that the parish is older is the fact that it had more than 50 funerals last year. But on the other hand, he said he can barely keep up with the weddings of younger couples.

Two big projects are on the horizon for St. Mary. The major one is a faith-oriented program called Church Renewal. His parish, which is planned for this fall.

The program involves a weekend of faith development and training. The goal will be attaining some kind of spiritual renewal, an activity Father Ernst says the parish hasn't had for a while.

The idea was discussed when several parish women approached Father Ernst with the idea of a spiritual renewal activity. The first weekend will be held at Fatima Retreat House in Indianapolis.

The other big project for St. Mary will be continued development of the stewardship program. Father Bill said the parish started on stewardship several years ago, with help from the program developed by the Archdiocese of Louisville.

Father Ernst said the parish will work on developing a program with material from the Indianapolis Archdiocese. The parish council has been working on this.

"We're going to do something, but we're still trying to decide exactly what approach we want to take—anything from a general stewardship push for time, talent and treasure to an all-out financial campaign," the pastor said.

"It's something the Protestants started years ago. I think one of things we (Catholics) were able to rely on for so many years—our vast numbers."

St. Mary School, which includes kindergarten through eighth grades, is nearly full. The enrollment is close to 200 students. It continues to serve as a parish strength.

St. Mary School's success mirrors that of the deanery secondary school, Our Lady of Providence Junior/Senior High School, which has seen lots of growth the last few years. Our Lady of Providence, located in nearby Clarksville, is a big draw for lots of New Albany families.

St. Mary's administration committee is active. Father Ernst said it handles all matters of finances and maintenance.

The organization grew when the pastor at the time dissolved the existing parish council. The parish was stuck in the late 1980s in a controversial renovation project, a source of much division among parishioners. The administrative committee picked up many of the responsibilities when the council was dissolved.

The renovation was put on hold. Father Ernst said the parish has spent the last few years getting over the difficult time and picking up other projects.

The parish council was reformed in the past year. Father Ernst said members are still growing into their role.

"One of the things they're insisting upon is they don't want to just become another maintenance committee, which many parishes can become," he said. "There seems to be a good sense of what they can do, in terms of the general direction of the parish."

A soup kitchen is supported very well by parishioners. St. Mary is part of an ecumenical group in New Albany that

operates the kitchen, which the parish runs on Monday night.

St. Mary controls the remaining Holy Trinity facilities. St. Elizabeth's of Southern Indiana is housed in one of them. The organization offers maternity and child care programs, as well as parenting programs. New Albany Deanery (Catholic) Charities, the parent organization of St. Elizabeth's of Southern Indiana, is housed in another Holy Trinity building. The organization provides counseling services, programs for the developmentally delayed and other services.

Another one of the buildings, the old Holy Trinity rectory, houses an ecumenical agency supported by local churches.

St. Mary recently had an air conditioning system installed in the church. It's a nice thing to have, especially during this time of the year. Staggering temperatures and humidity levels loom over southern Indiana during the summer.

The parish is doing pretty well with its facilities, although there's always a need for more space. Father Ernst said the school, built in the 1950s, is in excellent shape because the parish has invested considerably in it over the years.

Part of St. Mary's history lies in a local tragedy—the burning of neighboring Holy Trinity Church. A fire in 1975 destroyed the original Catholic parish of New Albany. The decision was made to combine the two congregations rather than rebuild the old church.

While St. Mary was the younger of the two parishes, its history reaches back to its founding in 1851. It was founded as the German parish in New Albany, with Holy Trinity being the Irish parish.

Remnants of Holy Trinity still stand. The old church's great bells and pieces of its brick walls sit inside what is now a nearly landscaped park. They preserve the memory of the old parish.

According to an 1883 history of the Diocese of Vincennes written by Father Herman Alendering, the first Catholic Mass was offered in New Albany in 1829. A priest named Father Louis Neyron arrived in 1835 and later built a frame church for the local French and German immigrants.

New Albany was Indiana's biggest city in 1850. The present St. Mary Church was dedicated in 1856 after the German Catholics requested their own parish.

Weekly profiles will include all parishes

One of the newest projects at The Criterion is an ongoing series of parish profiles. Every week a different parish is profiled. Several parishes from a deanery are profiled every month.

After every deanery has been covered, the series will start over again. Then the process will repeat until every parish has been profiled.

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Telephone: 812/944-0417

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Tuesday: 9:00 a.m. - 10:30 a.m.
Wednesday: 9:00 a.m. - 10:30 a.m.
Thursday: 9:00 a.m. - 10:30 a.m.
Friday: 9:00 a.m. - 10:30 a.m.
Saturday: 9:00 a.m. - 10:30 a.m.

Parish Services:
Sunday: 8:00 a.m., 9:00 a.m., 10:30 a.m.
Monday: 9:00 a.m., 10:30 a.m. (Winter)
Tuesday: 9:00 a.m., 10:30 a.m. (Winter)
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Religious education for all ages seen as important at St. Mary

by Peter Agostinelli

The people at St. Mary Parish are hoping that the Christ Renewal His Parish program will provide a solid faith formation experience. The parish will participate in the project for the first time this fall.

But St. Mary offers many other kinds of religious education opportunities for its members.

Carole Strohbeck, director of religious education for St. Mary, said the parish's Sunday morning religious education programs are pretty extensive. Included are programs for all ages—babysitting, preschool, elementary, junior high, high school and adult religious education. Rite of Christian Initiation of Adults (RCIA) is included too. And they're all offered on Sunday morning.

"We try to make it a total family possibility for everybody to do something," Strohbeck said.

More than 100 elementary school children from five churches in New Albany participated in an ecumenical Bible school this summer. Strohbeck helped coordinate the three-day event.

Marketplace 29 A.D. was another summer activity for elementary-age kids. Participating kids are organized into tribes. They participate in activities and learn customs from Biblical times.

St. Malachy celebrates 125 years as parish

Archbishop Buechlein celebrates Mass, delivers homily

by Peter Agostinelli

St. Malachy parish in Brownsburg celebrated its 125th anniversary August 7 with a special Mass and reception.

Archbishop Daniel Buechlein and four priests—Fathers Joseph Schaefer, Martin Peter, Dan Donohoo and Vince Lampert—celebrated the Mass with Father Wilfred Day, pastor of St. Malachy.

The reception was held in Noll Hall following the Mass. Parishioners enjoyed fellowship and the food provided. A model illustrating future parish expansion was on display, as were artifacts depicting St. Malachy's history.

In his homily during the Mass, Archbishop Buechlein encouraged parishioners to reflect on the past and remember the work of previous members.

"We remain the dwelling place, if you will, the house of God," the archbishop told them.

Archbishop Buechlein told parishioners that the history of every church community is marked by challenges. That's why they need to stand on the shoulders of those who have gone before them, he said.

"Let us not forget that we are the shoulders of future generations. Let us not forget that the foundation is Jesus Christ," Archbishop Buechlein said.

The archbishop applauded St. Malachy's people for developing their new mission statement, as well as their commitment to Christ's teachings, Catholic education and support of pastoral and lay leadership. He also cited their work on the parish's Growth for 2000 Plan, which includes the future building expansion.

Archbishop Buechlein also challenged parishioners to encourage religious vocations within the parish.



VACATION SCHOOL—Kari Allen (from left), Brent Rogers, Christine Berry, Sean Conway and Jon McKnight are up front with the kindergarten banner for the closing program of the late-July vacation Bible school for the Tri-Parish Community of St. Joseph, Corydon; St. Peter, Buena Vista; and Most Precious Blood, New Middletown. (Photo by Letitia Berry)

Strohbeck thinks these kinds of ecumenical activities help people of different Christian backgrounds better understand each other.

"When I was a kid we emphasized how different we were. Now we want our kids to see what we've got in common and share and enjoy each other," Strohbeck said.

"We prayed the Our Father together, because that's the prayer we have in common. It was important that we visited each others' churches and learned to respect the different denominations so it's not a mystery.

"Things like this are a community builder. We might as well share together than fight each other."

Adult religious education remains among St. Mary's biggest activities. A Bible study program has been a popular program among the parish's many religious education offerings. Strohbeck thinks more and more people are realizing the importance of knowing the Bible. Members of the PARE group (Parish Adult Religious Education) gather to study the Sunday readings of each week. Also, Strohbeck said a Wednesday morning Bible study group has been studying the Bible at St. Mary longer than anyone can remember.

Strohbeck said RCIA continues to be a faith builder every year for the parish. It also enriches the lives of the men and women who participate as sponsors.

"The Easter Vigil is always a beautiful, holy experience for those people, and for us too," she said.

Christ Renewal His Parish will be an important activity for St. Mary. This fall, when parishioners travel to Fatima Retreat House in Indianapolis for the first session, they will be among the first people from New Albany Deaneary parishes to participate in it.

Strohbeck, who serves on the committee organizing St. Mary's Christ Renewal His Parish effort, said a dozen men and a dozen women from the parish will participate in the weekend. They will be trained as leaders and go through the experience themselves.

These men and women will then be ready to lead the next weekend of the program, which will be held early next year back at the parish.

It's coming at a good time. Strohbeck said parishioners have been looking for something like this.

"They've been asking for some kind of renewal, and we thought this would be a good way to do that," she said. "Our people are used to a lot of activity, and when you don't give it to them, they get hungry."

Father Ernst added, "A lot of parishes are searching for ways to do renewals. Hopefully this will work for us."

Strohbeck said she hopes Christ Renewal His Parish will encourage faith development in the future.

"We hope to build some faith communities in our parish. We don't want to have it and then drop it," she said. "If we don't continue with it, the people are fed and they get excited, and then all of a sudden there's nothing there to hold their interest."

"So many things we do draw people into the parish center. I think it's time for us to go outside the parish boundaries. We need to reach out to our people and go to them."



DOWNTOWN PARISH—St. Mary Parish in New Albany has connections to the original Catholic roots of this city. When the first Catholic church of New Albany, Holy Trinity, was destroyed in a fire, the congregation was combined with St. Mary's. Today more than 700 families belong to the parish. (Photo by Peter Agostinelli)

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U.S. labor priest is still going strong at 78

Msgr. George Higgins was once called best informed priest in U.S.

by Jerry Filteau
Catholic News Service

WASHINGTON—This spring he has his second or third retirement, depending on how you count it.

But this summer he was in Jerusalem for an international Catholic-Jewish dialogue. The following week he was at the International Labor Organization's headquarters in Geneva. There were side trips to Rome and Paris. Then he was off to a labor meeting in Detroit.

At 78, Msgr. George Gilmay Higgins, known for decades as the country's leading labor priest, said he doesn't travel as much as he used to.

But he still does "a fair amount," he said, including monthly trips to Detroit for meetings of the United Auto Workers Public Review Board, a labor ethics panel he has been on since 1957 and chaired since 1962.

And he still writes "The Yardstick," the nationally syndicated column in the Catholic press that he wrote every week from 1945

until 1992, when it was changed to every other week. (It appears on page 4 in *The Criterion* on an occasional basis along with other columns.)

His nearly 2,500 columns over a 49-year span form a unique chronicle of an ongoing dialogue between Catholic social teaching and the great events, movements and controversies swirling across the United States through those years.

Once described by church historian Msgr. John Tracy Ellis as "the best informed Catholic priest in the United States," Msgr. Higgins continues to read voraciously.

"Depending on my travel schedule, I will try to read at least three hours a day," he said. "Catholic social teaching and related areas—labor economics, labor history, etc.—and beyond that a reasonable amount of theology, general cultural matters, biographies. . . I read four newspapers every day just to keep alive."

Periodicals? "I subscribe to about 20," he said, citing at the top of his list the Catholic magazines *Commonweal* and *America*.

Recently read book? He mentioned the "New Dictionary of Catholic Social Thought"—"a splendid, splendid book"—and Father Richard McBrien's revised edition of "Catholicism"—"an excellent book. It's going to be the standard text for the next year."

Interviewed in his two-room residence at



Msgr. George G. Higgins

The Catholic University of America—an apartment still heavily lined with books although "I've given most of my library away now"—Msgr. Higgins commented on a variety of issues facing the Catholic Church and the United States.

The topics ranged from labor, civil rights and women to the Second Vatican Council, Christian fundamentalism, theology, priesthood and Catholic-Jewish relations.

But he insisted on sticking to issues and politely declined to talk about his own accomplishments in 36 years as one of the leading Catholic spokesmen on social justice issues and chief liaison for the bishops with the labor movement.

"I wouldn't want to talk of accomplishments. I really don't think in those terms," he said.

"When it comes to my involvement in labor. . . I was quite willing just to be there and do what I could. . . what you might call a ministry of presence, of being, helpful, of giving encouragement," he added.

After his ordination as a Chicago archdiocesan priest in 1940, Msgr. Higgins was sent to Catholic University for graduate studies in labor economics.

When he finished his doctorate in 1944, he was asked to help out for the summer in the Social Action Department of the National Catholic Welfare Conference, forerunner of the U.S. Catholic Conference.

The informal temporary appointment turned into a monumental work as he stayed there for the next 36 years, becoming director of the department in 1954 and, in the 1970s, USCC secretary for research and for special concerns.

He attended all four sessions of Vatican II, was on the drafting commission for its document on the laity and was a leading figure in interpreting the council to the English-speaking world at the U.S. bishops' daily press briefings.

In the 1970s he played a central role in the Catholic bishops' mediation of the United Farm Workers' struggle with California's grape growers, and then in battling the sweetheart contracts that the Teamsters signed with the growers to undermine UFW membership.

The USCC announced his early retirement in a budget-cutting measure in 1978. Msgr. Higgins accepted the decision, but conference officials almost immediately reversed it when they saw the storm of protest it aroused from top national figures in labor, social action, the Jewish community and other quarters.

Two years later as he neared his 65th birthday he did formally retire from his USCC post—and at the same time was named adjunct professor of theology at Catholic University, a position he held for the next 14 years. "I'm fully retired now. I taught until this year," he said.

He described the U.S. labor movement as "badly weakened" over the past 40 years but said that "the reasons for its decline are varied and have relatively little to do with the personality of the leadership. I think the leadership is just as idealistic as it was during the days when membership was higher."

When asked about his numerous battles over the years with Catholic institutions that tried to prevent their employees from unionizing, he said, "That's often been one of the least pleasant things that I've been involved in. . . But I'm quite willing to do it whenever I'm called upon to do it."

He called his specialized ministry of priestly presence to the religiously diverse labor movement "a difficult role" but added, "I think there's something to be said for sheer presence, of being there when people need help."

One of his regrets today is the lack of interest in or knowledge of the labor movement among younger Catholic social activists, he said. "I think that's changing, however, because I think that any intelligent person in the Catholic field today, priest or layman, has to realize that the small, little work of Catholic social action groups is not going to effect major changes, that you have an effective labor movement and other movements and good legislation to effect major changes."

On Vatican II's importance to him and the church, he commented, "It was obviously one of the most important events in modern history, surely the most important event of my lifetime. . . From an American point of view, the solving of the religious question was extremely important. That's why (Jesuit theologian Father) John Courtney Murray will go down as a major figure in the history of the council."

On Catholic-Jewish relations, a special interest of his at the council and as one of the original members of the international Catholic-Jewish dialogue, he said, "I think the progress has been phenomenal, absolutely phenomenal when you consider it's only 30 years. The whole atmosphere has changed. And now with the almost complete solution of the (Vatican-Israel) diplomatic relations problem, it's moving ahead even faster. It's one of the greatest joys of my life."

He said his interest in Catholic-Jewish relations preceded the council and rose out of "very, very close relationships with a number of Jewish leaders in the labor movement."

The recent dialogue he attended in Jerusalem set the stage for more serious discussion of possible common witness of values on such issues as family life, war, peace and ecology, he said.

One big issue for the U.S. Jewish community today, he said, is the resurgence of the Christian right. He said he shares concern over some of the "intolerably bad" statements coming out of the Christian right, but he is also concerned "that some of the more shrill critics of the Christian right are coming at it from a secularist point of view."

The secularist perspective would deny religion any say in public life, he said.

He said he generally agrees with an emphasis on biblical themes among Catholic social thinkers, but he gets "a little nervous when people oversimplify it because everybody can quote the Bible to his own purpose."

"One of the weaknesses, it seems to me, of the evangelical Christian right is their misuse of the Bible. . . for their own political purposes," he said. "There's a fundamentalist strain in every religious group if it's not curtailed and watched."

He said one of the reasons for the disappointment of women with the church today is that Vatican II did virtually nothing to address their concerns as women. "I think it is one of the great, great challenges confronting the church today, the whole question of the role of women in the church and in society."

At the same time, he said, "I think it's fair and only honest to challenge women in the church in the United States to take leadership where they are already in a position to do it. . . to show the rest of us how to do it in those institutions which they control."

Religious orders of women, he said, "are the biggest employers of workers in the church in the United States because they own the hospitals. . . And yet there have been too many examples of Catholic institutions, hospitals in particular, going out of their way to thwart the right of the workers to organize."

At the same time he praised U.S. women religious for their commitment to renewal and social justice even before the council. He said this fall's world Synod of Bishops, dealing with religious life, "will be of extreme importance, to see whether the church is ready for a realistic understanding of the role of consecrated life in the church. I think that remains to be seen."

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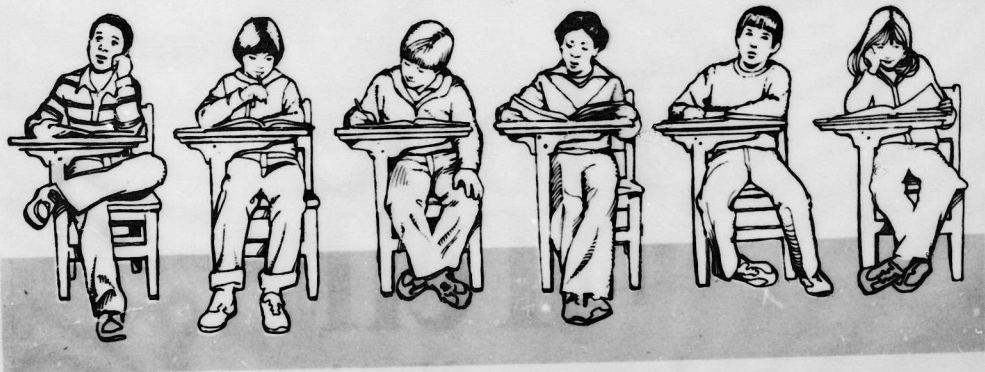
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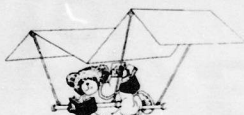
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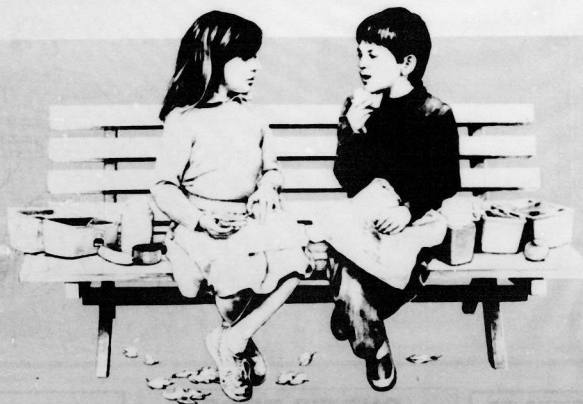
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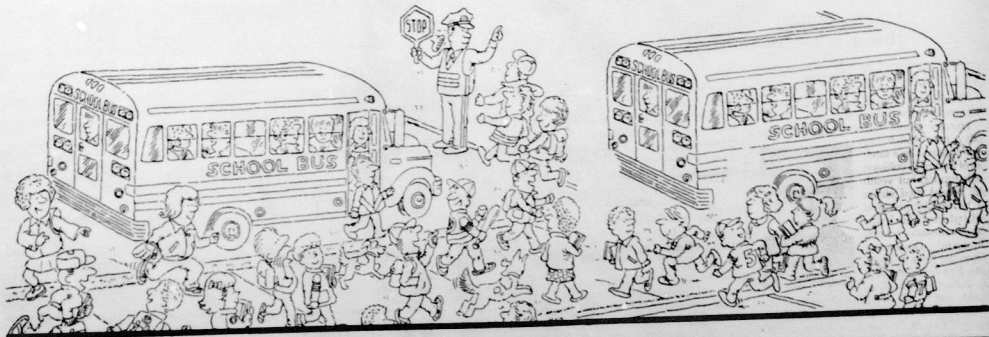
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TWENTIETH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Aug. 14, 1994

Proverbs 9:1-6 — Ephesians 5:15-20 — John 6:51-58

by Fr. Owen F. Campion

The Book of Proverbs is the source of this weekend's first scriptural reading. Human nature never changes. People today may watch images obtained by a satellite of a comet's collision with Jupiter, but youth still regard their elders to be unformed and old-fashioned. Such was the circumstance several thousand years ago when the Book of Proverbs first was compiled. A collection of statements and words of advice, Proverbs arose in a situation in which people, and very likely the youth among them, dismissed the rationality of their ancient religion.



Proverbs reaffirms this logic. It tells its readers that by faithful obedience to God's law, order and peace will ensue. This applies to individual persons and families as much as nations. This weekend's reading uses an interesting literary technique. Wisdom, the reservoir of the highest human intelligence and deduction from experience, is offered as a person.

Wisdom speaks, saying that she has prepared an elegant and refreshing meal. She has sent her servants far and wide to invite one and all to her banquet.

Then the reading admonishes us to forsake "foolishness" that we may live. Forsaking foolishness, we can advance in knowledge and proceed to the banquet. The Epistle to the Ephesians provides the second reading. In this selection, wisdom and foolishness once more balance each other.

The epistle urges its readers, the Christians of Ephesus, not to act like "fools," but to be wise and reasonable. Wisdom and reason come to those who discern all things in the light of God's holy law.

St. John's Gospel is the Scripture offering for this weekend's magnificent Gospel reading.

It is the story of the Lord's sermon identifying Jesus as the "bread of life."

This divine bread is offered to all, to nourish them for eternity. This bread is God's gift for the "life of the world." Only by eating this bread can a person secure everlasting life. Consuming this holy bread brings the Lord Jesus, the Son of God, into the closest of unions with the Savior. In this union is the union with God.

Reflection

The church has used the successive Sundays of July and early August to tell us that the Eucharist is the "body of Christ," the "bread of life."

This bread, which is bread only in its outward appearances, is in fact the living body and blood of Jesus, risen now in glory, forever alive in the supremacy of God, the absolute master over time and space.

This weekend's readings inform us that God gives us this "bread of life." God has prepared for us a banquet of this bread that nourishes us for eternity. It is not a banquet God conceals behind curtains or at a table with few seats.

On the contrary, God lavishly offers invitations to this holy meal. The first reading from Proverbs makes this clear.

While God's love is unlimited, and this love moves him to issue an invitation to each person to come to the banquet, God seizes no one and drags no one to the banquet.

Each person willingly responds to the invitation, freely comes to the banquet. Their path to this great meal is through virtue and obedience to God. However, to abandon virtue, to disobey God, in reality is not just rebellion, it is the greatest of foolishness, the most illogical course a person can choose in life.

God has invited us to peace now and to life eternal. To answer this invitation from God wholeheartedly and quickly is to be wise.

Only in God is there true peace. Only in God is there eternal life. To serve any other, to pursue any other goal, at best only achieves a momentary reward. At worst, it produces eternal death.

Daily Readings

Assumption
Revelations 11:19-12:1-6, 10
Psalm 45:10-12, 16
1 Corinthians 15:20-26
Luke 1:39-56

Tuesday, Aug. 16
Stephen of Hungary
Ezekiel 28:1-10
(Response) Maccabees 2:1-18
22:26-28, 30, 35-36
Matthew 19:23-30

Wednesday, Aug. 17
Seasonal weekday
Ezekiel 34:1-11
Psalm 23:1-6
Matthew 20:1-16

Thursday, Aug. 18
Jane Frances de Chantal, religious
Ezekiel 36:23-28
Psalm 51:12-15, 18-19
Matthew 22:1-14

Friday, Aug. 19
John Eudes, priest
Ezekiel 37:1-14
Psalm 107:2-40
Matthew 22:34-40

Saturday, Aug. 20
Bernard, abbot and doctor
Ezekiel 43:1-7
Psalm 85:9-14
Matthew 23:1-12

SAINT OF THE WEEK

Maximilian Kolbe forfeited his life to save another's at Auschwitz

by John F. Fink

Maximilian Kolbe was killed by the Nazis during World War II, only 53 years ago. He was canonized in 1982 and his feast is celebrated on Aug. 14 (although it won't be this year because it's a Sunday).

I have been to the Nazi concentration camp of Auschwitz, in Poland, and have seen the cell where Kolbe died. The camp is a horrible place to visit. Here at least 1.5 million people (some reports say 4 million) were killed between 1940 and 1945. Bodies of 8,000 people were burned in the five crematoria every day.

Kolbe was a priest who was arrested by the Nazis in 1941 after they overran Poland. He was sent to Auschwitz. It was his second arrest. He was also arrested in 1939 but that time he had been freed.

One day a prisoner escaped from Auschwitz. In retaliation, the prison commandant announced that 10 men would die. He went down the ranks and selected 10 men. Suddenly prisoner number 16670 stepped out of the line and said, "I would like to take that man's place. He has a wife and children."

The commandant was surprised, but asked, "Who are you?"

"A priest," the prisoner answered. His offer was accepted. Sergeant Francis Gajowniczek was allowed to step back into line and Father Kolbe went with the other nine men to the "block of death." They were to starve to death.

As the men started to die, Father Kolbe led them in prayers, and even singing. He encouraged them to face death bravely. Finally he was the only one left, and the Nazis finished him with one shot of carbolic acid from a hypodermic needle. His body was burned in one of the camp's crematoria. He died Aug. 14, 1941.

If Father Kolbe died a heroic death it was because his whole life was one of great devotion to God and the Blessed

Mother. He was born Jan. 17, 1894 to Julius and Mary Kolbe in the Polish town of Zdunska-Wola. When he was only 10 he had a vision of Mary, who held out two crowns to him—one white for purity, the other red for martyrdom. "I choose both," the boy is supposed to have said.

Maximilian joined the Conventual Franciscans in Lwow, Poland when he was 13 and became a novice at 16. He was ordained a priest at 24. He was a learned man, earning doctoral degrees in philosophy and theology, but he was also interested in science, even drawing up plans for rocket ships.

After his ordination, Father Kolbe founded the Militia of Mary Immaculate to fight evil with the witness of a good life, prayer, work and suffering. He started a magazine called *The Knight of the Immaculate* which achieved a circulation of 1 million copies and was translated into several languages.

Father Kolbe then established a "City of the Immaculate," called Niepokalanow in Polish. The town was composed entirely of his Franciscan brothers—about 700 of them.

Father Kolbe traveled widely and spent some time in Japan. There he founded another "City of the Immaculate" in Nagasaki—a city that was to figure prominently in the Second World War when the Americans destroyed it with an atomic bomb.

As that war began, Niepokalanow was severely bombed and captured by the Germans. As he and his friars were arrested he said, "Courage, my sons. Don't you see that we are leaving on a mission? They pay our fare in the bargain. What a piece of good luck! The thing to do now is to pray well in order to win with many souls as possible. Let us, then, tell the Blessed Virgin that we are content, and that she can do with us anything she wishes." And so he went to a martyr's death.

THE POPE TEACHES

Christ supports women, families

Remarks at audience Aug. 3

The Second Vatican Council points to marriage and the family as the way of holiness for most people. The love of Christ is the source of the love which unites husband and wife, enabling them to love each other with total commitment, generous devotion and absolute fidelity.

The Bridegroom's love for the church—the "great mystery" proclaimed by St. Paul (cf. Ephesians 5:32)—provides the foundation for a Christian ethic of sexuality, conjugal love and family life. This faithful and redemptive divine love, in which spouses share through the sacrament of matrimony, is also fruitful. It opens a couple to the gift of children and sustains the parents' apostolate of educating their offspring in Catholic teaching and Gospel virtues.

by Pope John Paul II

Remarks at audience July 27

Like Mary, women share in the common priesthood of the faithful, especially through their vocation to physical and spiritual motherhood.

While highly esteeming this properly feminine dignity by his words and actions, and being totally free from the prejudices of his time, Jesus did not call women to the ministerial priesthood.

In obedience to this express will of Christ, I have recently restated the definitive teaching that the church has no authority to confer priestly ordination on women. Now more than ever it is necessary that the truly original mission of women within the church should be increasingly appreciated and developed.

because I sympathized had partially because I was observing the looks on the other people's faces.

People were making some funny faces when they're angry or in a hurry. And it seems like people are always in a hurry. Sometimes I wonder where everyone is going in such a hurry and why it's so imperative that they don't have a minute to spare.

Anyway, I heard that "Twilight Zone" music when the man began to limp away because he paused to pull a pamphlet from his pocket and give it to me.

In big, bold letters, it said, "Who is Jesus?" It was a pamphlet from his church. Later, when I had a break, I read it. And I thought, "What if that man was really Jesus disguised as an old man? I sure hope he couldn't see the looks on the faces of the people standing in line behind him, because heaven might have some extra vacancies."

Later that week, I saw this passage written by Louis Newman in a book:

"I sought to hear the voice of God and God denied the tempter's words. But God denied: 'Go down again. I dwell among the people.'"

Jesus is all around us. He is among his people. And he just might be in front of you the next time you're in a hurry at the store.

by Patti Cannon

A JOURNEY TO GOD

"Who is Jesus?"

...we all been there—or at least I have. I'm in a hurry. You just have to pick up any thing of the store. You rush in, grab your items, and run to the express lane. When it happens. The world's slowest shopper is directly in front of you, and he or she is not absolutely in a hurry. It's just a randomly that little bit of extra time to wait. It takes like 20 minutes, and you start to fidget. Eventually, you start to boil because the person is searching for change or waiting a check very slowly or doing something else that drives you nuts. I'm a cashier at a grocery store in the express lane, and that kind of thing happens all the time. But one time it was different. After it happened, I heard some "Twilight Zone" music in my head. Very strange.

An elderly man came through my express lane. He only had two or three items, but it took him a very long time to find his money. The people behind him were sighing out loud. His hands were slightly deformed and he was having trouble digging for change, so I helped him in order to speed up the process. When I reached over to dig out the 42 cents from his mound of change, he began to tell me about his arthritis and how he couldn't feel and move like he had before. Then he apologized, coughed, and asked for a plastic bag instead of a paper bag because it was easier to carry. His coughed some more.

I tried to smile the whole time, partially

(Patti Cannon is a member of St. Suzanne Parish at Plainfield. She is a sophomore at St. Mary's College at Notre Dame.)

Entertainment

VIEWING WITH ARNOLD

'The Client' puts a boy in key role as a witness

by James W. Arnold

The concept of "The Client" is easy to describe and digest: child possessing vital information is hunted by both the Mob and politically ambitious feds, and is saved from both by astute, motherly female attorney.

The information, from a dying man, has to do with the location of a prominent corpse, missing U.S. senator. You wonder if the writer started with the old line used to describe people who know too much where the bodies are buried—"and build the story from there."

"The Client" is the latest movie adaptation of suspense novelist John Grisham ("Pelican Brief" and "The Firm"). It's perhaps also the most humane—in the sense that the characters and problems within the thriller plot are more recognizable real.

No Yuppie genius here on Supreme Court murders here, although the locales once again are Memphis and New Orleans. The heroes are an 11-year-old boy and a middle-aged lawyer, each wounded in their own way by alcoholism and broken families.

Adult male derring-do is notably absent. The boy, Mark Sway (played by first-time Brad Renfro), is the enterprising central character. He carries the story from the moment he and his little brother accidentally bump into a sweating fat man who is trying to commit suicide in his car in a remote woods. Oddly, almost no other male



characters are even sympathetic, on or off stage.

The key grown-ups are Dianne Sway (Mary-Louise Parker), Mark's young blue-collar working mom struggling to raise her sons in a trailer, having ditched an abusive alcoholic spouse; and of course, the lawyer, Reggie Love (the incomparable Susan Sarandon). Reggie is 50-ish but a novice, only recently out of law school.

Before that, she survived—we're told—a bad divorce (in which hubby "traded her in for a younger model" and also fringed custody of her much loved children). Then she struggled through a siege of depression and too much booze. Despite the rules, Sarandon's Reggie is well-preserved, spunky and fast on the verbal (Tennessee) draw.

Mark picks her as his attorney mostly by chance. The ambitious Louisiana federal prosecutor, Roy Foltrigg (a lesser but typically personable performance by Tommy Lee Jones), wants him to tell what he knows. But he's been warned that if he talks, the Mob will get him, and he's watched enough television to know what that means. So Mark runs through a legal office building (a funny sequence) sorting out lawyers until he comes to Reggie. "I don't know about no woman," he says. "How much you cost?"

"How much you got?" she asks. He empties a couple of dollars from his pocket, and the deal is set.

Grisham seems less interested in the thriller stuff here than in his earlier tales. The opening scene is hairy, with the fat man drunkenly bent on taking Mark with him in a car flooded with carbon monoxide, and in later, the bad guys and Mark go through several routine close calls and chases. But the villains, led by Anthony LaPaglia as a



THE MASK—A timid bank clerk, played by comedian Jim Carrey, turns into an outrageous, zoot-suit-clad character when he dons "The Mask." The USCC calls the film "an undisguised hit" and classifies it A-III for adults. (CNS photo from New Line Cinema)

slightly psycho hit man, come off as minor league.

Instead, "The Client's" heart is in its subplot, all the little bits going on behind the main action. In the classic final confrontation, for example, Mark, Reggie and LaPaglia and his thugs all arrive at night at a spooky boathouse to find the celebrated corpse. Director Joel Schumacher tightens the tension, but the scene ends in comedy rather than violence.

Why? The concern is more with a moral issue than physical victory. The question, first raised in the opening scene, is whether Mark or Reggie can or should shoot a disarmed potential killer point blank if they have to. (The answer isn't what you expect.)

Among many other examples: the plight of the poor at the Memphis charity hospital (Sacred Heart images abound) where the police take the Sways for treatment; the duel between Mark and a police sergeant trying to frighten him into talking; Reggie's jealous feelings about Reggie's friendship with her son, Mark's amusing doubts that Reggie really is a fan of the rock group Led Zeppelin.

Grisham, as always, also plays with legal issues, large and small. The feds are patronizingly casual about the boy's civil rights (as Reggie coolly points out), tape

recordings of rights violations are produced as a trump card, deals are working from prosecutors for witness protection guarantees; and a minority judge (Osie Davis) nicely puts everybody in their place during a crucial hearing.

In summary, "The Client" may be only an average thriller, but as an intriguing lawyer-ridden comedy-drama, it's multi-dimensional. In the final shot, a twist on the airport ending of "Casablanca," the couple walking off arm-in-arm is not Sarandon and Jones.

(A modest thriller, with humanity dominating action, soundly executed by all hands; satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Airheads	A-III
Barcelona	A-III
Clear and Present Danger	A-III
The Little Rascals	A-II
A-I—general patronage; A-II—adults and adolescents; A-III—adults, with reservations; C—sexually offensive.	

PBS showcases documentary 'In Search of Angels'

by Henry Herx and Gerri Pare
Catholic News Service

Another special on the subject of winged celestial beings takes flight when "In Search of Angels" airs on Wednesday, Aug. 17, from 8 p.m. to 9:05 p.m. on PBS. (Check local PBS listings to verify the program date and time.)

Narrated by Debra Winger, the program provides an overview of angels, from their earliest depictions to current public interest in the subject, with comments about their nature from such diverse sources as angel-blessed author Sophy Burnham, Rabbi Mordecai Finley, and singer Rickie Lee Jones.

Director Ken Short uses a sentimental approach, one that stresses how people cherish the idea that an angel is assigned to each individual to guard and protect from evil.

It is even suggested the pre-born may be familiar with angels who tell them just before birth to hush and not tell what they know.

Some viewers may find this overly warm and fuzzy, though it is hard to fault the theme that there is more in our lives than what we can see. The conclusion suggests that it is good to believe in angels, especially if we are moved to act angelically toward one another.

The program's central segment is the

most informative, covering attempts to number the angels and organize them into a heavenly hierarchy.

St. Ambrose assigned nine levels of the celestial beings, and each is explained in details that may be new for many viewers. Special attention is given to the archangels, especially Gabriel, who is mentioned in Judaism and Islam as well as Christianity.

Much time is also spent showing artwork on angels, from paintings through the ages to sculptures and stained glass windows which accompany lofty quotes or comments about angels.

Several angel-themed movie clips look like filler, lending scant insight into their role in pop culture.

Based on David Connelly's book of the same name, the program focuses on the mystery and allure of angels. But when it begins speculating on their wings, it's a sure sign "In Search of Angels" is in the featherweight category.

Perhaps Samuel Taylor Coleridge said it best: "The world has angels all too few, and heaven is overflowing."

TV Programs of Note

Sunday, Aug. 14, 7-8 p.m. (NBC) "The Mystery of the Sphinx." This rebroadcast of a special, hosted by Charlton Heston, purports to uncover the mystery surrounding the Great Sphinx of Giza, attributing its creation to a lost civilization that existed 10,000 years ago.

Sunday, Aug. 14, 10-10:45 p.m. (PBS) "Baseball—A Preview of the New Ken Burns Series." This feature explores all nine evenings of Burns' upcoming series on the Great American pastime.

Monday, Aug. 15, 8-8:05 p.m. (PBS) "The Story of Liasse." A tribute to the 50 years of Liasse film, book and TV adventures, this show is hosted by actress June Lockhart, who played Turley's mother on the popular

show. The tribute also features Liasse trainer Robert Weatherwax.

Monday, Aug. 15, 9:05-10:05 p.m. (PBS) "Troubadours of Folk Music." This celebration of folk music features a continually evolving genre with performances by Arlo Guthrie, Jefferson Starship, Osibata, Jori Mitchell, Janis Ian, Richie Havens and Beauséjour.

Monday, Aug. 15, 11 p.m.-12:05 a.m. (PBS) "The Who: Thirty Years of Maximum R&B." An "In the Spotlight" documentary profiles the guitar-smashing rock band that has captured public attention for three decades.

Wednesday, Aug. 17, 9-10 p.m. (A&E cable) "American Justice: Sex, Lies & Harassment."

This show examines the Anita Hill-Clarence Thomas Supreme Court confirmation hearings and other famous allegations of sexual harassment, and also takes a look at the increasingly complex world of correct behavior between the sexes in the workplace.

Thursday, Aug. 18, 8-9:10 p.m. (PBS) "Keep America Singing." Mitch Miller hosts a new barbershop music special featuring performances by famed international groups with such classics as "Sweet Adeline," "White Cliffs of Dover," and a Stephen Foster medley.

Friday, Aug. 19, 10-11:05 p.m. (PBS) "Heart to Heart—The Truth about Heart Disease." This health special focuses on women when most of the research has been based on male patients. Dr. William Castell separates the facts from fiction with the latest information on prevention and treatment of heart disease.

Saturday, Aug. 20, 8-10 p.m. (PBS) "Tibor Rudas Presents Carreras, Domingo, Pavarotti with Mehta: The Three Tenors in Concert 1994." This repeat of July's acclaimed musical program is hosted by Itzhak Perlman.

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



SHOW OF ANGELS—PBS will air "In Search of Angels" as part of its August pledge drive. The program explores the history, myth, meaning and allure of angels, past and present, through a wealth of visual images, film clips, music and interviews with authors and specialists. Check local listings to verify the program date and time. (CNS photo from PBS)

QUESTION CORNER

Revelation verses refer to symbols

by Fr. John Dietzen

Q Could you help us understand the passage about the woman and the dragon in the book of Apocalypse (Revelation) in Chapter 12?

I know I've read that it refers to the Blessed Virgin, but my Bible says this woman is not she. The prophecy and the details do not fit her, it says, "By accommodation, the church applies this verse to the Blessed Virgin, since she gave birth to Christ."

After 57 years as a Catholic, I would like to know what this means. (Maryland)



A The edition of the Bible you quote is the Catholic Confraternity Version, which pre-dates several more recent translations and editions.

What it says, however, is basically true. In its liturgy the church often refers this and similar passages to the mother of our Lord, since some aspects of

those symbols can apply to her and to her role in salvation.

Such applications do not change the meaning of the texts, however, and do not imply that the authors in fact intended such passages to refer to Mary.

The verses from Revelation to which you refer are the first reading for the feast of the Assumption. The responsorial psalm (45) for the same feast is another good example.

The queen of that psalm, who "stands at your (king's) right hand," certainly was not the mother of Christ. In fact, the church, influenced by the letter to the Hebrews (1:8), has tended more to apply the psalm allegorically to our Lord and his coming into our world than to Mary.

Nevertheless, because the words as they stand are appropriate for Mary the church doesn't hesitate to use them this way.

Catholic worship constantly takes advantage of this kind of allegorical interpretation, particularly of Old Testament personalities and situations.

Take just one further example. In devotions and spiritual writings honoring St. Joseph we often encounter the biblical phrase, "Go to Joseph," encouraging Christians to seek his prayers before the throne of God.

In the Bible, however, the words have nothing to do with

the husband of Mary. They were spoken perhaps 12 centuries before Christ by the Egyptian pharaoh, telling hungry people to go to Joseph, son of Jacob, who rationed the food in a time of famine.

In their own manner, the words "fit" our St. Joseph and thus find their way into our devotion.

As for your further question about Revelation, the strange, mystifying symbolism and imagery in that book are a classic example of what is called apocalyptic writing.

They point in a veiled and cryptic way to the corruption and final collapse of the arrogant power of the Roman Empire and encourage Christians to keep their faith and hope in a time of terrible persecution.

Precise meanings of many passages, like the one you bring up, are hard to pin down. But many fine introductions to this book are available. As I've mentioned before, the information in the Catholic New American Bible is a good place to start.

(A free brochure outlining basic Catholic prayers, beliefs and practices is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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FAMILY TALK

Widow needs to schedule new leisure activities

by Dr. James and Mary Kenny

Dear Mary: About a year ago I lost my husband. Except for visiting my children briefly, I have done little except try to get through the past year.

I think I need to get some activity into my life, but I just do not know where to begin.

My children are urging me to travel, but I have never done so alone. Please don't tell me to join a group. I like to spend time with my friends, but I do not feel comfortable joining a group of strangers. (Pennsylvania)

Answer: You have given your situation some thought and you seem to know what you do not want to do. You also want to begin to do new things. However, you need to start expanding your lifestyle in a small way to find things with which you are comfortable.

You have already been to visit your children. Probably you want to maintain close ties with your children, yet their activities and interests are different from yours. You cannot develop a fulfilling life living through the activities of your children.

Among people your age, look for others who are in a similar situation. Often widows and widowers notice that when a spouse dies they are dropped from social activities involving couples. However, unfortunate and thoughtless such behavior is, it happens to you, then you will need to look elsewhere for support and companionship.

Think of three or four other people in your community who are divorced or widowed. Include people even if you do not know them well.

Call one person with a proposal. Meet for lunch or attend a social activity together. If you already share a mutual interest—art, crafts, music, local government, or a discussion group—you can select an activity you would both enjoy doing together.

Friendships develop better when you share common interests than when you simply live in the same neighborhood. If your first effort fails, choose another person and keep trying to expand your activities in mutually enjoyable hobbies.

Besides companionship, you can get on better with your life by developing structure. You need not and should not plan every minute. However, without any structure the person living at home full-time can become uneasy over the aimlessness of life.

Choose one or two activities that you do regularly at a certain time on certain days. Walking or bicycling three to five times per week is an excellent activity which gives you structure and improved health.

If you invite someone to join you, you add companionship to this fitness activity as well and may be more motivated to continue this form of exercise.

Attending church or volunteering on a regular basis also adds structure to your life.

One of the happiest, most fulfilled retirees in our community "works" every day on many volunteer activities. He is 92.

Why not ask some of your friends what they enjoy doing in their leisure time. You may discover a fun new hobby or nice place to volunteer your time.


Many dioceses and parishes sponsor activities for Catholic widows and widowers. For more information about these widows, ask your priest or telephone the Catholic Center in your diocese. Diocesan newspapers generally include listings of these types of events on an on-going basis. You may find that members of these groups have the potential to become good friends.

Once you add companionship and structure to your life, other activities can easily follow. You might travel with one of your new friends, either planning your own trip or selecting a tour. You can get as involved and busy as you want to be. The decision is up to you.

(Address questions on family living and child care to the Kennys, 219 W. Harrison, Reisselair, Ind. 47978.)

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- Random drawing made on Saturday, August 27, 1994 at 8:30 p.m. at St. John's Parish Hall.
- In the event that St. John's does not acquire a minimum of 3,000 paid entries by 5:00 p.m. August 25, 1994 St. John's reserves the right to substitute the prize as follows: Winner will receive 50% of gross entry fee. The winner does not need to be present at the drawing.
- Winners assume all license fees, local, State, and Federal tax responsibilities. Approximate amounts will be withheld from all cash awards for State and Federal taxes.

PROCEEDS FOR ST. JOHN CHURCH RESTORATION

OFFICIAL RAFFLE FORM

Mailed Entries Must Be Postmarked by Saturday, Aug. 20, 1994

P L A S E F I L L I N T

NAME: _____

ADDRESS: _____


CITY/ZIP: _____

PHONE: _____

Number of Entries: _____ Total enclosed check: _____

Mail entry to: _____

St. John Catholic Church
331 S. Buckeye St.
Osgood, IN 47037



\$10 Per Entry

Chance

(Each entry will have a drawing number)

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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 offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind. 46206.

August 12-13

Assumption Parish, 1117 S. Blaine St., Indianapolis, will celebrate its 100th anniversary with a Fish Fry Festival starting at 4 p.m. each day. Games, country store, fish and chicken dinners, box this.

August 12-14

Mount St. Francis Retreat Center will sponsor a Men's Retreat called "Men Among Men." Call 812-923-8817.

☆☆☆

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will sponsor a Tobit Retreat for engaged couples from 7 p.m. Friday to 2 p.m. Sunday. Call 317-545-7681.

August 13

The Young Widowed Group will dine at La Terrace Restaurant, 6250 Dean Rd., Indianapolis, at 7 p.m. For information, call Melanie Petrilli at 317-465-9916.

☆☆☆

The Terre Haute Diocese Pastoral Center will sponsor a free Catechist Formation Program from 8:45 a.m.-12:30 p.m. at the diocese center, 2931 Ohio Blvd., Terre Haute. Diane Carver will discuss "Getting Started as a Catechist."

☆☆☆

Positively Singles will meet for dinner at 6:30 p.m. at the Star of India Restaurant, 1043 Broad Ripple Ave., Indianapolis. Call Carson Ray at 317-228-9321.

☆☆☆

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

August 14

Mary Queen of Peace Parish, Danville, will sponsor an all-you-can-eat Breakfast Buffet in the church's lower level. Adults \$4.50, kids 6-12 \$2.50, kids under 5 free.

☆☆☆

sponsor a Parish Picnic at 10:30 a.m. Chicken or ham dinners, bingo, raffles. Carry-out dinners available. Everyone is welcome.

☆☆☆

The archdiocesan Family Life Office will present a Pre-Cana Conference from 12:45 p.m.-5:30 p.m. at Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Advance registration required. Call 317-236-1596.

☆☆☆

The Terre Haute Diocese Pastoral Council will sponsor a Deacon

Day of Prayer and Pilgrimage at 2 p.m. at the Church of the Immaculate Conception, St. Mary of the Woods. Instrumental prelude begins at 1:30 p.m.

☆☆☆

Holy Trinity Parish, Indianapolis, will celebrate its annual Parish Picnic with 1 p.m. Mass at the Slovenian National Home Park near W. 10th St. and Raceway Road, Indianapolis. Picnic and games will follow the liturgy.

☆☆☆

Holy Angels Parish, Indianapolis, will celebrate its annual Parish Family Picnic from 1-6 p.m. at Riverside Park, Indianapolis.

☆☆☆

St. John Parish, 126 W. Georgia St., Indianapolis, will celebrate a revised Latin Mass at 11 a.m.

☆☆☆

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a Holy Hour with the rosary at 2 p.m. in the parish chapel. Call 317-356-5110.

☆☆☆

St. Lawrence Parish, 46th St. and Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in chapel from 1-5 p.m. All welcome.

☆☆☆

St. Joseph Parish, 1375 S. Mickley, Indianapolis, will hold a 40th Anniversary Celebration-Reunion beginning with 11:15 a.m. Mass.

☆☆☆

St. Paul Parish, New Alace will serve Country Style Chicken Din-

ners from 11:30 a.m.-4 p.m. EDS. Adults \$6, kids under 12 \$3, under 3 free. Beer garden, country store.

August 15

St. Thomas Aquinas Parish, 46th and Illinois Sts., Indianapolis, will celebrate the Feast of the Assumption Mass at 6:45 p.m. followed by an Ice Cream Social. Live music.

☆☆☆

The Bloomington Separated, Divorced and Remarried Catholics (SDRC) will meet at 7 p.m. at St. Charles School library, Bloomington. Call Fern at 334-8102 for details.

☆☆☆

St. Mary of the Rock Parish will hold its annual Pilgrimage in honor of the Blessed Mother following 7 p.m. Mass.

August 16

St. Philip Neri will begin a Neighborhood walk at 6 p.m. at Brookside Park Community Building.

☆☆☆

Devotion to Jesus and His Blessed Mother is held each Tues. from 7-8 p.m. in St. Mary Chapel, 317 N. New Jersey St., Indianapolis. Call 317-786-7517 for details.

☆☆☆

St. Lawrence Parish, 46th St. and Shadeland Ave., Indianapolis, will hold a Holy Hour at 2 p.m. in the parish chapel. Call 317-546-4065.

August 17

The Catholic Widowed Organization will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St., Indianapolis. Speaker: Paula Benbow on Community Plus and its services.

August 18

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

August 19

Registration deadline for Catholic



Golden Age luncheon Aug. 27 at Call Alice at 317-356-4060.

☆☆☆

Adoration of the Blessed Sacrament is held each Fri. from 7 a.m.-5:30 p.m. in St. Lawrence chapel, 46th and Shadeland, Indianapolis.

August 19-21

St. Lawrence Parish, 46th St. and Shadeland Ave., Indianapolis, will hold a Holy Hour at 2 p.m. in the parish chapel. Call 317-546-4065.

☆☆☆

A "Euro-Evening." Wine and Cheese party will be held from 6:30-8 p.m. at Our Lady of the Greenwood Church. RSVP 317-888-2861.

☆☆☆

Positively Singles will enjoy dinner and blues at Slippery Noodle Inn. Meet at 7 p.m. at St. Luke Church, Indianapolis. Call 317-577-8291.

☆☆☆

A Pro-Life rosary is prayed each Sat. at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter, Indianapolis.

☆☆☆

The Catholic Widowed Organization will attend a Ragtime Concert at 7:30 p.m. at Warren Performing Arts Center, Indianapolis. Deadline for 58 tickets—Aug. 17 CWO meeting.

August 21

Marian College Professor James J. Divita will conduct a lecture on West Indianapolis and a tour of the Church of the Assumption at the church at 2 p.m. Free will offering taken.

☆☆☆

St. Pius Parish, Ripley Co. will hold its annual Picnic following 10:30 a.m. Mass. Chicken dinners served 11 a.m.-2 p.m. Quilts, games.

☆☆☆

The Women's Club of St. Patrick (Continued on page 19)

ST. JUDE PARISH, INDIANAPOLIS Celebrates its 35th Birthday Sunday, August 14th, 5:00 p.m.

Outdoor Mass on Roncalli Football Field
Followed by Ice Cream Social, Games, Fun, Family Reunion.

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St. Jude's Celebrates the "Year of the Family"

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Vatican to present position on population from ethical standpoint

Vatican's values include dignity of human life from conception to death, protection of human rights, promotion of justice

by Cindy Wooden
Catholic News Service

VATICAN CITY—The Vatican will present its position at the U.N. International Conference on Population Development from the starting point of ethical principles, not religious beliefs, a Vatican spokesman said.

The Holy See hopes the meeting in Cairo, Egypt, this September will lead to "a consensus on the well-being and progress of the human family," said the spokesman, Joaquin Navarro-Valls.

Briefing journalists Aug. 8, he said the Vatican is opposed to any population-control policies that "do not take into necessary account the moral and material development of society, as well as the dignity of women and the rights of both parents and children."

"Also, it is unacceptable that the rights of the unborn be completely ignored as if these rights do not in fact exist," he said.

Navarro-Valls said the basic ethical values underlying the Vatican's position are: the unconditional dignity of every

human, the dignity of human life from conception to natural death, the protection of basic human rights and the promotion of justice and the common good.

"These are ethical considerations which are not controversial," he said.

The Active List

(Continued from page 18)

Parish, Indianapolis will hold its regular monthly Card Party at 2 p.m. in the parish hall, 936 Prospect St. Euchre, bingo played. Admission \$125. Door prizes, refreshments.

☆☆☆

A Holy Hour with rosary is held each Sun. at 2 p.m. in Sacred Heart Church, Indianapolis. Call Dorothy at 317-356-5110 for details.

☆☆☆

Adoration of the Blessed Sacrament is held from 1-5 p.m. each Sun. at St. Lawrence Church, 46th and Shadeland. All welcome.

☆☆☆

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Barnabas, 8300 Rahlie Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

☆☆☆

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

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m. St. Malachy, Brownburg, 5:30 p.m. Msgr. Sheridan K. of C. Council 6138, Johnson Co., 7 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 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.

The Vatican's specific concerns with the draft document proposed for the Cairo conference include:

- Ambiguous definitions of "reproductive health" and "sexual health."
- Mentioning abortion as an essential component in programs for "reproductive health."
- Giving access to all components of "reproductive health," including abortion and contraceptives, to adolescents without parental consent.

After the final planning meeting for the conference, the terms "reproductive health" and "sexual health" as well as the references to abortion and to adolescents' access to confidential reproductive health services were placed in brackets in the document to indicate a lack of consensus.

Navarro-Valls said that lack of consensus is growing, with many countries declaring positions similar to that of the Vatican.

When the document talks of the need to ensure access to necessary services for women during pregnancy and delivery, the Vatican is in complete agreement, he said.

But, he said, "it is obviously not possible to support positions which accept abortion as an essential dimension of health policies on a national or international level and even less as part of international development policies."

The bracketed phrases include the statement adopted at the last international conference which rejects promoting abortion as a method of family planning.

Navarro-Valls said the Vatican's 16-member delegation, which will be officially announced in late August, does not have an alternative text to present to the Cairo conference.

"Much of this is acceptable and very positive," he said, but the ambiguous language must be cleared up, the rights of the unborn must be protected and the rights of parents respected.

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September 16, 1994

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— Ripley County —

Sunday, August 21st
Mass — 10:30 a.m.

Chicken Dinner — 11:00 - 2:00 p.m. (EST)
Cafeteria Supper — 4:00 p.m. - ?

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Country Style Chicken Dinner
St. Paul's Church
New Alsace, Indiana
Sunday, August 14, 1994

Dinners 11:30 a.m. - 4:00 p.m. EDT (fast)
Continuous serving

Adults - \$6.00 Children Under 12 - \$3.00 Under 3 - Free

Lunch stand serving
Chicken, Roast Beef, Turtle Soup
Country Store - Beer Gardens - Quilts - Amusements - Prizes

For Information Call 812-623-2567

Note: Mass time for picnic day changed to 9:00 EDT (fast)

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1994 ♦ YEAR OF THE FAMILY ♦ 1994

September 20
Around the
Family Table

Reflection Day 9am-2pm

Child Care Available

Fr. Al Buschhoff, SJ

Fee: \$15 per person

September 20

Raising Your

Children Catholic

Evening Reflection 7pm-9pm

Mr. David Betharum

Fee: \$10 per person

October 12

Spirituality of the Family

Reflection Day 9am-2pm

Child Care Available

Archbishop Daniel Buechlein

Fee: \$20 per person

October 12

Faith Formation

in Family Life

Evening Reflection 7pm-9pm

Mrs. Peggy Crawford

Fee: \$10 per person

October 28-30

Family Virtues in

Peter/Paul

Communal Retreat

Fr. Conrad Louis, OSB

Fee: \$95 per person

November 11-13

Marriage Encounter

Weekend

Married Couples Retreat

Retreat Team Members

Fee: Varies

November 15

Stress: The Spice of Life

Reflection Day 9am-2pm

Child Care Available

St. Christine Parks, SSJ

Fee: \$15 per person

November 15

Teaching Your

Children Values

Evening Reflection 7pm-9pm

Mr. David Betharum,

Mrs. Mary Ann Schaefer

Fee: \$10 per person



Call 545-7681

5535 East 56th St., Indianapolis, IN 46226

Youth News/Views

During Youth Day talk, Mother Teresa urges youth to spread joy

by Keith Coffman
Catholic News Service

DENVER—Through a telephone link from Calcutta, India, Mother Teresa urged participants in National Youth Day activities in Denver to carry the joy of loving with them wherever they go.

The Aug. 4-7 event was organized to mark the one-year anniversary of World Youth Day, held last summer in Denver for teens and young adults from around the world.

In her phone call, Mother Teresa told the 1,000 youths to "deepen your intimate love with Jesus—and take that joy wherever you go."

She encouraged them to begin in their own homes.

"The joy of loving is in the joy of sharing," she said. "Begin in your own family by praying together, be Jesus' love, his compassion, his presence. Make it easy for us to love one another."

The organizers of National Youth Day said the event was a response to the pope's call last summer to be modern-day apostles.

"We came back from Denver last year with a fire for our faith," said Kevin Cunningham. "We felt we had to do something to return God to a society that has spent so long taking God out of society."

For Mary Daoust, 22, of Bloomington, Minn., the pope's words last year compelled her to make a return trip to Denver.

"It was overwhelming to see and hear the pope last year," she said. "And now, a year later, to see people my own age living our faith is so encouraging."

In a homily at the opening Mass, Denver Archbishop J. Francis Stafford made note of the "profound effect you made upon this city and state last year—your witness can make a difference by building a civilization of love, rather than a culture of death."

Archbishop Stafford told National Youth Day participants they are called to evangelize others.

"You are called upon to be evangelists of the third millennium," the archbishop said. "The Holy Father invited you to live more intensely the mystery of Jesus, using Mary as a model."



VOTES FOR CHASTITY—Young boys attending a Washington, D.C., rally for chastity (above) on July 29 look at a sea of cards signed by youth who are promising to avoid sexual intercourse outside of marriage. The boys are (from left) Nicholas Fow, Derek Carrell and Justin Randolph, all of Louisville, Ky. Helping tally pledge cards, Scott McDaniel (right) counts the pledges signed by teen-agers during a national "True Love Waits" rally held in front of the Capitol on July 29. Some of the more than 200,000 chastity cards, signed by young people from throughout the United States, were planted on the Mall in Washington that day as a display of the teen-agers' shared commitment to live a chaste lifestyle. (CNS photos by Michael Alexander)



Train now for Archbishop Daniel's Walk-n-Run

It's time to start training for Archbishop Daniel's Walk-n-Run, a fund raiser for Catholic Social Services ministries, which is scheduled on Saturday, Oct. 15, at Marian College in Indianapolis.

Organizers of the second annual fitness event named for Archbishop Daniel V. Buechlein hope the Walk-n-Run will attract lots of elementary school students, members of junior high and high school parish youth groups, high school students, and members of athletic teams, in addition to adults and families.

The Walk-n-Run also celebrates 75 years of service by Catholic Social Services agencies in central Indiana. Proceeds will benefit CSS programs providing eldercare, family support, crisis relief and shelter for the needy in the archdiocese.

Walkers, joggers or runners are invited to participate by registering for the event and collecting pledges for participation.

The Walk-n-Run also is a great family fitness event, and will be a fun way to commemorate the International Year of the Family according to Marianne Downey,

development director for Catholic Social Services.

Three interesting courses have been created to take participants through the beautiful Marian College campus area," Downey said. The one-mile fun Walk-n-Run appeals to everyone, while the 5K and 10K Walk-n-Run events attract athletes.

Marian College is located at 3200 Cold Spring Road in Indianapolis.

Prizes and refreshments follow the race, Downey said. The first-place, second-place and third-place finishers will be recognized at that time.

To add to the fun of the fitness event, Archbishop Buechlein plans to be on hand to greet the walkers and runners as they cross the finish line, Downey said.

Volunteers also are needed for the fund raiser, she said. For more information, contact Downey at the Archbishop O'Meara Catholic Center at 317-236-1516 or 1-800-382-9836, extension 1516.

Each participant and volunteer will receive an Archbishop Daniel Walk-n-Run T-shirt. ☆☆☆

Applications are still being accepted for participation in the National Certificate Program in Youth Ministry Studies.

This professional training program is sponsored by the archdiocese Office for Youth, Young Adult and Campus Ministries and St. Meinrad School of Theology.

Courses are scheduled on occasional weekends throughout the year. For registration information, contact the Office for Youth, Young Adult and Campus Ministries at 317-236-1439 or 1-800-382-9836, extension 1439. ☆☆☆

Teen-agers Alex Hoffman and Saundra Rotzinger have more in common than simply being German citizens. They also spent the 1993-94 school year as Youth for Understanding foreign exchange students at Socinia Memorial High School in Indianapolis.

Their time at Socinia gave them an opportunity to attend a small private school, they said, with many extracurricular activities and a friendly atmosphere.

Again this year, Socinia Memorial High School administrators and faculty members would like to host exchange students, explained Judy Nichols, Socinia's foreign language department chairperson. But school officials need help from Socinia families who are willing to open their homes for student guests.

Youth for Understanding is a non-profit organization dedicated to helping create world peace through building understandings of other cultures, Nichols said. Socinia waives tuition fees for exchange students to support this program.

Currently, she said, there are still several Catholic students, both male and female, who are in need of host families for this school year.

Exchange students need not have their own rooms, she said, but must have a separate bed and place to keep belongings. They also share in household chores and activities and are happy to be part of an American family for a year.

"The criteria expected of a host family, besides bed and board, is love and understanding," Nichols said. "Single parents also qualify."

Nichols hopes Socinia families will consider hosting a foreign exchange student, because often the one-year experience becomes a longtime friendship. The host family relationship may even create a later

opportunity for the American students to visit their "brother" or "sister" abroad.

Indianapolis East Deanery families who are interested in hosting a Socinia foreign exchange student this year are asked to call Larry or Juanita Whiteman, area representatives of Youth for Understanding, at 317-356-4534 or contact the local Youth for Understanding office at 317-247-7331. ☆☆☆

Brebeuf Preparatory School graduates William Martin, Jonathan Lee and Francis Sunday, Cathedral High School graduate Benjamin Berg, and Roncalli High School graduate Kevin Fern are recipients of National Merit Scholarships for collegiate study. ☆☆☆

Roncalli High School graduate Michelle Eckhart of Indianapolis has received an Evans Scholarship for collegiate study at Purdue University.

She was selected as an Evans Scholar following a one-year competition. The scholarship is based on academic performance, financial need, moral character and exemplary service as a caddy at local golf courses. ☆☆☆

During the 1993-94 school year, Roncalli High School athletes captured city titles in girls' golf, basketball and softball and boys' football, golf and baseball.

Rebels tennis, wrestling and swimming team members also won city titles in individual competitions.

The Indianapolis South Deanery inter-parochial high school also was honored by the Indiana Senate for receiving national recognition as a Blue Ribbon School of Excellence from the United States Department of Education. ☆☆☆

Franklin resident Tara Cannon, a recent graduate of the Marian Heights Academy in Ferdinand, received a first-place designation in the academy's annual art show for her advanced level black-and-white drawing. ☆☆☆

Youth group members from St. Mary Parish at Navilleton will sponsor the next New Albany Deanery Youth Mass on Aug. 28. For more information about the schedule of deanery youth Masses, telephone the parish or the Aquinas Center in New Albany at 812-945-0354.



ST. PIUS X BIKERS—Youth from St. Pius X Parish in Indianapolis join Father Jim Rolewicz, associate pastor, for a team photograph after winning the 1994 Area Youth Ministry Bike-a-thon. The event raises funds for youth ministry programming in the center city. St. Pius X bike team members include (from left) Brian Strepp, Steve Rupp, Tyler Ihrie, Steve Coleman, Father Jim Rolewicz, Steve Baker and Brian Wiltshire.

Campus Corner

St. Mary of the Woods to sponsor Shakespearean productions, workshops

by Susan Hane

I have immortal longings in me.

William Shakespeare "Come alive" at The Woods this year and next thanks to a grant from the Indiana Arts Commission and the National Endowment for the Arts.

The St. Mary of the Woods College departments of English, journalism and languages recently received two Indiana Arts Commission grants to fund programs for the college and the central Indiana community during 1994 and 1995.

A \$2,500 grant will cover artists' fees for the Shenandoah Shakespeare Express, a touring company which gives full-text performances and workshops of Shakespearean plays written by England's famous poet and playwright.

The Woods is offering this program as a way to bring high school and college students, theater teachers, and the general public into touch with the work of Shakespeare, said Patrick Harkins, professor of English and co-chairperson of the planning committee at St. Mary of the Woods College.

"This is a new company with a new look and a fine reputation on both coasts for making Shakespeare come alive," Harkins said. "The performances they give are designed for stages similar to that of the Globe Theatre, where Shakespeare drama was originally done."

Arrangements are underway for the group to give a public performance of "Othello" at 8 p.m. on Nov. 10 in the historic O'Shaughnessy Dining Hall in the Providence Center at The Woods.

Details such as the admission charge and seating limits are in the works, Harkins said. The touring group will give several afternoon workshops, with additional work-

shops to be hosted by college faculty members and students.

Other events may include informal discussions, a readers' theater and activities related to the acting of Shakespeare as well as performance literature.

Harkins is aided as co-chairperson by Janice Dukes, English professor and chairperson of the department of English, journalism and languages at The Woods.

The original Shakespearean planning committee consists of Providence Sister Rosemary Nudd, associate professor of English at the college and an expert on Shakespeare; Cathy Boerste, resident life director and chairperson of the co-curricular planning committee at The Woods; Linda Lambert, an English teacher at Terre Haute North Vigo High School; Jan Dorsey, an English teacher at Terre Haute South Vigo High School; John Seifert, a West Vigo High School English teacher; David DeCotielli, assistant professor of theater at Indiana State University; and Tom Derrick, an assistant professor of English at Indiana State University.

Judy Stoffel, an associate professor of English at St. Mary of the Woods and the project evaluator, will design evaluation materials and summarize project results.

A second grant from the Indiana Arts Commission of \$2,230 will fund a revamping of the annual Primavera Literary Arts Festival at The Woods, which was a joint celebration of literature and the beginning of spring hosted on the campus.

Plans for the revised two-day literary event include a name change, which is brought on by the move from a spring date to Feb. 17-18.

Other plans for the event include a speaking appearance featuring a major author supplemented by several reading or workshop appearances, student poetry readings, the second annual College and University Creative Writing Day and

contest, displays of student work, and workshops.

A small readers' theater touring group made up of Woods students may also be added for visits to area high school classrooms," Harkins said. "We want to get the group going and do some dates in the spring after the writing days are over."

Assisting Harkins on the original literary event committee at The Woods are Dukes, Boerste and Mike Aycock, assistant professor of English, and Matthew Brennan, an English professor from Indiana State University.

Both events are presented with the support of the Indiana Arts Commission and the National Endowment for the Arts.

St. Mary of the Woods College located west of Terre Haute is the oldest Catholic liberal arts college for women in the United States.

Richmond campus hosts arts and crafts fair

A record number of vendors will exhibit their wares at the second annual Indiana University East Arts and Crafts Fair on Aug. 27 at the Richmond campus.

Over 40 booths of arts and crafts items for sale will be on display in Whitewater Hall from 9 a.m. until 5 p.m. that day.

Admission is free. All proceeds from the event will benefit community outreach and support scholarships.

The variety of hand-crafted items for sale include silver, stone, ceramic and beaded jewelry, woodcrafts, quilted items, egg art, batik, dolls, doll clothes, floral arrangements, oil paintings, popcorn, beaded watchbands, decorative sweatshirts, Christmas gifts and decorations, and crocheted items.

Study cites gap in faith

by Catholic News Service

WASHINGTON—Many Catholic students on secular college campuses are religiously active, prayerful and generous but ignorant of their faith, says a newly published report.

"They live with a critical intellectual gap regarding their Catholicism," said Father J. Bryan Hehir, a Harvard-Radcliffe Catholic chaplain.

"Very bright young Catholics come to our campus woefully ignorant of their faith but eager to learn," said Father William J. Stevenson, a Catholic chaplain at the University of Michigan.

The 67-page report was issued on Aug. 8 by Foundations and Donors Interested in Catholic Activities, also known as FADICA. Titled "Faith on Campus: Catholic Ministry at Non-Church-Related Universities," it is a report of the proceedings of a symposium that FADICA convened last January for a group of leading philanthropists and campus ministry experts.

"Catholic students on college campuses 'are genuinely prayerful and pious in the good sense of the term. . . . They are generous,'" said Father Hehir, the symposium's keynote speaker.

Father Hehir has been an adviser to the U.S. bishops on international policy for more than 20 years and since 1992 has been pastor of St. Paul's Parish in Cambridge, Mass. and senior chaplain of the Harvard-Radcliffe Catholic Student Center there.

He explained what he meant by his assertion that Catholic students enrolled in secular colleges are suffering an intellectual gap about their faith.

"They are usually not even aware that there is such a thing as a structured vision of life that flows from faith," Father Hehir said. "The notion that there is a whole body of ideas, structured arguments, product of a vision and a church that is engaged in every one of these questions—that is often entirely absent from students that I meet."

Paulist Father Michael J. Hunt, Catholic chaplain since 1984 at Tufts University in Medford, Mass., said that when students come to him with moral dilemmas, often a common underlying thread is relativism.

In a culture that teaches that one opinion is as good as another when it comes to morality, they are torn between an intuitive sense for objective values and a cultural message that "there is no fixed reality in the first place on which moral teaching can be grounded," he said.

"Religious options abound" on the

Tufts campus, he said, but those which offer students a relativist world view "have given up their public performance of 'Othello' at 8 p.m. on Nov. 10 in the historic O'Shaughnessy Dining Hall in the Providence Center at The Woods."

Father Hunt said one of the key Catholic needs on American campuses today is the funding of chairs of Catholic studies at secular universities.

"Catholic students are eager . . . to take courses in their own religious tradition," he said. "Jewish and Muslim beneficiaries of major secular universities are increasingly funding such programs in Jewish and Islamic studies. Catholics are not."

Father Stevenson said seven Masses are celebrated each weekend at the University of Michigan in Ann Arbor to handle an average weekend attendance of 2,600—about 30 percent of the Catholic students, faculty and staff at the university.

Although the university is "not particularly sympathetic to religion or to campus ministries," he said, hundreds of Catholic students are involved in liturgical ministries, Catholic update classes, Scripture study, small faith-sharing groups, soup kitchen and other social service projects.

Father Stevenson said even though one-fourth of the students are Catholic, the university's "program for religious studies has Islam, Judaism and Christian faiths, not Catholic because they look at Islam, Judaism and Christian as being generic and the same."

Other campus ministers at the symposium also reported lively programs for eager, searching college students.

One difficulty in reaching Catholic students, they said, was that many institutions refuse to ask students their religious preference, so there is no list available for campus ministers to make initial contacts.

Some campus ministers reported that by asking students at the beginning of the year if they have any interest in a religious vocation, they have been able to uncover a number of students with such an interest, so that they can support them.

In Lawrence, Sister Patricia Lynch, a Catholic campus minister at the University of Kansas in Lawrence, said her campus ministry has had a vocation encouragement program for 10 years and this year has had about 40 students involved in monthly meetings to eat, pray and talk together.

"Faith on Campus" is available for \$7.50 a copy from FADICA, 1350 Connecticut Ave. N.W., Suite 303, Washington, D.C. 20036-1701.

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Domestic abuse quietly being addressed in parishes, dioceses

Efforts follow publication of statement by U.S. bishops on domestic violence against women

by Patricia Zapor
Catholic News Service

WASHINGTON—Revelations surrounding O.J. Simpson's alleged involvement in a double murder may have focused the world's attention on domestic abuse this summer, but for several years Catholic organizations have been quietly tackling the problem around the country.

Training and awareness workshops, shelters for battered women, and the establishment of task forces or committees to direct church efforts are but a few of the ways in which U.S. dioceses have tried to address domestic abuse.

Many of the efforts followed publication of a 1992 statement by the U.S. bishops, "When I Call for Help: A Pastoral Response to Domestic Violence Against Women," and the U.S. Catholic Conference's development of a video meant to help priests and deacons preach about abuse.

Deborah Lecky, who heads the U.S. bishops' Family, Laity, Women and Youth Secretariat, said some dioceses are slowly incorporating elements of the bishops' statement while others

have jumped in with wide-reaching efforts to prevent abuse and get women out of dangerous situations.

The archdioceses of Boston, St. Paul-Minneapolis, Seattle, San Antonio and St. Louis and the dioceses of Buffalo and Rochester, N.Y.; Cleveland, Biloxi, Miss.; Owensboro, Ky.; Honolulu, La Crosse and Superior, Wis.; and Metuchen, N.J., are among those that have sponsored programs on abuse and prevention.

In many of those dioceses, women's commissions instigated the efforts.

• The Justice and Equality Committee of the Biloxi Diocese's Women's Commission brought together experts in April from Catholic Charities, the Women's Shelter in Biloxi and a Gulfport police officer at a workshop on domestic violence for pastoral associates and counselors. An abuse victim and an abuser also told their stories.

• The Cleveland Diocese's Office on Women in Church and Society developed a Domestic Violence Awareness Project with the collaboration of the diocesan offices for Continuing Education and Formation of Priests, Marriage and Family Ministry, Pastoral Ministry and Permanent Diaconate. The two-to-five-year project began with three day-long workshops and includes publication of a manual of resources, with information about assistance available in the community.

• Members of the La Crosse, Wis., Diocesan Council of Catholic Women passed a resolution this spring commit-

ting themselves personally and as a group to educating about domestic violence.

• In the Diocese of Crookston, Minn., Msgr. Roger Grundhaus includes discussion of abuse in marriage and baptism preparation courses and maintains a list of resources for abused women. He urges other priests to have copies of the bishops' statement in the reading rack and to make it clear that violence against women and children is a sin.

Msgr. Grundhaus, a member of the Marriage Tribunal since 1975, suggested that couples in violent relationships may have been poorly advised in the past. "A lot of priests, probably poorly instructed ones, have said, 'You have to go back and do the best you can in that situation.'"

• Last fall in San Antonio, several organizations including the Benedictine Resource Center, Our Lady of the Lake University's Center for Women, the Archdiocesan Office of Pastoral Leadership, the St. Vincent de Paul Society and the St. Helena's Social Concerns Committee hosted a conference that included lectures, workshops and prayer services to help better understand the problems of battered women.

St. Mary's Parish in Aberdeen, Wash., in April began a pilot project on abuse prevention, starting with a workshop for priests, parish staff and clergy. Another diocese, St. Joseph's in southern Washington, where the community has been hard-hit by unemployment because of lumber industry cutbacks and the local Domestic Violence Center saw about a one-third increase in the number of new clients. That led the Seattle Archdiocese's Women's Commission to ask parish leaders to help educate the community about domestic violence.

Sister Joyce Cox, a Sister of Charity of the Blessed Virgin Mary and the archdiocesan representative to the commission, said the pastoral statement must "be brought into the church, the living room and our daily lives."

The statement emphasizes that violence against women runs counter to scriptural teachings and denied the use of Scripture to support abusive behavior.

As bishops we condemn the use of the Bible to condone abusive behavior," the statement says. "A correct reading of the Scriptures leads people to a relationship based on mutual respect and love." One of the stated tasks of the Honolulu Diocese's Women's Concerns Committee is "to raise the consciousness of the community to the realities of domestic violence in our midst."

"We felt that the church was not aware of the violence that exists," said Evelyn Char, one of the committee's original co-chairwomen. "In fact, where we began, one priest said, 'It doesn't exist in my parish, I've never heard about it.'"

They began by training priests and parish leaders to approach domestic violence differently—not sending women home to dangerous situations, for instance, and learning where to send victims for shelter and professional help. The committee also developed a skit for use in place of the homily at parishes to dramatize the impact of abuse on a victim. Response to the skit is often strong and immediate, said Char. "Some people said, 'I never thought the Catholic Church would take a stand.' We've had women come right up afterward and ask for help."

Lecky said priests who tackle domestic abuse from the pulpit often have experiences like one priest in Ohio she heard from. He put out a stack of pamphlets based on the bishops' statement after preaching on abuse one Sunday. Not only were all the pamphlets gone within a couple days, several women came to see him for help.

Cecilia Held, clinical social worker for Catholic Social Services in Green Bay, Wis., said some men feel their wives or girlfriends because they want to control over the women. "It's always about control," she said. "The man doesn't batter someone at work or the gas station. No, it's in the home, against the woman he thinks he owns."

Held is featured in the video "When You Preach . . . Remember Me," which shows examples of how to connect domestic violence to the Scriptures in preaching.

Domestic violence often starts with angry threats or a slap and may never go beyond that stage, said Sherman, a psychotherapist with Green Bay's Catholic Social Services and a consultant for the bishops' document. But it could escalate to extreme violence—not out of lack of control but in a desire for greater control.

Sherman said men who abuse were raised to believe they had a right to whatever they wanted and that anger was justified to get it. This is deeply ingrained in society and reinforced by advertising and the media.

Pope John Paul II has remarked on this cultural tendency. At an audience, he noted that "all are called to reject the ways in which present-day culture uses women as mere objects of domination, pleasure and consumption."

Held and Sherman lead Alternatives to Violence group meetings for Green Bay-area men who have been convicted of spousal abuse and ordered by the court to attend.

When the Simpson case made the news, the men in Held's group talked about it a lot.

"They were very embarrassed about it," she said. "They felt some shame, and sadness, that a hero of theirs had allegedly fallen. And there was anger that he was not being made to participate in a program like they were."

In the St. Louis area, the local Rape and Violence End Now program, known as RAVEN, helped the Catholic archdiocese write a pamphlet on domestic violence. Catholic Charities offices in the neighboring Springfield, Ill., Diocese offer outpatient counseling that has been doing record business.

After the La Crosse Council of Catholic Women held a workshop last year on abuse based on the bishops' statement, one woman said she found the strength to get counseling and leave her husband.

One priest she consulted "told me to go home and do everything Michael wanted me to do—stop working, teaching, focus on my husband and cut outside activities," said the woman, identified only as Kathy. Another priest who gave a similar response later called to apologize.

Finally a priest recommended by a professional counselor gave the help she needed. "He told me to do my own thinking and said abuse is never part of a healthy Catholic marriage. I really needed to hear that. I knew it was true because of the reading I had done. But I had to have a flesh-and-blood person say it to me."

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Knights stress family issues at annual convention

Pope says society is experiencing a profound crisis on which depends its future

by Catholic News Service

PITTSBURGH—The shaky stature of the family took center stage when the Knights of Columbus met Aug. 2-4 in Pittsburgh.

Calls to restore the standing of the family amid laments over threats to its sanctity were issued by Pope John Paul II, Cardinals Anthony J. Bevilacqua of Philadelphia and Roger M. Mahony of Los Angeles, and Bishop Donald W. Wuerl of Pittsburgh.

The church's defense of the family is "an essential part of her service to civil society," the pope said in a message read Aug. 2 at the convention.

"Who can deny that society today is experiencing a profound crisis precisely in relation to the family and to the values of self-sacrificing love, lasting fidelity, respect for life and concern for the weak and less fortunate?" the pope asked.

"The very future of society depends on safeguarding these fundamental moral values which, in God's plan, the family is called to embody and to pass on."

The pope said, "No one concerned for the future of society can fail to perceive the extent of the present crisis."

In an Aug. 2 homily, Bishop Wuerl said no greater challenge confronts either faith or community than overcoming current threats to family life.

"Nowhere is the challenge to our faith and to our very communities more felt than in our struggle today to sustain, maintain and nurture not only the concept of Christian family, but the very reality of the family," Bishop Wuerl said.

"Around us in our own countries, but specifically here in the United States, we have sadly witnessed the undermining of family values and the concomitant collapse of much of family life," he said.

"Is it any wonder that we are confronted with a new harshness in our society, a coldness and insensitivity to human need, and a new violence that haunts our schools, our streets, our homes (and) our communities?"

"People are responsible for the decomposition of the family," Cardinal Bevilacqua said in an Aug. 2 address. "At the same time, people are the only ones who can renew and strengthen family life."

"The crisis of family life is a direct result of the crisis in the spiritual and moral life of our nation," said Cardinal Bevilacqua, formerly bishop of Pittsburgh.

"None of us can remain silent or inactive," he added, urging a variety of steps, including prayer.

Cardinal Mahony, chairman of the U.S. bishops' Pro-Life Activities Committee, discussed the implications of including abortion in a national health care reform package.

Among other results, "Catholic health care providers would likely have to refer patients to abortionists," Cardinal Mahony said.

"It would mean that the Knights of Columbus would have to provide every one of its employees with insurance for abortion

on demand. And every Catholic diocese, every Catholic parish, every Catholic school would have to do the same."

A resolution approved during the convention said abortion coverage in health care reform would "grossly violate the consciences of millions of Americans."

Other resolutions passed during the convention reiterated the Knights' opposition to legalized abortion, euthanasia and assisted suicide, and to sex education stressing "biology, birth control and diverse sexual lifestyles."

The Knights also reaffirmed their support for school choice which includes Catholic schools, and of church teaching on marriage and family.

They also gave support to the pope about his concerns about the upcoming U.N.-sponsored conference on population and development to be held in Cairo, Egypt.

Bishop James T. McHugh of Camden, N.J., who will be a member of the Vatican delegation at the conference, said many developing nations "are in general agreement with the Holy See" on population and development issues, while some developed countries, mainly in Western Europe, have been "looking for ways to shape some type of consensus."

He criticized the U.S. government as "the bulwark of obstruction," with "representatives (who) are single-minded, hard-headed and intransigent, and who are using both the power and prestige of this nation to insure the agreement and support of other nations for the so-called American point of view."

About 2,000 Knights attended the 1.5 million-member organization's 112th convention in Pittsburgh.

Pope plans sensitive trip to former Yugoslavia

He believes his presence there could bring greater chance for peace in former Yugoslavia

by Felix Corley
Catholic News Service

LONDON—Pope John Paul II's planned visit to the former Yugoslavia could prove one of the most sensitive of his recent foreign pilgrimages.

The pope has long agonized over the conflict in Bosnia-Herzegovina and believes his presence in the besieged capital, Sarajevo, could do much to bring a greater chance of peace. However, the continued fighting around Sarajevo makes a trip there highly unlikely.

The pope had hoped to make a balanced visit, stopping in Sarajevo, Belgrade, Yugoslavia, and Zagreb, Croatia.

Vatican spokesman Joaquin Navarro-Valls said Aug. 3 that current plans call for a September trip to Zagreb and that a team of papal organizers was investigating the possibility of a trip to Sarajevo. Also, although Catholic and Serbian Orthodox church officials talked, no invitation to Belgrade was forthcoming.

A Yugoslav diplomat said the Serbian government did not invite the pope because the Serbian church did not invite him. "This is a matter for churches," he said. "If the Serbian church invited him, the Yugoslav government would allow him to visit."

Asked if the Yugoslav government had any comment about the pope's plans to visit Croatia and Bosnia, the diplomat said: "These are independent states, so our government has no objection to the visit. It is up to them."

The Serbian church's refusal to issue an invitation will cause disappointment at the Vatican. Despite the fact that Serbian propaganda demonizes him, the pope has been careful not to identify the Catholic Church solely with the sufferings of the Croats, who are predominantly Catholic. In addition to speaking of the suffering of Bosnian Muslims, the pope has referred to the suffering the sanctions are causing the population of Yugoslavia.

The pope has sought to make reconciliation between the Catholic and Orthodox churches a priority. The Bosnian conflict has dramatically worsened relations, already tense over Orthodox accusations of Catholic proselytism in Eastern Europe.

Because of the situation, a visit to traditionally Catholic Croatia and its capital of Zagreb would test the pope's ability to handle delicate matters. He would want to distance himself from the more extreme wing of Croatian nationalism, which is strongly tinged with echoes of the World War II Nazi puppet regime in Zagreb.

If the visit to Sarajevo gets the go-ahead, the pope would be the latest in a stream of political leaders, pop stars and religious leaders to visit the war-torn city.

The latest foreign church leader was Russian Orthodox Patriarch Alexei in May. In the presence of Cardinal Franjo Kuharic of Zagreb and Serbian Orthodox Patriarch Pavle, Patriarch Alexei called on the Orthodox patriarchs, the pope and Muslim leaders to hold a peace meeting. But the Muslim leader in Sarajevo refused to meet the Russian patriarch in protest of the destruction of mosques in Serb-held areas.

It remains to be seen whether the pope will be able to unite the leaders of all three faiths if he visits the city.

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\$3500 for high school...contributions from Catholic parishes in the west deanery allow a substantial discount to \$2135 for high school students who are parish members.

East European church hopes U.S. Catholic can continue aid

Archbishop McCarrick finds signs of hope but also signs that more suffering lies ahead

by Tracy Early
Catholic News Service

NEW YORK—Bishops in Eastern Europe express hope that U.S. Catholics can continue giving aid after a U.S. special collection ends next year, according to the chairman of the U.S. bishops' Ad Hoc Committee on Aid to the Church in Central and Eastern Europe.

"For the foreseeable future they will need some help," said

Archbishop Theodore E. McCarrick of Newark in a July 19 telephone interview after a visit to the area. "I am not sure how we can get the help they need to them. It may be that we can work out new ways."

He said that he would not present any specific recommendations to the U.S. bishops, but would bring his findings to the officers and Administrative Committee of the National Conference of Catholic Bishops. They can then decide whether they "want to develop other methodologies to continue the relationship," he said.

The bishops in 1990 initially approved the collection for three years with options for an additional two years, which they later approved.

During a trip June 28-July 12, Archbishop McCarrick spent two days in Rome, then visited Hungary, Romania, Moldova, Bulgaria and Albania. He was accompanied by Msgr. R. George Saraukas, director of the aid committee's staff, and

for part of the trip, by the Propagation of the Faith director of the Newark Archdiocese.

Archbishop McCarrick said he found signs of hope but also signs that more suffering lay ahead.

Notable factors offering hope, he said, were the increasing vitality shown by lay people and the growing number of vocations to the priesthood and religious life.

Much of the money raised in the United States has been used to support training for clergy and other church personnel, he noted.

The archbishop said he was impressed by the number of vocations received by the church in Albania, where all religious life had been suppressed by the former communist government. He said seminarians in Albania numbered about 60, and another 30 were expected to begin studies this fall. The church there expects to ordain its first new priests in 2000, he said.

In Hungary, Archbishop McCarrick found the Archdiocese of Esztergom excited to be holding its first synod since 1941, with joint deliberations by lay Catholics, priests and religious. He said the Catholic Church in Bulgaria was small but vigorous, and he visited two communities of cloistered nuns there.

Among signs cited by Archbishop McCarrick that the Catholic Church in Eastern Europe will continue to experience some suffering was "hostility against the Catholic community by some of the political parties and some other religious groups." Tensions continue not only with some Orthodox churches but also in some places with evangelical Protestants engaged in proselytizing as well as with Muslims and others, he said.

Archbishop McCarrick also reported that Catholic churches in Eastern Europe were encountering persistent delays in getting the return of properties taken from them in the communist era. Even some Catholic cathedrals still have not been returned, he said.

In Romania, he said, the U.S. ad hoc aid committee may use some of its funds to build small chapels for use where churches have not been returned. They might serve for an interim period, he said, adding, however, that it remained uncertain whether some of the churches ever would be returned.

Archbishop McCarrick said the continuing hostility against the Catholic Church and the delayed property return were among several factors causing the period of dependence on outside help to extend longer than anticipated.

He also said that "we did not realize in every case how much they had to build" or how totally the foundations of the church were destroyed in the communist years.

Archbishop McCarrick said he found the bishops of Eastern Europe deeply appreciative of the help American Catholics have given.

Although the U.S. church has not been the largest donor in the area, it has raised the most in free will offerings from its members for assistance to Central and Eastern Europe, he said.

He said the German bishops and some others had been generous in allocating money they received through the church tax. But the bishops he visited were aware that the U.S. funds came from special collections and represented the generosity of individual Catholics, he said.

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Vatican asks that Aug. 14 Masses include prayers for Rwanda

by Cindy Wooden
Catholic News Service

VATICAN CITY—The Congregation for Divine Worship and the Sacraments has asked bishops' conferences throughout the world to see that Masses celebrated Aug. 14 include special prayers for Rwanda.

Masses fulfilling the Sunday obligation that weekend should use the special prayers for refugees and exiles found in the Roman Missal, said the notice released Aug. 9 by the Vatican press office.

The unusual request said the universal celebration of a Mass with special intentions is called for "in the case of a particularly serious need."

"Faithful to the liturgical tradition of the Roman Rite, it is fitting that when it happens that a community in a given place suffers from various dangers or calamities, the people of God should implore divine assistance in liturgical celebrations," said the notice, dated Aug. 5.

"At the present time, as is known to all, our brothers and sisters who live in Rwanda are suffering extremely grave hardships," it said.

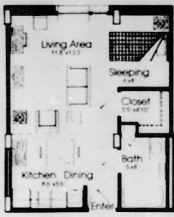
The congregation said it was "not only opportune to recall the duty of all to make petitions for those who suffer any need," but also to suggest that a special Mass be celebrated throughout the world using the texts of special intentions for refugees and exiles.

The normal Sunday readings may be used, the notice said, or readings suitable to the special intention for Rwanda may be substituted.

Archbishop Geraldo M. Agnelo, secretary of the congregation, told Catholic News Service Aug. 9, "the Holy Father has said on a number of occasions not only that everyone must get involved in providing assistance to Rwandan refugees, but also that prayer is very important."

"We thought it opportune to promote a universal prayer for the refugees and for peace," he said.

At the very least, Archbishop Agnelo said, the prayers of the faithful should include a petition for Rwanda. He said the opening prayer, prayer after the offering of gifts and the prayer after Communion should be those found in the missal for Masses for refugees.



Studio Apartment

Debate over killing of abortionists heats up

'Kill me instead,' Cardinal O'Connor tells advocates of killing abortionists in renouncing 'such madness'

by Catholic News Service

NEW YORK—"If anyone has an urge to kill an abortionist, let him kill me instead," Cardinal John J. O'Connor of New York said Aug. 4.

"That's about as clearly as I can renounce such madness," he said.

He made his comments in his weekly column in his archdiocesan newspaper, *Catholic New York*, amid a new national debate over violence and promotion of violence by extremist opponents of abortion.

The debate was provoked by the July 29 murder of Dr. John B. Britton and his escort, James H. Barrett, at The Ladies Center, an abortion clinic in Pensacola, Fla. Paul Hill was charged in the murders.

The *New York Times* revealed Aug. 4 that the FBI has begun investigating the possibility of a conspiracy to commit violence at abortion clinics.

The *Times* said FBI field offices across the country were sent a list of anti-abortion militants who had signed a declaration saying that the killing of abortionists is "justifiable homicide."

The paper said the confidential memo instructed field offices to make preliminary inquiries in order to learn "whether a full investigation is warranted."

The declaration that killing of abortionists can be justified was reportedly signed by 25 militants, including Hill and an Alabama Catholic priest, Father David C. Troesch, who is a friend of Hill's.

Father Troesch has been suspended from all priestly ministry since last August, when he first argued publicly that church teaching permits the killing of abortionists.

In interviews with wire services and newspapers since the Pensacola killings, Father Troesch reiterated his position and said Hill deserved a medal for his actions.

Father Troesch reportedly predicted "the beginning of massive killing of abortionists and their staffs" in a circular letter he sent out a week before the killings, but he denied

in interviews that there was any conspiracy to commit violence.

Archbishop Oscar H. Lipscomb of Mobile, Ala., who removed the priest from his parish and suspended him a year ago, reiterated in a column Aug. 5 that Father Troesch is "no longer in good standing" in the archdiocese and that his position is "contrary to Catholic moral tradition."

Cardinal O'Connor said he made his dramatic plea in order to make the pro-life

movement's repugnance for murder clear and to call the media to task for "accusing pro-life leaders of causing the deaths" and "failing to distinguish between legitimate consciousness-raisers and madmen."

He asked if Harriet Beecher Stowe, whose "Uncle Tom's Cabin" drew the nation's attention to the evils of slavery, should be held guilty of all the deaths, atrocities, pillaging and looting of the Civil War.

"Stand up, Harriet Beecher Stowe," he wrote, "stand up to be tried, or rather stand up to be declared guilty without trial, by the same honorable members of the media who are now busily declaring

the guilt of virtually every pro-life leader in the nation" for the Pensacola killings.

"The killing of Dr. Britton and Mr. Barrett was tragic, senseless and horrifying to everyone with a sense of the sacredness of human life. It is to be deplored and abhorred in every way," the cardinal said.

"But," he added, "neither I nor any other responsible individual in the pro-life movement will be intimidated by columnists, editorialists, pro-abortion activists or anyone else to stop pleading for sanity in respect to every human life, the life of the abortionist, the life of the baby about to be aborted."

Vatican newspaper says birth to 62-year-old Italian woman is violation of God's design

It challenges God, author of life, priest says

by Cindy Wooden
Catholic News Service

VATICAN CITY—The birth of a son to a 62-year-old Italian woman was a manipulation of nature and a violation of God's design for human reproduction, the Vatican newspaper said.

Rosanna Della Corte gave birth to Riccardo July 18 in a Rome clinic after a donor's eggs fertilized with her husband's sperm were implanted in her uterus.

Their only child, a 17-year-old son, died in a car accident in 1991.

"The church considers the structure of the body, its biological rhythms and the mechanisms of human reproduction to be essential elements of the creative design of God," said Franciscan Father Gino Concetti, a moral theologian who writes for the Vatican newspaper, *L'Osservatore Romano*.

"Any attempt or act which contradicts that design with its laws and its mechanisms is not only 'challenging nature' but, in a very evident way, is challenging God the author

of life, human nature and the laws which rule procreation," Father Concetti said in the July 20 editorial.

Father Concetti said one can understand why a woman who lost her only son in a tragic accident would want another child, but that does not make what she did morally correct.

"The way in which her desire was realized is in open contrast to God's plan," he wrote.

Mrs. Della Corte and her husband, who also is in his 60s, underwent therapy prior to the *in vitro* fertilization of the eggs.

Mrs. Della Corte's therapy was designed to reverse the natural effects of menopause, which she reached years earlier, said Dr. Severino Antinori, an Italian physician who has helped other post-menopausal women become pregnant. Her husband required treatment because his sperm were too weak to fertilize the anonymous donor's eggs, the doctor said.

In addition to moral questions related to the woman's age and the fact that she had gone through menopause, church teaching maintains that *in vitro* fertilization is not morally acceptable because the joining of the egg and sperm takes place outside sexual intercourse between a husband and wife.



62-YEAR-OLD GIVES BIRTH—Rosanna Della Corte, seen here in a 1993 photo, gave birth July 18 to a baby boy. The Vatican newspaper said the birth violates nature and God's design. (CNS photo from Reuters)

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These 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.

† **ANDRES, Lillian B.**, 88, Holy Family, New Albany, July 16. Mother of Tom and Fred Andres, grandmother of five; great-grandmother of four.

† **ANDREWS, Ronald J.**, 62, St. Lawrence, Indianapolis, July 22. Husband of Virginia L. Murt Andrews, father of Kathleen Seay, Colleen Liddy and Ronda Andrews; grandfather of three.

† **BESON, E. Pauline "Patty"**, 79, Holy Name, Beech Grove, July 20. Wife of George Beson; mother of James and Richard Beson; sister of Katherine "Kay" Roberts, grandmother of 19.

† **BECKMAN, Kenneth J.**, 78, St. Andrew, Indianapolis, July 16. Husband of Virginia Beckman, father of James E. and John E. Beckman, brother of William J. Beckman, grandfather of four; great-grandfather of four.

† **BEST, Frank Albert**, 87, Holy Family, New Albany, July 28.

Husband of Mildred Best; father of Kenneth Best, Mary Patricia Dion and Sheila Weddie; grandfather of eight; great-grandfather of one.

† **BINDER, Mary G. Wilson**, 67, St. Lawrence, Indianapolis, July 18. Wife of George M. Binder, sister of Helen Haugerty; mother of three.

† **BONOWSKI, Oscar Elizabeth "Pat"**, 80, Our Lady of Lourdes, Indianapolis, July 17. Mother of Stephen J. and Martin L. Bonowski; grandmother of two; great-grandmother of three.

† **CARRICO, Omer "Pete"**, 75, Holy Name, Beech Grove, July 14. Husband of Lorena R. Buchanan Carrico; father of Anna Monroe, Mary L. Hill and Edward R. and John Andrews Carrico; grandfather of six.

† **CARTON, Alice C.**, 92, Cathedral, Indianapolis, July 29. Sister-in-law of V. Jean Carton.

† **CLEMENTS, Essie Mae Nesbitt**, 83, St. Lawrence, Indianapolis, July 17. Mother of Michael Clements, grandmother of seven; great-grandmother of 12.

† **CRAYTON, Hattie E. Blackburn**, 71, St. Bridget and Cathedral, Indianapolis, Aug. 1. Mother of Elizabeth and Anthony Crayton; grandmother of six; great-grandmother of four; great-grandmother of 17.

† **CUNNINGHAM, Glen**, 52, St. Lawrence, Indianapolis, July 11. Son of Mildred Polly Fitzgerald Cunningham; brother of Becky Carr and Debbie Chandler.

† **DOLAN, Edward J. Jr.**, 72, Holy Name, Beech Grove, July 15. Husband of Mary E. "Betty" Tuell Dolan; father of Edward J. Dolan III, Patrick M. Dolan, Joan E. Kemmer, Kathleen M. Moore, Patricia A. Lisby, Betty A. Dean, brother of Rosemary Dalton and Mary Francis Isaacson; grandfather of nine.

† **ELLIS, Gertrude M.**, 76, St. Monica, Indianapolis, June 5. Mother of Fred A. Ellis Jr., Thomas R. Ellis and David W. Ellis; sister of Loretta Kincaid; grandmother of 11; great-grandmother of 23; great-grandmother of one.

† **FAUTZ, Marian L.**, 72, St. Anthony of Padua, Carmel, Indiana, July 1. Wife of Elmer T. Fautz; mother of Peter and Russell Fautz and Paul Fautz; sister of Edward and Carolyn Hermann; grandmother of 12.

† **FICKLING, Arthur**, 90, St. Jude, Indianapolis, July 27. Father of Mary Hopkins, Betty Huber and James Fickling; brother of Rollo Fickling and Margaret Fickling; grandfather of 15; great-grandfather of 26; great-grandfather of two.

† **GATCHELL, Sherman J.**, 91, Holy Spirit, Indianapolis, July 15. Husband of Margaret Gatchell; father of Sherman M. Gatchell and Rita Spellman; stepfather of M. J. Butz; grandfather of 12; great-grandfather of 25; great-grandfather of one.

† **GEHL, Margaret M. Welch**, 87, St. Philip, New, Indianapolis, July 21. Mother of Gloria J. Gehl, sister of Robert D. and Frederick J. Welch; grandmother of one.

† **GLASSBURN, Kenneth M.**, 75, St. Rose, Franklin, July 26. Husband of Helen A. Glassburn; father of Stephen J. and Larry K. Glassburn; stepfather of Theodore Perkins and Cynthia Scott; grandfather of nine; great-grandfather of one.

† **HADDEN, Claude "Doc" Jr.**, 66, St. Pius X, Indianapolis, July 25. Father of Jerold Hadden, Claudia Anderson, Denise Tebbe, Dana Wolford, Jennifer Feaser and Teresa Velinok; brother of Claudette Malloy; grandfather of 11.

† **HAMBLIN, Donald Francis**, 65, St. Mark, Indianapolis, Aug. 3. Husband of Barbara Viole Hamblin; son of Margaret Bable Hamblin; brother of Robert P. Hamblin Jr., Carolle Canill and Linda Owens.

† **HAWKINS, Alberta L.**, 91, Schnell, 78, Little Flower, Indianapolis, July 13. Cousin of Bobby Lawson.

† **HEDGE, Raymond A.**, 63, St. Malachy, Brownsburg, July 16. Husband of Mary R. Hedge; father of Timothy, James, Thomas and John Hedge; grandfather of four.

† **HILLENBRAND, William F.**, 72, St. Monica, Indianapolis, July 17. Husband of Inge E. Hillenbrand; father of Mark J. Hillenbrand and Lisa K. Fine; brother of Weiss Hillenbrand, Emma Currie and Esther Weber.

† **HIGGINS, Christopher Lynn**, 32, Holy Spirit, Indianapolis, July 16. Brother of Dennis, Higgins; brother of Dennis, Mark, Kevin, Tim, Jeff, Vincent and Teresa Higgins; Diana Mover and Julie Biddle.

† **HINNEFELD, Clarence H.**, 73, St. Ambrose, Seymour, June 30. Husband of Martha Hinefeld; father of Sharon Wolff, Cindy Hinefsperger and Jerry Hinefeld; stepfather of Irvin French, Judy Carmer and Larry French; brother of Myrtle Beckman; grandfather of five; step-grandfather of eight; step-grandfather of two; step-grandfather of two.

† **HOOGE, Carl**, 83, St. Joseph, St. Leon, July 13. Father of Arthur, Stephen, Ernest and Jerome Hooze; brother of Carrie Fossner.

† **HURY, Anne Jean**, 78, St. Joseph, Indianapolis, July 31. Mother of Andrew, Robert, Michael and Frank Hury; sister of Michael and John Oros; grandmother of nine; great-grandmother of seven.

† **KAUFER, Norman J. Sr.**, 79, Holy Family, New Albany, July 14. Husband of Elizabeth Kauler; father of Janet Vail; brother of George Kauler and Earl Kauler Jr.; grandfather of nine; great-grandfather of 10.

† **KUNTZ, Carl**, 88, St. Boniface, Fuku, July 28. Husband of Helen Kuntz; father of Charles Kuntz, Betty Garland, Doris Graman, Judy Smith and Benedictine Sister Mary Romane Kuntz; grandfather of nine; great-grandfather of two.

† **LUX, Omer J.**, 84, St. Vincent de Paul, Shelbyville, July 30. Husband of Helen Purvis Lux; father of George, Jerry, Mack, Frank, Ralph, Thomas, Mark, Nick and Gregory Lux, Linda Steiert, Jennifer Alexander and Beth Ann Garrett; brother of Leo Lux, Mary Jane Higgins and Alice Williams; grandfather of 15; great-grandfather of 10; great-grandfather of 10.

† **MCCALLISTER, Warren E.**, 67, Sacred Heart, Clinton, Aug. 3. Husband of Rosemary Coqueret; stepfather of Jeff Graham, Roxann Natalie, Cathleen Lunford and Suzie Conover.

† **MCHUGH, Patrick**, 55, Assumption, Indianapolis, July 21. Brother of Thomas, Michael and Marjorie McHugh and Mary Ellen Reed.

† **MCMILLAN, Edward N.**, 73, St. Philip, New, Indianapolis, July 27. Father of Theresa, Catherine, Marie, Margaret, Edward II, John and Michael McMillan; brother of John, Peter and William McMillan; Susan Able and Mary Melon; grandfather of six.

† **MEYER, Margaret M.**, 95, St. Gabriel, Connersville, July 22.

† **NEWPORT, B. Marcella**, 77, St. Margaret Mary, Terre Haute, July 25. Mother of Paul, Bob, Mark, Joe, Mick and Kathy Newport; Mary Bender and Francis Bailey; grandmother of 23; great-grandmother of six.

† **NIEDENTHAL, Mary F.**, 72, St. Gabriel, Connersville, July 26. Mother of Linda Tracy, Joan Halvickand, Cindy Herwood and Larry Niedenthal; sister of Ruby Cord and Virgie Dixon; grandmother of four; great-grandmother of one.

† **O'NEILL, Martholou**, 52, St. Lawrence, Indianapolis, July 14. Mother of Sean O'Neill Runda and Michael Runda.

† **PREUSS, Lydia F.**, 68, St. Mary, Greensburg, July 23. Mother of James and John Preuss, Helen Cathery, Marion Harrison and Lorraine Gordon; grandmother of 16; great-grandmother of 24; great-grandmother of nine.

† **REDMOND, Rosalie T.**, 79,

Christ the King, Indianapolis, July 20. Wife of James A. Redmond; mother of James, Robert and Rosanna Redmond; and Patricia Martin; sister of Edward, Leo and Helen Dalakis; Angela Drilla, Anne Magiera, Adeline Elton and Katherine Lidavans.

† **ROY, Thelma**, 74, St. John the Baptist, Oshtemo, July 2. Wife of Herb Roy; mother of Lawrence Roy and Karen Wiczowski; grandmother of Francis Carmosino; grandmother of four.

† **SAHM, Florence "Florence"**, 79, Good Shepherd, Indianapolis, July 4. Sister of Victor Sahn and Frank Krebs.

† **SCHROEDER, Rhea M.**, 69, Holy Family, Richmond, July 10. Wife of Martin F. Schroeder; mother of Pam Parker and Bill David and Bob Schroeder; grandmother of five.

† **SCHULTZ, Marie E.**, 90, Holy Family, Richmond, July 10. Wife of Martin F. Schultze; mother of three.

† **SLAGLE, Margaret Marie McKay**, 95, St. Lawrence, Indianapolis, July 6. Mother of Shirley Richardson and Mary Freeman; stepmother of Robert C. Slagle; grandmother of 10; step-grandmother of four; great-grandmother of 16; step-grandmother of one.

† **SPIERER, Carol Huettlinger**, 83, St. Pius X, Indianapolis, July 22. Mother of Carol K. Morrison.

† **VENHAUS, Dale L.**, 53, St. Bartholomew, Columbus, July 31. Husband of Judy K. Venhaus; mother of Greg Venhaus; son of Alice Baker Venhaus; brother of Gary Venhaus and Deiores Martin.

† **WENDT, Catherine K.**, 79, St. Vincent de Paul, Richmond, July 22. Sister of Donald Roberts and Agnes Quackenbush.

† **WHITE, Betty L. Parr**, 70, St. Patrick, Indianapolis, July 18. Mother of Larry Ray Hahn; grandmother of three.

† **WHITE, Beulah**, 89, Holy Angels, Indianapolis, July 22. Mother of Virginia Crisswell; grandmother of 10; great-grandmother of 26; great-grandmother of two.

† **WILHELM, Ellen A.**, 65, St. Gabriel, Connersville, July 25. Mother of Frank, Stephen and Susan Wilhelm, Elizabeth Graft, Lorraine Hughes, Linda Henderson and Sylvia Davis; sister of Robert, Louis and Bernard Spaeth, Ruth Stuckey, Rita Shoen and Mary Barr; grandmother of 14.

† **WILSON, Barbara Elizabeth Shlienheit**, 64, Holy Name, Beech Grove, July 25. Wife of Robert Wilson; mother of Patricia Wilson; sister of Duane Nahn, Patsy Parsons and Leah Beck; grandmother of one.

† **ZOLLNER, John A.**, 84, Our Lady of the Springs, French Lick, July 22. Brother of Richard Zollner, Caroline Niklas, Agnes Parsons and Frances Hahn.

St. Mary of THE WOODS—Providence Sister Mary Benedict (Mary Olivia) Goetz, 90, died on Aug. 1 at The Woods of 1.

The Mass of Christian burial was Aug. 4 at the Church of the Immaculate Conception.

A Jasper native, Sister Mary Benedict entered the Providence order on Feb. 11, 1928. She professed first vows on Aug. 15, 1930 and final vows on Aug. 15, 1935.

She taught in schools staffed by the Providence sisters in Indiana, Illinois and Oklahoma, including St. Mary's School, Richmond, St. John School, Indianapolis, and Holy Family School, New Albany.

She is survived by two sisters, Hilda Blandford of Owensboro, Ky., and Gertrude Collins of Martinez, Calif., and by a cousin, Providence Sister Alma Theres Klee of St. Mary of the Woods.

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Health care approaches a vote

(continued from page 1)

Washington at an Aug. 2 rally for universal coverage. President of the Franciscan Sisters of Christian Charity Health Care Ministry in Manitowish, Wis., she spoke on behalf of the nation's hospitals and as a member of the Catholic Health Association.

"Every day we see people entering the health care system later than they should and at the most expensive point," she said. Because so many people lack insurance to cover basic or preventative care, they put off seeking treatment until their problems require hospitalization, which puts the patient at greater risk and costs the hospitals more, she explained. Her religious order operates hospitals in Nebraska, Wisconsin and Ohio.

"Health care reform without universal coverage simply will not work," she told the audience of health care workers, members of Congress and reporters. First lady Hillary Rodham Clinton also addressed the group, countering arguments that universal coverage would be too expensive, too difficult to manage or turn medical care into socialism.

Bills drafted by House Majority Leader Richard Gephardt, D-Mo., and Senate Majority Leader George Mitchell, D-Maine, differed, among other ways, in their approaches to universal coverage and the degree to which changes would be mandatory or voluntary.

An alternative bill being hammered out by the House Democratic majority was due to be submitted to the Rules Committee Aug. 8. House debate on health care was scheduled to start Aug. 15, while Senate debate was to begin Aug. 10.

At the Aug. 2 rally, Gephardt said the various health bills were filled with *cul de sacs* of side issues. "You could get into one of them and ride around for days," he said. "No bill is going to be perfect," Gephardt said,

admitting that the measure submitted under his name had some components he didn't like.

Even President Clinton said at an Aug. 3 press conference that he expected the final bill to take shape amid floor debate. Although Gephardt's bill comes closest to Clinton's original proposal, he said Mitchell's more voluntary approach and goal of covering 95 percent of the population could work.

He drew chuckles from the press corps by launching into a "how a bill becomes law" lesson, explaining that he expected debate on the floor to greatly affect how the final bill reads.

Middle class would pay most without universal coverage, CHD study says

It shows that insurance reform without universal coverage would cause higher premiums

by Catholic News Service

WASHINGTON—Middle-class families who currently have health insurance would pay significantly higher health care costs under a system that does not include universal coverage, according to a new study commissioned by the Catholic Health Association.

The study by health care pollsters Lewin-VHI Inc. was released July 18 at a Washington press conference by Sens. Jay Rockefeller, D-W.Va., and Patty Murray, D-Wash.

A reform plan that includes insurance market reforms and subsidies for persons under 200 percent of poverty level but does not require universal coverage would still leave 22.3 million people uninsured and would force families making between \$20,000 and \$75,000 to spend more on health care, the study said.

Nearly 60 percent of all American families fall within that income bracket, according to Murray.

In contrast, the study said, a universal coverage plan that includes cost controls and employer contributions would lower health care spending for every currently insured U.S. household earning less than \$100,000 a year.

"Insurance reforms, without universal coverage, cause higher premiums because coverage would be extended to older adults and people with pre-existing conditions—people who typically consume more health care—without the

That's why Sister Laura said she wasn't at all hesitant about speaking at the rally in favor of universal care, despite the fact that Gephardt's and Mitchell's bills both include coverage of abortion, which she and her order oppose.

In a later phone interview, Sister Laura said she was fairly confident that by the time a final bill reached the floor of the House and Senate, abortion coverage will have been eliminated because of the breadth of opposition to it. But the question of what percentage of Americans can expect to be covered remained a concern.

"The problem is (the hospital system) still has a moral and ministerial obligation to care for whoever comes to us," she said. "If universal means between 98 and 95 percent of the population is covered, we may be able to handle the expense of caring for the others. If we get down to 92 percent, we may not have the resources to pay for those without coverage."

offsetting factor of extending coverage to all of the presently uninsured, many of whom are young and healthy," said William Cox, CHA vice president, at the press conference.

The failure of incremental reform can already be seen in New York state, which enacted insurance reforms without universal coverage, and insurance premiums shot up 18 percent in the first year," he added.

Rockefeller said health reform plans that do not include universal coverage are "not reform (but)... a sham."

"Today, thanks to the Catholic Health Association, we have more information that makes the consequences of nonuniversal proposals all too painfully clear," he said. "Not only will middle-class families remain at risk of losing their coverage—but those who hang onto their insurance will see their premiums go up."

"What this information tells us is that the 'go slow' idea on health care reform is the equivalent of putting a 10 mph speed limit on ambulances—it's costly and it's dangerous," said Murray.

Three of the four health care bills that have been reported out of committee in the House or Senate include universal coverage, while the Senate Finance Committee's version achieves only partial coverage.

The U.S. bishops recently launched a health reform campaign with two priorities—universal coverage and exclusion of abortion mandates.

Asked at the press conference about abortion, Rockefeller said, "No, I don't want to comment on that. The whole question of abortion or not will be sorted out one way or another in the legislative process."

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