

# The blessed enterprise of Catholic schools

The archdiocese is a partner with 72 schools, 21,000 students and 3,000 employees

by Dan Elsener

Archdiocesan Executive Director of Catholic Education

Vision is a major responsibility of the Office of Catholic Education. Archdiocesan educational leaders work with those involved in Catholic schools to set a clear direction. Then they help to see that the direction becomes a lived reality throughout the Archdiocese of Indianapolis. They lead, shepherd, and support the local educational leadership through times of change.

This is not an easy task with 72 schools, over 21,000 students, some 3,000 employees, and numerous pastoral leaders and boards of education. The archdiocese is an integral partner with them in the blessed enterprise of Catholic schools.

The Office of Catholic Education (OCE) advanced ideas about the future direction and archdiocesan priorities for Catholic schools at several key meetings during August. Much valuable input was gained from teachers and administrators attending these meetings. The archdiocesan educational staff also used the opportunity to affirm them in their dedicated service to the mission of Catholic education.

The Archdiocesan Strategic Plan provides a substantial part of the current direction for schools. However, more specific opportunities and challenges facing Catholic schools will be addressed in the Strategic Planning Process for Catholic Schools which begins this fall and is to be completed by May, 1995.

The *Criterion* will carry many articles about this process during the coming school year and readers will have opportunities to comment and help mold the final plan.

It is not possible to meet with all the important



**ANTICIPATION**—Percy Fleming, his mother Rosa Fleming, and Ash Lee Talley smile as they approach the front door of St. Andrew School in Indianapolis on Aug. 22, the first day of school. (Photo by Margaret Nelson)

"shareholders" (pastors, parents, boards and others) at one time. Therefore in this "back-to-school" article I want to share the general direction and some specific objectives for Catholic schools as we see them for this 1994-95 school year. These are ideas that we have discussed with teachers and principals.

First, we should all celebrate the fact that Catholic schools have made a dramatic turn for the better in the last few years. Enrollment is up, finances are improving and mountains of research proclaim that Catholic schools are the most effective schools in the nation today.

The constant questioning of the importance of Catholic schools is waning. Yes, Catholic schools do require a healthy investment, but the return on this investment is becoming more and more evident. Catholic school teachers and other leaders who have weathered the "siege mentality" of the past—questioning of purpose, enrollment declines, financial challenges, etc.—should look with a great deal of pride and thanks upon this turnaround in attitudes and perceptions.

And, this is especially true in the Archdiocese of Indianapolis where the turnaround has been translated into an almost a 10 percent increase in enrollment over the past four years. Many new classrooms have been opened, school expansion projects are on the drawing boards and two new schools will open this year—the first in many years. I believe we are entering a new period of unequalled progress and support—an era of "abundance mentality."

We should also be especially thankful for the leadership of Archbishop Daniel Buechlein. He is a strong, well-centered and organized leader who values total Catholic education in its fullest sense. Yet, he also has a deep understanding of and respect for Catholic schools and he has made very clear the commitment of the archdiocese to the schools. The leadership of our pastors and boards at the local level has been very significant for the schools' success as well. However, this summer we communicated simply and directly that Catholic schools are, indeed, moving forward, and that much of the reason for this movement is a direct result of the dedicated and effective service of our teachers and principals. They are truly a touch of God's love to the children and families they serve.

The news is good for Catholic schools, but there are new opportunities and challenges before us. To make the point to

(See SCHOOLS, page 7)

## Parish leaders learn of new stewardship program

They examine successful programs now being used in other dioceses

by William Bruns

During the last several weeks, nearly 200 persons, representing 75 parishes, attended three informational meetings on the new archdiocesan-sponsored parish stewardship program.

Called "A Disciple's Way: Living Christian Stewardship," the program is adapted from "Stewardship: A Way of Life," the parish stewardship program of the Archdiocese of Louisville. During the last several months, members of the Office of Stewardship and Development carefully reviewed the various stewardship approaches being used by dioceses throughout the country.

"A Disciple's Way" represents a com-

bination of the best resources available and includes the U.S. bishops' pastoral letter, "Stewardship: A Disciple's Response; The Disciple as Steward," a Renew-style adult education program developed by the Diocese of Lafayette-in-Indiana, "Good Things Are for Sharing," a children's stewardship education program from the Archdiocese of Louisville, and the "Take a Step" program developed by the Archdiocese of Seattle.

In a letter announcing the adoption of the program to pastors and parish life coordinators, Archbishop Daniel M. Buechlein pointed out that the development of an archdiocesan-sponsored program has been one of a number of top priorities since the strategic planning process began in early 1993.

The archbishop said that the initial discussions he had with the deans and other pastoral leaders, and the formal studies and consultations conducted over the past several years, "all pointed to the need for

(See STEWARDSHIP, page 3)



**STEWARDS—**Pastors, parish life coordinators and other leaders attend a "Stewardship: A Way of Life" workshop at the Catholic Center on Aug. 18. Presentations were also held at Clarksville and Columbus to introduce the new program. (Photo by Margaret Nelson)

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**PRAYER AND PILGRIMAGE**—Archbishop Daniel M. Buechlein processes up the aisle of the Great Upper Church of the Shrine of the Immaculate Conception in Washington, D.C., Aug. 15. The archbishop was homilist at a special Mass for the Archdiocesan Day of Prayer and Pilgrimage. See story on pages 10 and 11. (Photo by Peter Agostinelli)

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## SEEKING THE FACE OF THE LORD

## Why Sunday Eucharist is a serious obligation

by Archbishop Daniel M. Buechlein, O.S.B.

If wife and husband quit talking to each other, love fades. If friends don't keep in touch, friendship fades. If we do not communicate with God, faith, hope and love fade. The first precept of the church obliges Catholics to attend Mass on Sundays and holy days because of our need, yet only one third of Catholics attend Mass on Sunday, even less on holy days. Why? Why is Mass on Sunday and holy days important? Why is deliberate absence a grave sin?

The decline in Mass attendance has been steady since the 1950s; so has observance of Sunday as a day of rest. For one thing, a lot more people must work on weekends. For some, "convenience" is a higher priority. For some, the value of eucharistic liturgy is judged by externals (which may or may not be considered pleasing). For some, informality about the Mass suggests informality about attendance. Some don't see the connection between sacramental worship and eternal salvation. Some don't worry much about sin. Some say they were taught not to worry about Sunday Mass if they attend only out of obligation. Some don't "feel" a pressing need for God right now. The reasons are various, but the obligation remains, and for a reason.

"The Catechism of the Catholic Church" teaches: "The first precept ('You shall attend Mass on Sundays and holy



days of obligation') requires the faithful to participate in the eucharistic celebration when the Christian community gathers together on the day commemorating the resurrection of the Lord" (n. 2042).

Why the precept? The catechism says it all starts with the Lord's command: "The command of Jesus to repeat his actions and words 'until he comes' does not only ask us to remember Jesus and what he did. It is directed at the liturgical celebration, by the apostles and their successors, of the memorial of Christ, of his life, of his death, of his resurrection, and of his intercession in the presence of the Father" (n. 1341). "From the beginning the church has been faithful to the Lord's command" (n. 1342). "It was above all on 'the first day of the week,' Sunday, the day of Jesus' resurrection, that the Christians met to break bread." From that time on down to our own day the celebration of the Eucharist has been continued so that today we encounter it everywhere in the church with the same fundamental structure. It remains the center of the Church's life" (n. 1343).

"The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason (for example, illness, the care of infants) or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin" (n. 2181). "Participation in the communal celebration of the Sunday Eucharist is a testimony of belonging and of being faithful to Christ and to his church. The faithful give witness by this to their communion in faith and charity. Together they testify to God's holiness and their hope of salvation.

They strengthen one another under the guidance of the Holy Spirit" (n. 2182).

It all comes down to our belief that we cannot save ourselves from sin and death. Salvation comes from God. By his victory on the cross, Jesus, the Son of God, redeemed us from sin and death. Christ also established the church and instituted the sacraments of the church to make that redemption available for all in time. He wanted to continue to communicate with us as a special friendship. Christ knew that, like family and friends, we need the mutual support of a believing community gathered around his altar. He knew that we need the nourishment of his body and blood to enliven our faith, to strengthen our hope and to energize our charity. Without faith, hope and love we cannot live the life of the gospel. Without the Eucharist we cannot live the way Jesus asked us to live.

In the church's wisdom and experience, like family and friends, we need to be with a believing community and we need the nourishment of the body and blood of the Lord weekly. To live otherwise risks the loss of salvation from sin and from death forever. To do that is to risk everything, and so to deliberately miss Mass on Sundays and holy days of obligation is a grave sin.

Jesus stretched out his arms on the cross because he loves each and every one of us. The night before he died, he gave us the sacrificial meal which makes his saving act available and present to us for all time. And he asked "do this in memory of me." Isn't a weekly thank you the least we can do?

## EDITORIAL COMMENTARY

## Conditions in Haiti continue to deteriorate

by John F. Fink  
Editor, The Criterion

Have you noticed that Haiti seems to have faded from the news during the past few weeks? Cuba, Rwanda and Bosnia have received more emphasis on the international level, and the crime bill and health care on the domestic scene.

But the problems of Haiti have not faded away. They are still just as serious as they were July 31 when the United Nations Security Council authorized the United States to invade Haiti if economic sanctions

do not result in the resignation of the present government headed by General Raoul Cedras and the reinstatement of Father Jean-Bertrand Aristide as president.

Actually, the problems are more serious today because the economic sanctions continue to hurt the poorest people in Haiti, those who were already living in the most squalid conditions imaginable. I saw those people when I was in Haiti last year. Many of them continue to try to escape the island nation in small boats.

For the time being, it appears that President Clinton has decided not to invade Haiti. We hope that that is a permanent

decision because it would be immoral to do so, even for the best of humanitarian reasons. It would be an act of war even if the invasion didn't last long and victory were achieved easily. The first requirement for a just war is that it be waged in self-defense and there is no way that Haiti can be considered a threat to the United States.

Much of the argument against invading Haiti has concerned practical issues rather than the morality of an invasion. It has been said, correctly, that it would be easy to go into Haiti but difficult to get out again. With conditions as they are in Haiti, it's difficult to see how we could ever get out if our

objective would be to improve life there. There is just too much that needs to be done.

It is invasion is not the answer, what is? How can we achieve the objective of restoring "a taste to power"? So far, at least, the sanctions seem to have accomplished nothing except hurt those who already had almost nothing. Now small businesses that used to provide a little employment have had to shut down and some businesses have moved to Venezuela.

The sanctions were controversial last year when I was in Haiti. The poor people I spoke with all complained about the embargo that was then in place. However, some people, who have been in Haiti more than I have, maintain that the impoverished people are willing to put up with their suffering if it will mean an end to the Cedras regime. That is probably true, but so far there has been no indication that sanctions are going to work.

The religious leaders in Haiti seem to be more outspoken lately. As reported in this paper earlier this month, the 1400-member Haitian Conference of Religious opposed the country's coup government while also criticizing U.S. policy on Haitian refugees and speaking out against a possible invasion of their country.

Only one bishop, though, has had much to say. Bishop Willy Romelus of Jeremie, who has been in the United States since May, has condemned the policy of the U.S. government to return Haitian boat people when they are picked up by the Coast Guard. But even he hasn't advocated an invasion of Haiti.

The only solution we can offer is negotiations, apparently the only solution that would be favored by other countries as well as by most people in this country. But the temptation to invade the country must be resisted no matter how frustrated we become.

## Former Bishop of Evansville, Francis Shea, dies

Bishop Francis R. Shea, bishop of Evansville from 1970 to 1989, died of a heart attack Aug. 18. He was 80 years old.

He was buried Aug. 22 at St. Joseph Cemetery in Evansville following an 11 a.m. funeral Mass at St. Benedict Church. Archbishop Daniel M. Buechlein presided at the funeral Mass and presided. Evansville Bishop Gerald A. Gettelfinger preached the homily.

Born in Knoxville, Tenn. Dec. 4, 1913, Francis Raymond Shea was ordained a priest March 19, 1939, after studies at St. Charles College and St. Mary's Seminary in Baltimore and at Gregorian University in Rome.

Following ordination for the Diocese of Nashville, he earned a master's degree in English and education at Peabody College in Knoxville. He did parish work and taught at Christian Brothers College and Siena College in Memphis until 1945. He was principal of Father Ryan High School in Nashville 1945-56. He was pastor of Immaculate

Conception Parish in Knoxville from 1956 until his appointment to Evansville by Pope Paul VI on Dec. 10, 1969.

He was ordained and installed in Evansville Feb. 3, 1970. Over the next 19 years, in addition to running a diocese of more than 80,000 Catholics, he served on the board of the Indiana Catholic Conference, was vice president of the Indiana Interreligious Commission on Human Equality and served on various educational and health care boards.

He served on the priestly life and ministry committee and the vocations committee of the National Conference of Catholic Bishops and was a member of the NCCB Administrative Committee.

He received honorary doctorates from Indiana State University at Evansville and the University of Vincennes.

A striking figure at six-foot-six, Bishop Shea in 1988 and 1989 was named "Sagamore of the Wabash" by successive governors. The award, the highest an Indiana governor can bestow, draws its name from a Native American term for a wise counselor.

Bishop Shea is survived by one sister, Helen, Sheridan, and by several nieces and nephews.



Bishop Francis R. Shea

## Sister to speak on Marian movement

Holy Ground Angels Church at Cedar Grove will host a talk by Schoenstatt Sister Mary Elizabeth of the Marian Apostolate at the International Schoenstatt Center, Waukesha, Wis.

The Sept. 3 talk on "The Schoenstatt Story" will be given in the school following the 7:30 p.m. Mass.

The goal of the apostolate is to renew the world in Christ through Mary. In doing so, the movement hopes to reform each person and form a new society, inspired by the highest Christian ideals. Workshops, retreats

and meetings are provided to train inspired leaders for homes, parishes and the church. The movement began in 1914 in the minor seminary at Schoenstatt in Germany. It became international after World War II. There are now members in 30 countries.

On Sept. 4, Sister Mary Elizabeth will speak on "Schoenstatt Spirituality—A Way of Life" at the school at St. Peter in Franklin County after the 7:30 a.m. Mass. She will talk at 2:30 p.m. that day at the Revexille Center Shrine.

The public is invited. Those wishing more information may call 812-623-3670.

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## DOUBLE DUTY PRIESTS

## Father Paul Shikany serves at tribunal, Edinburg

by Margaret Nelson

Father Paul Shikany considers both of his assignments full-time jobs. In fact, one in July in August, he was doing triple duty—including jury duty.

In his Catholic Church office, Father Shikany is vice judicial vicar of the Metropolitan Tribunal, the legal arm of the church.

"The bishop has three powers: executive, legislative and judicial," he said. "The tribunal assists the archbishop with the judicial matters of the church, specifically marriage cases."

"So my role in the tribunal is acting as judge in marriage cases—in formal nullity cases," said Father Shikany.

"At Holy Trinity in Edinburg, I am administrator of a parish of about 125 families," he said. "According to *The Criterion's* directory, we have 300 people."

Recently, in the absence of an associate pastor at St. Jude Parish in Indianapolis where he lives, Father Shikany has been assisting with sacramental services. "Basically, I help with a Mass on the weekends and some during the week, where I only helped occasionally before," he said.

"Because of the priest situation, there hasn't been an associate Father Jerry Kirkhoff is by himself now in a rather large parish and it's unreasonable for him to have five Masses each weekend. If I can come back and help, I'm willing to do that."

"When I was first given the assignment to go to Edinburg—this is my second time there—Father Dave Coats was personnel director. He said, 'This will only be a weekend assignment. You won't have to do much during the week at all.'"

"Well, nothing is weekend only, because people's lives are involved. And people's lives just don't work on weekends," said Father Shikany.

"So, since I went back the second time in 1987, there has been a need to be involved more than just on the weekends."

"There have been nine weddings this summer down there, which means more preparation and it means more appointments and the like. Normally I'm just there on weekends. If I have weddings the same time I'm down there that limits the time when I can meet with the couples. That means I spend a lot more time in Edinburg," he said.

"Last week, for example, I spent more time working at Edinburg and doing my civic duties than I spent at my regular job at the tribunal. But that two days of jury duty was a good experience."

"I would say that the people in Edinburg have been very understanding of the fact that I have other responsibilities," said Father Shikany. "The people at the tribunal involved in these cases aren't this understanding. I think that's because they're hurting and they can't see that I have more responsibilities than just the tribunal."



Father Paul Shikany

"But the tribunal staff—lay and clergy alike—has been very supportive and very helpful. I think that's what makes that job 'sane'—it helps me to survive. They're a good support system that makes the difficulties of that kind of work easier to accept."

"My job at the tribunal involves personally reading, interviewing, and judging the information that is presented," he said. "I read most of the tribunal cases—most of the interviews are a written process. In terms of interview-

ing, I often talk with the parties involved and/or the witnesses. So depending upon the difficulties in the relationship, and how it is impacting people, that can often be an emotional situation that needs to be addressed in as compassionate a way as possible."

"And you never know from situation to situation. There is no way to prepare for what you're going to be involved in," said Father Shikany. "And you need to treat the other people as individuals as well. Depending upon what was involved in the relationship, it can be traumatic for the people involved. That's got to be dealt with—on the one hand to be compassionate and understanding, and at the same way to try to get the information in the most non-threatening way possible."

"But, unfortunately, sometimes that's not always possible," he said. "Of course, all the information we get is confidential."

"The title is judge, but you're more than a judge. You're a judge in a Christian context, meaning that the process has always got before its eye the care of souls."

"So you're not a judge in a civil sense, and yet you've got some elements of that. You're not a confessor in a strict sense and yet you're some of that. You're not a counselor, but sometimes you're placed in that role," Father Shikany said.

"It's basically trying to get as much information as you can about the relationship that's pertinent for the marriage case and yet making the people involved as comfortable in giving that information—in a non-threatening way—as possible," he said. Father Shikany does not want to offend the clients' dignity when he is trying to get the necessary information."

"Because of the different jobs, what I think is most important is to deal with people who are hurting in the parish as well as the tribunal," he said.

"There is always the routine of the workload, but my priority is always the people who are sick, those who are in hospitals or nursing homes, or those who are dealing with death in their lives," said Father Shikany.

"That takes priority over my job here. Now, for the most part, I spend more time at the tribunal than anywhere else, but in terms of prioritizing, those people come first. That's not an 8 to 5 office job."

## New cemetery section marks Year of the Family focus

by Margaret Nelson

The staff at Catholic Cemeteries may be busy planning the new Our Lady of Peace cemetery in the north side of Indianapolis. But it is also making major changes at Calvary on the south side of the see city.

Three new sections will be opened. One of them is the Garden of the Holy Family. A new grouping of figures marks the area.

The monument of the Holy Family was donated, with the inscription reading: "We ask for God's blessings on all families. Joan and Tom O'Brien and family, 1994."

The O'Briens said, "God has blessed us with our family of 14 children. They have given us so much love and happiness, and now we have 32 grandchildren to also love and cherish. There is always a crowd, but we cannot imagine it any other way."

"This is the Year of the Family worldwide, and it would certainly be a better world, especially here in America, if family love and fundamental family values were given a higher priority by everyone," said Tom O'Brien.

Eugene Harris, director of Catholic Cemeteries, said that the donation of the monument is appreciated. A New York landscape architect has designed the new Holy Family section. And \$250,000 worth of landscaping has been done by a local nursery. He called the area a "park-like atmosphere."

Harris said that the first section was

developed intentionally, primarily because this is the Year of the Family.

"But basically, it is part of the whole concept of what we're trying to do. We now have signs denoting the sections by names as well as by numbers," he said.

So there are sections like: Garden of St. Michael, Garden of All Souls, Garden of Heaven, and Garden of All Saints. There is a Garden of Angels section for babies.

The new Garden of Trinity features a



MONUMENT—St. Joseph, the young Jesus, and St. Mary, form the focus for the new Holy Family setting at Calvary Cemetery.

12-ft. pillar with symbols of the Father, the Son, and the Holy Spirit. Other monuments in the cemetery will include the Pieta, the Blessed Mother, and the Resurrection.

Harris said that the staff is in the process of starting the Court of the Apostles mausoleum complex with a new, bigger chapel. Discounted pre-construction sales have already started.

"What we're trying to do is make people's attitudes about the cemeteries return to the basic Catholic traditions and heritage. I think this has been lost in the last generation or so," Harris said.

In the 40-acre Our Lady of Peace site on the north side, Harris hopes to start selling space by January of 1995. He expects the area to be available for use by the spring of that year. Beginning of the infra-structure awaits finance council approval.

## Sacred Heart to host free concert

Sacred Heart Church will host a summer concert for the south side neighborhood families on Sunday, Aug. 28, at 7 p.m.

Two popular Christian bands will perform at the Summer Music Celebration: Doug Spencer and the Blue Angels, does folk, country and blues; and Bereach plays pop and soft rock.

Franciscan Father Bob Sieb, pastor of Sacred Heart said, "The church is hosting the concert in celebration of the many good things that are happening in the parish and in the near south side neighborhood."

During the past two years, neighbors and parishioners have actively worked to improve the area by starting a youth organization and opening a vocational center.

There are periodic cleanups, painting and rehabilitation of homes, planting of flowers and beautification of building exteriors.

Volunteers have collected food, clothing and cash donations for fire victims and other needy. They have sponsored Halloween and Christmas parties for the youth and neighborhood children.

A very active neighborhood organization, parish committees and individuals have done their part to improve the area. "It's just neighbors helping neighbors," said Father Bob.

The concert will be held in the Sacred Heart parking lot. There is no admission charge. Free refreshments will be served. In case of rain, the event will be held in the church.

## Correction and apology

The Criterion and Cathedral High School jointly apologize for inadvertently excluding Holy Spirit and Holy Cross parishes in Cathedral's back-to-school ad featured in last week's *Criterion*, Aug. 19. Both of these parishes have been associated with Cathedral High School for many years and there are a number of students from these parishes who are currently attending Cathedral. We are sorry for any harm we may have caused parents and students from these parishes who are currently involved at Cathedral High School.

## Stewardship program explained to parish leaders

(continued from page 1)

stewardship education. Of course, stewardship is much more than a parish program. It is a way of understanding who we are in relation to the loving God who has given us everything and who asks only that we take care of, and share with others, the gifts that we have received from his bounty."

Participants in the August informational meetings heard Father Thomas Gentile and Rosemary Smith speak about how stewardship is lived out in the Archdiocese of Louisville. Father Gentile is pastor of St. Helen Parish in Shively, Ky., and serves as chair of that archdiocese's stewardship committee; Smith is director of stewardship and development for the Kentucky archdiocese.

"Stewardship," said Father Gentile, "is counter-cultural and requires a real conversion on our part. As a people, we Americans like to see ourselves as independent, we really believe that we can and do 'pull

ourselves up by our own bootstraps.' We like to think what's mine belongs to me. After all, what I earned I worked for it. Therefore it's mine."

"But a disciple of Jesus knows that everything he or she has, including life itself, is an unconditional gift from God. A good steward, then, is a disciple of Jesus who responds to God in gratitude for God's gifts. It requires a reordering of our priorities. Stewardship is giving back a portion of the gifts that God has given to us."

Smith, who coordinates the Louisville stewardship efforts, explained to participants some of the mechanics of the program and emphasized the importance of long-term educational efforts to help parishioners continue to see themselves as good stewards of God's gifts.

"A Disciple's Way" is a comprehensive, spiritually-based approach to stewardship and is a direct response to the strategic plan

of the Archdiocese of Indianapolis that commits the church in central and southern Indiana to generous sharing and responsible use of all its human and material resources.

The new program is voluntary, although all parishes are encouraged to adopt it or another approach to stewardship.

Training sessions for parishioners who will be involved in coordinating "A Disciple's Way" have been scheduled from 7-9 p.m. on Oct. 13 at Columbus, Oct. 18 at a site yet to be determined, and on Oct. 21 in Indianapolis.

Pastors or parish life coordinators who were unable to attend one of the informational meetings, or who did not send representatives, will receive packets of information and audiotapes of the Aug. 18 meeting. Questions about the program should be directed to Marcus Woods, archdiocesan stewardship coordinator, at 317-236-1487.



## FROM THE EDITOR

## One of Rome's most fascinating churches

by John F. Fink

One of the more interesting churches in Rome is seldom visited by most tourists. It's a church to which I was introduced about 20 years ago and which I delight in showing others. During our trip to Rome in late July and early August, some of our group visited the church. Occasionally there are groups there, but not many; most of those who find the church are individual tourists.

It's the Basilica of San Clemente (St. Clement), and it's easy to find. It's only a couple blocks from the Colosseum on Via San Giovanni, the road that leads to the Basilica of St. John Lateran, one of the patriarchal basilicas of Rome.



The basilica there today was constructed in the 12th century, and it has some quite nice frescoes, mosaics, and chapels—including the tomb of St. Cyril. Any church that has survived eight centuries is interesting, but that's not what makes this church so fascinating. Rather, it's the excavations below the church.

THE PRESENT ST. CLEMENT'S was built on top of an earlier basilica, also dedicated to St. Clement. It was built in the fourth century, not long after Emperor Constantine's Edict of Milan (313) that allowed Christianity to come out into the open. That church lasted for about eight centuries, too, until it was found to be unsafe, possibly because of destruction caused by the Normans when they came to the rescue of Pope Gregory VII in 1084. The fourth-century basilica was filled in with rubble to the top of its pillars and the present church was erected on top of it.

That lower church remained buried until 1857 when Father Joseph Mullooly, then prior of the church, began excavations under the present basilica. But Father Mullooly found not only the older church but, under it, the remains of

a first-century building. Later excavations, notably those conducted by Father Louis Nolan in 1912-1914, found still a fourth level about 60 feet below the present level. Here were found buildings destroyed by the fire of Nero in 64 A.D. After the fire gutted the buildings, they were filled in and used as foundations for new houses at a level that is roughly that of the floor of the Colosseum today.

The visitor of 1994 can walk the passageways of the 1st-4th century. But most interesting are the uncovered and partly restored frescoes of that fourth-to-12th-century basilica as they depict St. Cyril and Methodius recovering the body of St. Clement and returning it to Rome.

ST. CLEMENT WAS THE third pope after St. Peter, a contemporary of St. Peter and Paul. Today he is remembered in the First Eucharistic Prayer of the Mass along with his two predecessors, Linus and Cletus, and several successors. He was author of a letter to the Corinthians in the year 96 in which he dealt with a disturbance in the church in Corinth. It was one of the earliest examples of the authority of the church of Rome over other churches.

Not much more is definitely known about Clement, but by the fourth century he was the subject of legends that found their way into the frescoes in the basilica. One of them told of Clement being banished to the Crimea during the reign of Trajan (98-117) and forced to work in the mines. Because his preaching among the soldiers and his fellow prisoners brought so many converts to Christianity, the Romans bound him to an anchor and threw him into the Black Sea. Sometime later, according to the legend, the water receded, revealing a tomb built by angels from which Clement's body was recovered and buried on an island.

This legend was so widely known that, in the ninth century, the two brothers Cyril and Methodius searched for Clement's body in the Black Sea area. These Apostles of the Slavs were the first to teach in the Slavonic language, devising an alphabet and translating the Scriptures. The Cyrillic alphabet is the basis for today's Russian. Cyril

reported that he "miraculously recovered" Clement's body (along with the anchor) in 861. Invited to Rome in 867 by Pope Nicholas I, Cyril and Methodius took these reputed remains of St. Clement with them and the body was interred in St. Clement's Basilica.

Frescoes in the excavated church show Clement being thrown into the Black Sea as well as the body being buried in St. Clement's.

Cyril himself died in Rome in 869 and was buried in St. Clement's. Presumably his remains were transferred to the present church when it was built in the 12th century.

THERE ARE MANY OTHER interesting frescoes in the earlier church, some of them depicting elaborate stories. One is a Madonna and Child, the Madonna being a contemporary (sixth century) painting of the Anan Empress Theodora, wife of Justinian. There's a fresco of St. Clement saying Mass that is part of a story about the saint with the nobleman Sisinus, too long and complicated to tell here.

Immediately to the left of the entrance to the nave of the old basilica is a controverted ninth-century fresco either of the Ascension of Christ or of the Assumption of Mary; it's not clear enough to tell which. To the right of this fresco are other ninth-century frescoes of the Crucifixion, the holy women at the sepulchre, the marriage feast at Cana, and the descent into Limbo. There are frescoes of both the "particular judgment" and the "universal judgment," attesting to the beliefs of ninth-century Christians.

Below this basilica, at the third level, is a Mithraic temple of the second or third century. According to the beliefs of the Mithraic religion, Mithras was a god born of a rock to be the bearer of salvation. In one of the religion's tales, Mithras defeats a bull and quarrels with Apollo, but the two gods make peace and celebrate with a banquet. Today can be seen a third-century fresco as well as bas-reliefs on the Mithraic altar depicting the adventures of Mithras.

There's much more to this ancient church. If you go to Rome, don't miss seeing it.

## A VIEW FROM THE CENTER

## Stewardship and the church's new catechism

by Dan Conway

Just two months ago, the English language version of the "Catechism of the Catholic Church" was published in the United States.

In my humble opinion, this comprehensive summary of the essential teachings of Roman Catholicism, which is intended to address all important aspects of the faith and practice of the Catholic Church, contains one serious omission: It barely mentions the concept of stewardship. In fact, the word is not listed in the catechism's index, and the only way to find it at all is by means of a manual "word search."

I have to confess that my word search was limited, and most unscientific, but I did find a brief discussion of the concept of stewardship in the section which comments on the seventh commandment: "You shall not steal" (Article 7, Section I,



#2402, on the "Universal Destination and the Private Ownership of Goods."

According to this brief paragraph: "In the beginning, God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits. The goods of creation are destined for the whole human race."

As I say, I have not had the time or the inclination to do a manual word search of the catechism, but so far this accurate, but woefully inadequate, discussion of stewardship is all that I can find.

As you might suspect, the index of the "Catechism of the Catholic Church" also does not list "money" as a specific subject. In my random search for some treatment of this very practical concept, I discovered that the new "Catechism of the Catholic Church" discusses money at least one section, the commentary on the first commandment: "You shall have no other gods before me" (Article I, Section III, #2121) which defines the sin of irreligion known as simony. According to the catechism:

"Simony is defined as the buying or selling of spiritual things. To Simon the

magician, who wanted to buy the spiritual power he saw at work in the apostles, St. Peter responded: "You silver perish upon you, because you thought you could obtain God's gift with money! Peter thus held to the words of Jesus: 'You received without pay, give without pay.' It is impossible to appropriate to oneself spiritual goods and behave toward them as their owner or master, for they have their source in God. One can receive [spiritual goods] only from [God], without payment."

Ironically, this admonition against simony comes remarkably close to a definition of stewardship—especially if one understands that all created things (spiritual and material) come from God as "pure gift." With an understanding of stewardship, we can easily echo the words of the catechism regarding spiritual goods and say: It is impossible to appropriate to oneself material goods and behave toward them as their owner or master, for they have their source in God.

Of course, it is very difficult to bridge the gap between faith and money—especially in a culture which tends to make money, and the things that money can buy, false gods. To integrate these concepts, in truly authentic

ways, we must work harder than ever before to resist the powerful Manichean temptation to divide all of reality into the "pure" realm of spiritual things and the "tainted" districts of the material world.

One way to achieve this very difficult unification of faith and money is through an authentic understanding of stewardship. When we truly recognize that we are called to be faithful stewards of ALL God's gifts—spiritual and material—it will become possible for Catholics to earn, save, spend, give, and raise money as though it were a gift from God. When that new awareness really becomes a part of our Catholic heritage, subsequent editions of the catechism will devote much more space to the theology and practice of stewardship.

Someday it may even happen that Catholics will begin to regard money as a sacramental (not unlike statues, rosaries, and other holy things which our tradition recognizes as concrete, physical signs which prepare us to receive grace and which dispose us to cooperate with God's will). Is it too much to hope that one day stewardship might become so integral to the faith of Catholics that money could be seen as an instrument of God's grace?

As the inimitable G.K. Chesterton once said, "The most incredible thing about miracles is that they happen."

## THE HUMAN SIDE

## The need for an Age of New Enthusiasm

by Fr. Eugene Hemrick

If we hope to see the revitalization of religious life, the healthy growth of the lay movement and effective evangelization in the millennium to come, we need to have an Age of New Enthusiasm.

Presently the church is in a "Cath 22" situation. Its energies and morale are being drained by scandals and controversies. And yet, its daily life witnesses to dynamic models of service and innovative programs never seen before in its history.

If it focuses too much on eradicating its problems, it risks losing sight of its achievements. If it focuses too heavily on its achievements, it risks accusations of being out of focus.

An enthusiasm based in reality is one of

our best hopes for breaking out of this "Cath 22." We need to see creative things happen—creativity speaks to real issues, and offers real solutions, creativity which will lift our spirit and inspire us to create unique ways for handling our problems and capitalizing on our blessings.

We have a good example of what is envisioned in the Age of New Enthusiasm by looking at the Age of Scholasticism some centuries ago. It was a period in which philosophy was shaken to its foundation, cultures other than a Roman one enriched the church, and there was a tremendous assimilation of knowledge.

It was also a time in which a dying age touched hands with a new-born one. In 529 A.D., the Christian emperor Justinian closed the Platonic Academy in Athens, while at the same time St. Benedict was founding Monte Cassino and beginning an era in which we saw faith and reason working together.

I believe our Catholic universities working hand in hand with the church should be the ones to usher in the Age of

New Enthusiasm. What will make this a success will depend on the degree to which both sides let differences die and let an exciting epoch of episcopal-university collaboration be born.

The age should have an inward-outward thrust. Inwardly, their ranks to locate those who appreciate history, philosophy, theology, the social sciences, and an episcopal-university working relationship.

The energies of these people should be focused outward on worlds that need the wisdom and knowledge they represent: science in search of values needed to balance its technical advances, a marketplace groping for ethics, the marginalized pleading for social acceptance, an American culture in need of principles, and a church desirous of unending renewal.

This age can and will happen when both sides stop using the lack of money and time as excuses, and address the demands of the hour. It will happen

when there is an urgent sense that time is precious, many golden opportunities have already been squandered, and too many talented persons are being lost who would otherwise devote themselves to needs of the moment.

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# To the Editor

## Conception without God's intervention?

The article of Aug. 12 concerning a 62-year-old woman becoming a mother stated that this was a violation of God's design, that in vitro fertilization challenges God, the author of life.

How can conception occur without God's divine intervention? I was taught that we are all born with original sin on our souls and souls come directly from God, not through scientific measures. He must have been involved or we have all been misled.

I believe that we were not misled, that we were all made in the image and likeness of God. As we all were taught early in our life: Who is God? God is the Supreme Being above all others. Who made us? God made us. Why did God make us? God made us because he loves us and wants to share with us the everlasting joys of heaven. (This was taught to me from the Baltimore Catechism from the first to eighth grades and yes, we did learn from it it's still with me all these years later.)

Rita A. Paul

Batesville

(Editor's response: Your *Baltimore Catechism* also taught that children should be conceived only through sexual intercourse between a husband and wife. I invite you to read the section "The gift of a child" in the new *Catechism of the Catholic Church*, especially No. 2376, which says: "Techniques that entail the dissociation of husband and wife, by the intrusion of a person other than the couple (donation of sperm or ovum, surrogate uterus), are gravely immoral. These techniques (heterologous artificial insemination and fertilization) infringe the child's right to be born of a father and mother known to him and bound to each other by marriage." The 62-year-old woman received a donor's eggs fertilized by her husband's sperm. It's true that God infused the soul in the baby that was born but the method used to achieve conception was not the way ordained by God.)

## Coverage of healthcare is inadequate

The *Criterion's* reporting on health care reform is seriously and substantively lacking in meaningful scope. Most of your print deals with two points: the abortion factor (fairly well covered, but in a restricted way) and the repetitive notion that universal health care is a "right" and is needed now.

The abortion aspect is covered well enough to be acceptable. However, the constant notion of health care as a "right" needed immediately is, to put it very charitably, quite inadequately covered. Your constant health care news releases, imply acceptance of government-run health plans, debate, containing strong tides of well-founded sentiment against such plans, swirls about these notions of government instituted health care. Yet *The Criterion's* publishing of these shallow news releases is never accompanied by analytical and incisive criticism on a point by point, principled basis. Such substantive criticism abounds from authoritative Christian, medical, insurance, political and journalistic sources.

Most importantly, *The Criterion* has never addressed legitimate, detailed pro and con substance on these points:

- 1) that there is a "health care crisis";
- 2) what "universal health care" means as defined by opposing sides;
- 3) the divergence of views on the notion of a "right" to universal health care;
- 4) why government should be involved, and "how" government should be involved as it is the Constitution;
- 5) how market reforms and tax incentives can, or cannot, work effectively to insure many persons not presently insured to have adequate insurance;
- 6) the effects of employer "mandates" on jobs and individual freedoms;

7) the quality of health care as a result of current plans in Congress;

8) anticipated lack of care for seriously ill or injured patients, including terminally ill, birth defect new-born infants, and other "quality of life" questionables in light of government budgets;

9) vast new taxes anticipated;

10) competence of government to administer such a vast, complicated program;

11) creation of vast new government bureaucracies;

12) crucial credibility of cost estimates of current congressional plans;

13) very important: civil and criminal penalties for those desiring to purchase more needed medical care for loved ones than government plan permits;

14) who pays for health care for persons who lose jobs?

The above list is not complete. For example, how many persons are not presently insured? Fifty-eight million? Thirty-seven million? Or nine million?

My request is that *The Criterion* immediately begin to be intellectually satisfying to its readers about health care. Please become competent presenting verified facts from authoritative sources with thoughtful analysis. If *The Criterion* is unable to publish about health care in such a forthright and comprehensive manner, then you should not cover this watershed subject.

Robert Rust

Greensburg

## Americans cannot support the world

I think it is safe to state that we Catholics have developed an outstanding parochial school system. We are not an overwhelming group of people but we have dedicated much effort and resources to produce an educational system that delivers very good results, but not to everyone. And I think it is safe to state that, due to increasing costs and salaries, the Catholic school system is often strapped to deliver this good education to every Catholic or other people desiring the same quality of education for their children. The reality of delivery has caused us to limit our efforts and enrollments.

Now, let's imagine a little scenario. Our bishops decide that the only way to truly meet our mission in life is to throw open our education system to every child that arrives at our parochial schools' doors, universal education as it were. To pay for this service all Catholics would be required to send their children to parochial school as well as pay additional fees, tithes, tuition, etc., to make ends meet. What do you think the odds of total Catholic agreement for such a scenario would be?

Now let's look at what our bishops are trying to sell us on health care. There is a little word game going on in the Catholic press. First I read the bishops or their health group staffers are calling for universal health coverage for "all Americans." Next I read them calling for universal coverage for "all undocumented." Well, what's it to be?

I have no objection to delivering health care to all properly documented people living in the United States. What I cannot fathom is throwing our health care system open to every person capable of crossing our borders. WE CANNOT SUPPORT THE WORLD! We may want to, but there is a limit to what we have available. We already have mortgaged one heck of a lot of our resources to give us the good life. Our national debt is huge and growing at the expense of our youth and unborn. Our bishops should focus the scope of their appetites to our country and give us the chance to cope with a seemingly daunting task, which it is.

There is also a great myth being foisted off on the American public that health care costs will drop with universal coverage. Just to serve the properly

documented, this country will have to expand services. This expansion would demand more resources or lower delivery costs. One "big source" being banded about is mandated business participation. Any student of business knows that such an expense is handled by raising prices, mechanizing to eliminate labor (jobs), or curtailing production and relocating in a cheaper labor market to enable the business to survive. One way or another, we, the workers and consumers, ultimately bear the brunt of the mandates.

Another suggested means of holding down health care costs is limiting the salaries of physicians and other health care workers. Many communist countries tried this in general. There is no incentive to excel. Russian workers are said to have joked, "The government pretends to pay us and we pretend to work." How many physicians, faced with restricted pay, would gladly work 60 to 80 hours a week for no additional compensation? Who would? We are faced with expanding demand but it takes years to expand the corps of trained professionals. It would not take long for our current batch of health professionals to burn out with such an immediate, increased demand.

Finally, there are the demographics of health care. The United States' general population is skewed toward a much older age than ever before and it will continue for decades to come. The post-war baby boomers are aging and the number of young (20-25) productive workers is diminishing. This segment of our population has dropped 12 percent in the last decade and will drop another 10 percent in the next five years. The Census Bureau does not see a rise in this group for at least 10 years. We are also witnessing an epidemic of AIDS that is ripping into a very productive group of young and middle-age working people. Thus the sources of tax revenues to cover the costs of universal health care are indeed limited.

In addition, the demand for health care is bound to rise due to the ability of science to prolong life. AIDS sufferers now live longer and put increased demands on our health care system. The elderly, the demanders of a major portion of our health care, live longer, are growing in number, and put increased demands on our health care system. Many withering diseases that killed children have been alleviated by new medicines and medical procedures such that sufferers can be expected to survive

## LIGHT ONE CANDLE

### Singing in the rain

by Fr. John Caloir  
Director, The Christophers

A person's emotional life is like the weather. We have good days and bad, ups and downs. Even spiritual writers who promote an attitude of joy have occasional feelings of gloom; I can attest to that. But relief is an instant away when you reflect on the wonder of God's love.

The Gene Kelly classic movie "Singing in the Rain" comes to mind as a perfect metaphor for singing and dancing your way through the puddles and the pitfalls of life. Some people are able to improve their emotional state with a bit of music. Put on a CD and enter the world of those who are singing joyfully. I enjoy listening to the music. It helps me to thank God for my life and for the privilege of being human.

But if music doesn't work for you try something else. Try to analyze the cause of your dark mood. You may be stressed out, or simply over-tired. In any case you'll need to pamper yourself a bit more. Try to be your own best friend, not your own worst enemy. Don't put yourself down by listening to the demon within which says hurtful things to you. Reject the tyranny of that inner voice. Remember, feelings are not objective opinions are not objective reality. You are a person of status and importance because you are a baptized Christian. You are precious and God loves you with all his heart. Talk to yourself in a positive way and refuse to engage in negative thinking.

You can shift your attention away



into adulthood now. Basically our demands are increasing faster than our ability to pay. We do not need the added burden of delivering health care to every undocumented immigrant, as our bishops suggest.

Michael D. Cise

Indianapolis

## Reward, punishment for pollution

Just a thought in passing: If you pollute the air you are subject to a fine, but if you pollute the air waves you may win an Emmy.

Clarence Bezy

Georgetown

## Advanced printing schedule is working

Just a note to thank you for changing your publication date. It seems to work.

Now *The Criterion* arrives before the weekend. This is much better than Monday or Tuesday (once in a while).

Fr. Louis Manica, OFMConv.

W. Harrison

from moorings by putting things in perspective. Moodies pass away like rainy days. Sadness and melancholy are merely temporary conditions. In the meantime, it helps to ventilate your fears from time to time with a trusted friend or counselor. Don't be afraid to reach out for help.

You can also do something physical to expend your negative energy. Clean the kitchen, rearrange your closet, mow the lawn or clean the attic. Sitting around and moping will only make you sadder. Beware of TV because so many shows are violent and depressing and you don't need that. Don't drink too much. Booze is a depressant by definition, and if you overdo it, you'll create brand new problems for yourself.

Do you realize that envy is defined as sadness over the good fortune of another? You'll want to resist envy as much as possible. Pray for those you envy every time you have bad feelings toward them. Refuse to be petty.

Just do something positive. Visit someone in the hospital. Go to a funny movie. Recall your favorite vacation spot. Take some crayons and draw your feelings, using different colors to express your mood.

You may not be able to change your mental landscape overnight, but the help of God you do have the power to live joyfully because of the knowledge of his love.

If your depression lasts for more than a month, go see your doctor. You may need some medication to get yourself back on the track. Don't be afraid to take a sedative. With God's help all will be well. Trust the Lord.

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

CORNUCOPIA

# Speaking of unnatural virtue

by Cynthia Deves

Suzie's eyes well up as mom's whispering directive goes on and on and on. "Now, be quiet, honey, we're in church and the people can't hear Father if you're talking too loud, just look at your nice book, see how good Bobby is, blah, blah, blah."

Before the last blah is out, Suzie lets go with a powerful shriek, railing against the worshippers at the pews.



Obedience may be a virtue, but it sure doesn't come natural to the human race.

On the one hand we admire public displays of obedience. We praise obedient saints like the Little Flower, and members of religious orders who vow obedience to God and their superiors.

In the old days, it seemed that three-fourths of the saints we studied had been obedient even while being immersed in boiling oils or drawn and quartered by infidels. I guess that's why they were saints, and why we didn't figure we would ever get to be.

Anyway, like moms and dads in church, we hope that kids will be obedient when it counts. This usually means when others are present whose opinions we value, or whose judgments we fear. Some of us old guys are so out of touch that we actually expect obedience from the young.

Most of us favor obedient students, obedient parishioners, obedient citizens

and obedient pets. We joke about obedient husbands and wives.

But on the other hand, we scorn those who are just too obedient to hear, the goodly-two shoes of this world. (They're the ones who make us sick even as they are held up as our models.)

Now, the first thing about obedience is that there must be a reason to obey. Because we should obey, because we want to obey, or because we think we'll be in big trouble if we don't obey. These are also identified as the moral obligation, the positive desire, and the sickening fear approaches to obedience.

(Of course, we speak here of that majority who are not the ingratiating, goodly-two shoes variety. Those suckers obey out of more devious motives than ours.)

Most of us probably take the third approach, fear, although a few of us better students in parochial school may take the first the "should." It's the second approach, wanting to obey, that eludes us.

We want to obey if we're only interested in pleasing God (and related authority figures, like mom, the principal and the boss). A problem arises when pleasing God conflicts with our self interest. After all, pleasing ourselves is the first thing we try to do for the time we leave the womb until we take our last breath.

It takes a lifetime to master positively wanting to obey, and some of us are better at it than others. Mother Teresa, for example. If anyone has learned to please God, it's she.

As Mother Teresa illustrates, obeying God for the best reason makes us happy. Not only that, it earns us the respect of others and becomes an example for them.

Once we want to obey God, we need

to figure out what he's asking us to do. But that's a whole other story. Maybe the next time Suzie cuts up in church we'll be more sympathetic.

## check it out...

The 1949 Class of Sacred Heart High School will hold its 45th reunion on Sept. 10 at the Ramada Inn South. The reunion will follow 5 p.m. Mass at Sacred Heart Church. Cost is \$15.

Hospice of Indianapolis is looking for compassionate men and women who would like to provide comfort and emotional support to people who have a seriously ill loved one, residents in long-term facilities or those grieving a death. This special kind of caring can be offered through phone contacts, home visits and facilitating any of the many kinds of support groups they offer. The next training sessions will begin on Sept. 6. For more information, contact Doty Metcalf at 317-484-9400.

Holy Cross Grade School, class of 1944 will hold its 50th reunion on Oct. 15. The reunion committee is trying to locate following people: Virginia Galloway, Barbara McCormick (Bardash), Rosemary Giffin, Norma Shockley, Jean Smith (Gifford) Mary Lou Stahl, Donald Vinetow and Bert Wellbaum. Anyone with any information call Fred Greene at 317-784-6994.

The music of Beethoven comes to life during a one-hour WRTV 6/Indianapolis Symphony Orchestra music special. "The Music Makers: A Night With The Indianapolis Symphony Orchestra," airs Sunday, Aug. 28, at 8 p.m. on WRTV 6. News anchors Clyde Lee, Diane Williams, Barbara Lewis and James Adams host the special from the Circle Theatre, home of the Indianapolis Symphony Orchestra.

The Fall 1994 series of the Mature Living Seminars dealing with "Expanding our Horizons" will be presented at Marian College from 10 a.m. to 2 p.m. on Tuesdays, Sept. 13 through Nov. 1, room 251 of Marian Hall. Topics will include:

- Sept. 13—The Mind-Body Connection
- Sept. 20—Pilgrimage to Assisi with Francis and Clare
- Sept. 27—Customs, Traditions and Festivals in Bavaria
- Oct. 4—St. Francis Day
- Oct. 11—Learning about Islam, Clearing up some Misconceptions
- Oct. 18—Judaism as a Belief and Proactive System
- Oct. 25—Exercise for the Mature Adult
- Nov. 1—The Nevada Desert Nuclear Test Site: Yesterday and Today

The suggested donation for the entire series is \$10 or \$2 per session. Participants may bring their own bag lunch or purchase lunch in the college cafeteria or snack bar. For more details, call 317-929-0123.

Our Lady of Mount Carmel Church, 1045 West 140th St., Carmel, will hold a Dedication of the Tomb of the Unborn

on Sept. 10, at 10 a.m. For more information, call the church at 317-846-3475.

United Way of Central Indiana needs 1,300 more volunteers to carry out projects for local human service agencies during "Day of Caring." UWCI's annual campaign kickoff event. The all-volunteer event will be held Sept. 10 and Sept. 12 from 8:30 a.m. to 4:30 p.m. in Boone, Hamilton, Hancock, Hendricks, Marion and Morgan counties. A total of 2,400 volunteers are needed to paint, clean, deliver meals, tend young and elderly clients. For more information about the event or to receive a registration form, call Debbie Dreihand at 317-921-1251.

Archbishop Daniel's Walk-N-Run will be held on Oct. 15 with registration beginning at 8 a.m. on the Marian College campus, 3200 Cold Spring Rd. The event benefits Catholic Social Services, ElderCare, Family Support, Crisis Relief and Shelter for the needy of our community. The 3K Walk-N-Run has a combination road and cross-country course. For more information, call 317-236-1516.

The Crisis and Suicide Intervention Service of the Mental Health Association in Marion County will begin a training class for volunteers on Oct. 3. Interested persons may request an application by calling 317-251-0005, Monday through Friday, 8:30 a.m. to 5 p.m. The volunteer crisis worker takes calls at home for one six-hour each week. When talking with a caller, the crisis intervenor works to relieve immediate distress, define problems and plan appropriate action. At all times an experienced supervisor is available for consultation. The training program for new applicants will include 55 hours of in-class time. Classes will be held in the evenings on Tuesdays and Thursdays and all day on Saturday during Oct.

Kordes Enrichment Center in Terdindand will present a one-day workshop entitled, "Times of Transition." The program, to be held on Oct. 1 and again on Oct. 4, will assist individuals with the process of sorting out their feelings and learning to face change head on. Workshop participants will learn to tap the source of inner strength as a method to help with the process of "moving on." Guided prayer and sharing will be used as tools to help fact the change in life. The "Times of Transition" workshop is a part of a series of workshops in Kordes' Come To The Quiet series. The series of programs offers individuals the opportunity to strengthen relationships with God without spending a week in a retreat. Providence Sister Bernice Kuper will conduct the workshop on both occasions. Kuper is an experienced retreat facilitator and spiritual director. She often deals with issues of spirituality and spiritual direction as the director of novices for the Sisters of Providence at St. Mary of the Woods, Ind. For more information call 1-800-880-2777.

DRUG-FREE INDY—Chris Toler (on right) of St. Christopher School, posed with Indianapolis race driver Dennis Vitola when Toler took third place in "Race to a Drug-Free Indy" contest. The city-wide contest was sponsored by Dick Simon Racing, RCI and IPS Drug Education Department. Toler received a \$200 check for the school Media Center.



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# Schools will face new challenges, opportunities

(Continued from page 1)

our educational leaders. I paraphrased a quote from Henry Kissinger, "...any success we've experienced is just an admission ticket to new and more demanding challenges." And, many of these challenges are well outlined in the Archdiocesan Strategic Plan.

The heart of this document is the mission statement that gives us a clear call from the church in central and southern Indiana to "...strive to live the Gospel by: Learning, teaching and sharing our faith." Catholic schools are essential to fulfilling the archdiocesan mission through the educational goal: "Teach and share Catholic beliefs, traditions and values."

The objectives of the strategic plan call upon the OCE to provide pro-active leadership, to expand the resources available, to better clarify and measure standards of excellence and to recruit and develop the human resources in our educational personnel.

Over all of these goals and particular objectives is the concern that Catholic schools be clearly what they are intended to be—Catholic schools. The light of faith must illumine every aspect of the operation of the distinctly Catholic school—curriculum, activity, work, play and worship.

This over-arching focus is not born out of some deficiency that is found in the present operation of Catholic schools, but out of the need for constant vigilance to continually improve and fully meet the four-fold purpose of Catholic schools: message, community service, and worship/prayer.

To address Catholicity, the OCE and, in particular, the religious education team, will focus on the introduction of the new "Catechism of the Catholic Church" into all aspects of religious instruction.

There will also be an emphasis on the certification of religion teachers and a major revision of the religion curriculum over the next few years. As always there will be leadership in keeping schools focused on their Catholic mission as a powerful presence in their parish or deanery communities.

Pro-active leadership by the archdiocese involves helping the Catholic schools to operate more as a "school system" in areas where this makes sense and to preserve local site-based decision-making where this is most effective.

The upcoming Strategic Planning Process for Schools is an effort to involve many "shareholders" in planning specifically for the future of Catholic schools and to focus the efforts of the archdiocese in those areas that are of the highest priority.

The plan will involve the Archdiocesan Board of Education and the entire archdiocesan educational staff along with representatives of the schools, the clergy and the laity. Pro-active leadership will also involve coordination of continuous improvement initiatives including the performance-based accreditation process of the state for Catholic schools and the coordination of curriculum development by the Archdiocesan Council for Educational Excellence (ACEE).

The educational leaders in the OCE have been reorganized into interdisciplinary high performance teams around some major educational objectives. These teams are development, personnel, curriculum (ACEE) and operations.

Leaders of other archdiocesan agencies such as personnel, development, family life and finance are also members of some of the teams. The operations team along with the schools team and the religious education team help to coordinate the

ongoing initiatives, services and day-to-day administration of the OCE.

Expansion of resources available for education is the major objective assigned to the OCE development team. Catholic School Management, Inc. has completed an institutional assessment and administrative structure review of all six inter-parochial high schools.

This year the management company will assist the schools in implementing modifications of the administrative models and will begin an ongoing results-oriented consultation with each school to increase its capacity in comprehensive development—communication and marketing, fund raising and strategic management. The development team will also be involved in helping to start and to encourage the growth of school endowments under the Catholic Community Foundation, Inc. It will also work with a corporate sponsor to revise and continue to implement a comprehensive marketing program for schools.

The ACEE, made up of teachers, principals and archdiocesan staff, will provide leadership to set high standards and measure them. The council will coordinate Subject Area Committees (SACs) and Leadership Academies for Training (LATs) in each subject level area as well as for the various levels of religious education.

SAC members in several subjects are now interviewing teachers throughout the archdiocese about curriculum needs. They will reconvene this fall to write curriculum manuals and to recommend textbook adop-

tions. Members of the LATs from all parts of the archdiocese will then be trained to implement the new curriculum models and they will provide onsite inservice training to teachers in the schools.

As the state moves away from ISTEP and into a "Indiana Comprehensive Assessment System," the council will work to tailor this program to the needs of Catholic schools as well as to develop alternative measurement systems.

The personnel team will focus on building the capacity of the human resources involved in Catholic education—the administration, faculty and staff. This year, it will introduce and implement a new performance appraisal process for educational administrators. The team will also explore new initiatives to recruit and retain quality educational leaders. Ongoing staff development programs for administrators and teachers aimed at continuous improvement will also be a charge of this team.

It is an exciting time to be part of the leadership of Catholic education helping "...the best get even better." The Strategic Planning Process for Schools this year should help to reaffirm the "abundance mentality" and strengthen the commitment and resolve necessary to move Catholic schools into the next century.

The Office of Catholic Education is proud and happy to do its share, in partnership with Catholic school leaders, in helping set a positive vision for the future of Catholic schools.



**ROOM ASSIGNMENTS**—At St. Andrew School, Rosa Fleming (left) watches as teacher Peggy O'Connor Campbell checks room assignments for second-grader Ash Lee Talley and fifth-grader Percy Fleming. Seventy-two Catholic schools in the archdiocese will educate more than 21,000 children. The schools employ 3,000 people. (Photo by Margaret Nelson)

## Religion and the Constitution to be topic at school conference

Public school teachers will be offered a workshop on "Religion and the Constitution" during the Oct. 27-28 conference of the Indiana State Teachers' Association.

Dr. Scott Appleby, a professor at the University of Notre Dame, will be the keynote speaker.

The event is sponsored by the Indiana Religious Freedom Commission on Human Equality (IRFHE) and the Indiana Civil Liberties Union. It is offered because of misinformation and confusion about religion in the public schools and the issue of separation of church and state.

Stephen Bates, who has advocated an accommodationist position; and Stephen Green, of Americans for Separation of Church and State, will discuss current law governing the treatment of religion in and by the public schools for an Oct. 27 workshop.

Another Thursday workshop will cover "Differing Perspectives" on current law, with a discussion on policy concerns versus the actual restrictions in the law and what can happen in local schools.

On Oct. 28, IRFHE will offer work-

shops on conflict resolution in helping teachers and school administrators to find appropriate methods for resolving conflicts over religion in the schools.

Early in 1994, IRFHE, the Civil Liberties Union and other organizations formed a Task Force on Religion and the Constitution to address the level of information about the Constitution and religion in the Indiana public school system. As part of the October conference, the task force will produce a booklet that clarifies what the law requires. It will be distributed to schools throughout the state.

The workshops and panel presentations are open to the public without charge. There is a \$15 charge for the Oct. 27 dinner program. Those interested may call Cathy Cox at 317-924-4226.

Lillian Stevenson, a member of St. Rita Parish, is a vice president of IRFHE and the archdiocesan representative to the group. Father Thomas Murphy, pastor of St. John Church and director of the archdiocesan Office of Ecumenism, is a member of the board of directors.

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## SPOTLIGHT ON NEW ALBANY DEANERY

### Pastor: New Albany Deanery tri-parish will need work and respect

Three parishes comprise  
a small but active  
tri-parish unit in  
southern Indiana

by Peter Agostinelli

"A tri-parish community can work if you don't try to make it one parish in every aspect. As long as you respect each parish for what it is, then it can work."

Those are the words of Franciscan Father Pius Pfeiffer, pastor of St. Joseph, Corydon, Most Precious Blood, New Middletown and St. Peter in Harrison County.

"There's a goodness all over the place here," the pastor added. "That's what I told the parishioners when I came here last year. These are three wonderful parishes. And I told the people that I love all three very much."

It's a sentiment that seems to be working even deeper than the words. It may take some time, Father Pius says, but the three New Albany Deanery parishes are learning how to cooperate and work together.

One step in that direction was the merging of parish councils several years ago. Each parish has equal representation on the council—two members per parish—despite their differences in size.

The tri-parish arrangement wasn't something Father Pius liked very much when he became the pastor.

"When I first came here, tri-parish didn't say anything to me," he said. "I didn't understand it at all. I thought anyone who

thought of 'tri-parish' must be out of their mind."

But several months ago he invited Father David Coats, vicar general of the archdiocese, to come and talk with St. Peter parishioners. Looking back now, the pastor said, Father Coats helped them better understand the whole idea of how they fit into the tri-parish community.

It brought Father Pius back to the idea too. He thinks it will be important for the parishes to work together and learn to respect their differences.

The tri-parish concept will be tested in the near future. People at St. Peter are working on plans for a new parish center, something they've needed for some time.

It will take a big fund-raising campaign, but Father Pius thinks it can be done. And it should, he said, because it will help revitalize the parish.

"People have been begging for it," he said. "Any way they can organize themselves and develop themselves—I think they should have the freedom to do since every parish has its own needs. And they will still belong to the tri-parish community."

One of the difficulties, the pastor said, is that the people of St. Joseph Parish also need a new parish center. One activity, the weekly bingo—a big source of revenue for the parish—is being held in the old church that still stands down the street.

Father Pius said the old church is not an adequate facility for such gatherings. A new building would match the modern brick church constructed in 1979.

St. Joseph is much bigger than St. Peter, but Father Pius said the bigger parish will have to wait and plan the new center as a future project.

(Continued on page 9)



TRI-PARISH—St. Joseph Parish in Corydon (top), Most Precious Blood Parish in New Middletown (above) and St. Peter Parish in Harrison County (left) make up a tri-parish effort in the New Albany Deanery. Together the parishes and St. Joseph School serve families from Corydon and rural Harrison County.



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# Tri-parish serves Catholics in Harrison County

(continued from page 8)

St. Joseph School is a force that plays an important role in the Catholic community. Besides providing a Catholic education for generations of students, it has helped unite the parishes by serving all three.

The school building needs some work if it is going to continue serving area children, Father Pius said. Its eight grades served 116 students last year.

A recent development with St. Joseph School was the addition of Sister of Charity Rose Riley as the new principal.

Another staff member who serves the tri-parish is Benedictine Sister Ann Marie Howard. She works as both pastoral associate and director of religious education.

The biggest goal will be maintaining the parishes as unique communities. For example, Father Pius said one thing that stands out at St. Joseph is the high number of mixed marriages in the parish. Nevertheless, lots of non-Catholics come to Mass with their family and friends.

The Mass schedules have been a challenge. Benedictine priest Fr. Meinrad have been helping on Sunday mornings. Father Pius plans to drop one of the two Saturday night services currently offered at St. Joseph.

Reduction of St. Joseph's parish debt is one ongoing project. A debt of \$80,000 has been cut by more than half.

The parish's altar society is an active organization that almost folded. Members were considering disbanding the group around the time Father Pius came.

"I looked at all the things this group of women does in the parish, and it was tremendous," he said. "At the next meeting I told them there are things that will just go by the wayside if there isn't some kind of organization like theirs."

Another group of women meets at St. Joseph for Bible study. They gather every week for breakfast and discussion.

Another project at St. Joseph is the

construction of a small patio off the priest's quarters upstairs from the church.

St. Peter has started a men's club, and an altar society for women is a possibility. A building committee is working on plans for the new parish hall.

Father Pius said Confraternity of Christian Doctrine (CCD) is one program the parish should consider developing.

Some updating of facilities was among the most recent activities at Most Precious Blood. Parishioners added bathrooms to their parish hall.

One recent project for the tri-parish was a collection to help send medical relief to Bosnia. Over two weekends, parishioners donated almost \$1,000 for Project Bosnia. The donation helped defray transportation costs of sending medical relief supplies to the war-torn country.

The spiritual life committee will meet for a planning retreat this fall. Youth ministry may be another area of development.

In discussing the issues facing the tri-parish, Father Pius talks about "the power of soul" that the church can use in its work. He talks about getting to the grass roots level of family, which would help the church to better serve families.

The Franciscan said one of the things that will help is the breaking up of parishes into small faith communities. He said it will be something families can use and take into the home.

Father Pius thinks the growth of small faith communities is one of the best things that has happened to the Catholic Church. In fact, he wants to start a spiritual renewal program that will provide enrichment for the tri-parish.

Corydon's history—it was the first state capital—holds much of Indiana's early history. St. Joseph was established there in 1896.

World War I took the pastor at the time, who entered the United States Army in 1917 as a chaplain. Until he returned three years

later, priests from New Albany and Jeffersonville cared for the parish in his absence.

St. Joseph School was constructed in 1952 to serve students from St. Joseph, St. Peter and Most Precious Blood.

Much of the furniture in the school was made by Father Ernest Strahl, St. Joseph's pastor from 1961 to 1989. Among other things, Father Strahl is an accomplished woodworker—he lives in retirement at St. Paul Hermitage in Boech Grove—and his contributions were practical gifts to the parish.

For all but 10 years of St. Peter's existence, the parish has been linked to other parishes in the area. Today it's part of the tri-parish with St. Joseph and Most Precious Blood.

St. Peter was established in 1849. A frame church built in 1857 replaced an early log church constructed in 1849 at Buena Vista.

A series of changes would hit the parish. That included status as a mission of Frenchtown, Laconia, New Middletown, back to Frenchtown and back again to New Middletown.

In 1884, a new church was built for the congregation on a new site. It was destroyed by a fire in 1900. The new building was constructed soon after.

The parish got its first resident pastor after 1915 when Father James Manning moved his pastorate and residence from New Middletown to Corydon. With the move, an assistant pastor was assigned to live at one of the missions, which turned out to be St. Peter. That lasted only until the arrival of Father Richard Hillman, who served from 1937 to 1961.

Father Hillman and Father George Todd, both former pastors, are remembered for shaping the tri-parish arrangement in place today.

The first church building for Most Precious Blood Parish was built in 1880 as a mission of St. Mary Parish in Laconia. Parishes in the area that became missions of

Most Precious Blood included St. Mary, Laconia, St. Joachim, Locust Point and St. Michael the Archangel near Dogwood.


Most Precious Blood is the only surviving parish of that group. But the history of those parishes is the history of much of the early Catholicism in Indiana. St. Michael, which never had a resident priest, was the first Catholic church in what is now the Archdiocese of Indianapolis.

The Most Precious Blood church was destroyed in a 1927 fire. The building wasn't insured, so a parish picnic was initiated to raise funds for a new church, which was built in 1929.

## Parish information

**Parish:** St. Joseph  
**Year founded:** 1896  
**Address:** 312 E. High Street, Corydon, IN 47112  
**Telephone:** (812) 738-2742  
**Pastor:** Franciscan Father Pius Pfeiffer  
**Pastoral associate:** Benedictine Sister Ann Marie Howard  
**Director of religious education:** Benedictine Sister Ann Marie Howard  
**Parish secretary:** Nancy Stewart  
**School:** St. Joseph School (1-8)  
**Principal:** Sister of Charity Rose Riley  
**Church capacity:** 450  
**Masses:** Saturday—5 p.m., 7:30 p.m.; Sunday—7:30 a.m., 9:30 a.m.  
**Parish:** St. Peter  
**Year founded:** 1849  
**Church capacity:** 175  
**Mass:** Sunday-10 a.m.  
**Parish:** Most Precious Blood  
**Year founded:** 1880  
**Church capacity:** 100  
**Masses:** Sunday-8 a.m.

### More Deanery Ads Can Be Found On Page 10




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# Archdiocesan pilgrims take a step closer to Mary

Catholics from the Indianapolis Archdiocese travel to the Shrine of the Immaculate Conception in Washington, D.C. for a celebration

by Peter Agostinelli

"Apathy is the great enemy."

That was the message Father John Beitans had for a congregation of pilgrims Aug. 18 at St. Mary of the Mount Church in Pittsburgh. Father Beitans, pastor of St. John Parish in Starlight, was talking during a Mass on the last leg of this year's Archdiocesan Day of Prayer and Pilgrimage. The priest organized the six-day pilgrimage to the Shrine of the Immaculate Conception in Washington, D.C.

When on a pilgrimage, he added, "we want to remind ourselves of who we are... we are disciples of Christ."

And these "disciples of Christ" had no problem with apathy. During the service, held the last day of the pilgrimage, Father Beitans congratulated the pilgrims for making the long and sometimes difficult trip.

Making that trip were parishioners from numerous Indianapolis parishes, as well as parishes in towns like Sellersburg, Terre Haute, Columbus and Rushville. Seminarians from the archdiocese and a number of priests and religious joined them for the journey. That included a large contingent of sisters came from religious communities, including Sisters of Providence from St. Mary of the Woods and Benedictine Sisters from Ferdinand and Beech Grove and Little Sisters of the Poor. Also, Benedictine Brother Howard Studivant came from St. Maur Priory in Indianapolis.

Most of the pilgrims made the trip on buses, which stopped overnight in Pittsburgh on the way to and from Washington. The destination was the National

Shrine of the Immaculate Conception, which often is called America's church. It is a tribute to the devotion to Mary brought to this country by generations of immigrants. The facility honors the Mother of Jesus under the title of Immaculate Conception by recalling her unique role in salvation—that she was free from original sin from the first moment of her conception.

The realization of Mary's significance among Catholics in the United States was growing by the mid-19th century. That's when Pope Pius IX officially granted requests for Mary to be named patroness of the land. The Holy Father named her under the title of Immaculate Conception as Patroness of the United States.

In the early 1900s, Bishop Thomas J. Shahan, the fourth rector of the Catholic University of the United States, suggested building a national shrine to Mary on the university campus in Washington. The bishop later presented his plan to Pope Pius X during a private audience in Rome. The Holy Father was so enthusiastic about the project that he donated \$400.

Bishop Shahan returned to the United States and convinced the university's board of trustees to donate land on the southwest corner of the campus. He later appealed to Catholic women's organizations around the country for financial help.

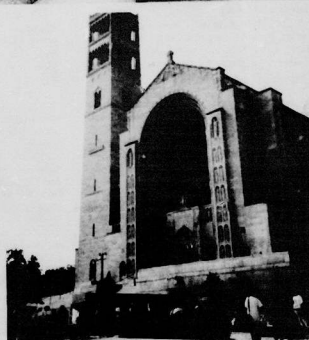
Archbishop Giovanni Bonzano, Apostolic Delegate to the United States, blessed the site of the future shrine in 1920. Cardinal James Gibbons, Archbishop of Baltimore, laid the cornerstone a few months later.

The shrine has grown into a spiritual center for Catholics across the United

(Continued on page 11)



**PILGRIMAGE**—Kathy Mahler, a resident of St. Augustine Home in Indianapolis, and Father John Beitans, leader of the archdiocesan pilgrimage, ponder the words of President John F. Kennedy at the JFK Memorial in Arlington National Cemetery. Father Beitans was reading an inscription for Mahler, who is visually impaired. At right, pilgrims gather outside the Shrine of the Immaculate Conception in Washington after a day of prayer and worship. (Photos by Peter Agostinelli)



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(continued from page 10)

States. Later, the pilgrims who journeyed from the Indianapolis, hundreds of thousands of people come every year to the shrine. It has become an extensive interpretation of what its founders hoped would be "America's church."

The actual day of prayer and pilgrimage for the Indianapolis Archdiocese was held Aug. 15, the Solemnity of the Assumption of the Blessed Virgin Mary. Archbishop Daniel M. Buechlein was homilist at the eucharist service, held at noon in the shrine's Great Upper Church.

Cardinal James Hickey, Archbishop of Washington, was celebrant of the Mass. Concelebrants included a number of priests from the Indianapolis Archdiocese, including Fathers Beitans, Stephen Banet, Chris Craig, Joseph Schaedel, Paul Etienne and Tony Volz.

Before the noon service, the day began for the pilgrims with a morning performance by vocalist Dana Scallon. A native of Ireland, Scallon offered songs of spiritual hope and renewal and talked about her own journeys of faith. She described how her devotion to Mary has grown, a development she said has brought her closer to Christ.

Tours of the shrine's numerous facilities—with the help of guides. One of the guides said the facility—which features both Romanesque and Byzantine architecture—is constructed entirely of masonry and marble. It's designed it to stand for 1,000 years.

Guides showed the pilgrims around the area of the shrine. The following were just a few of its many parts:

• The Great Upper Church, which features a huge mosaic of Christ in Majesty in

the Byzantine style. It shows a somewhat angry-looking Christ, seated on a rainbow, coming to judge the world.

• The many chapels of Marian devotion. They portray the complex ethnic makeup of the United States that the bishops wanted to address. One of the most radiant and colorful is the mosaic-style chapel for Our Lady of Guadalupe. Donated by the late Cardinal Richard Cushing and the people of Boston, it depicts Mary's apparition in 1531 to a Mexican peasant.

• Some of the many statues of saints, including a group called the Hall of American Saints. The three American women represented there include St. Frances Xavier Cabrini (Mother Cabrini), St. Elizabeth Ann Seton and Kateri Tekakwitha.

The pilgrims also had an opportunity in the morning to receive the sacrament of reconciliation in the shrine's penance chapel.

Along with the pilgrims from Indiana, a crowd of locals and other visitors nearly filled the Great Upper Church for the noon Mass. Under its roof, more than 2,000 people can be seated and more than 6,000 can be accommodated.

In his homily, Archbishop Buechlein acknowledged the 50th anniversary of the archdiocese being named a metropolitan see. He also encouraged the congregation to hold closely the devotion and sacrifice of Mary. He asked them to remember that Mary, along with her son, faced many of the same difficulties that people today confront with their faith.

After the Mass and a lunch downstairs in the shrine, the archbishop was celebrant for an afternoon service of prayer for healing.

The pilgrims returned to their hotel outside Washington for an evening banquet hosted by the archbishop.

## A special homily from Archbishop Daniel Buechlein

(The following is a transcription of Archbishop Daniel M. Buechlein's homily during the Aug. 15 Mass at the Shrine of the Immaculate Conception.)

With Cardinal Hickey, I welcome you to this celebration of our Lady's Assumption. A special greeting to my fellow pilgrims from the Archdiocese of Indianapolis. In the name of all, we come to our National Shrine on this feast of Our Lady to offer thanks on the fifth anniversary of our becoming an archdiocese . . .

Do you struggle with unbelief? Do you find yourself discouraged as you try to be a good Christian day in and day out? Do you sometimes find it hard to even want to be a good Christian, and to keep on wanting to? Do chastity sometimes an overwhelming challenge for you? Are you feeling more than usually alone and perhaps unloved?

Perhaps you worry because your loved ones are straying from the faith. Maybe you feel numb because an unfair tragedy has seemingly defeated you. Do you feel powerless and feel you cannot control your life?

Yes, surely Jesus and Mary experienced these human challenges. In one of our Good Friday hymns words of scripture express the sorrow of Jesus: "My people what have I done to you, why have you rejected me?" Of Mary His Mother one of our traditional prayers for the Way of the Cross urges us: "Stop and see if there be any sorrow like unto her sorrow."

Jesus and His mother lived as we do. They walked the journey of life like we do. One of the great wonders of God's love is that He sent His own son to become like us and to walk the path of life as we do in everything except sin . . . and in the end, His way of suffering won our salvation from sin and death.

On this feast of the Assumption of the Blessed Mother we celebrate the fact that for her role in human salvation, Mary's painful life also ended in glory. Like the painful life of her son ended in Easter glory, so Mary was gloriously assumed into heaven. Because of her intimate role in the life of Christ, Mary shared in his glory in a unique way.

Like the mystery of the Resurrection of our Lord Jesus Christ from the dead, so the mystery of the Assumption of the Virgin Mother of God into heaven is beyond the grasp of human science. Therefore these mysteries tell the faith of many and are simply dismissed by some.

The feast of the Assumption, like the

feast of Easter, makes sense only if we measure with the eyes of faith. If we believe Jesus is the Christ, the Son of God; and if we believe that the Jewish maiden Mary is the Mother of God who stood by her son on his way to the altar of the cross, then there is a logic of faith with which we accept the mysteries of the Resurrection and Assumption. Both represent the triumph of Christ over sin and death.

Mary has a special place in that triumph because of her faithful closeness to the suffering Jesus in obedience to the will of the Father. The Marian feast is a feast of triumphant faith. From the moment of her virgin conception which worried and troubled her, Mary's faith in God was tested. Her son was born in a courtyard stable. She and Joseph and their child were driven as refugees to Egypt during Herod's reign of terror. She lost her child in Jerusalem when they went up to the great temple to pray. Jesus virtually left her home to take on the public mission of His Father. She had to walk with Him helpless and powerless, as he suffered the humiliation of a condemned criminal. She was there, powerless, as he hung pitifully on the cross. She held him in her arms as they prepared him for burial. And in the end, she was there with her son twelve when the Church was born on that first Pentecost Sunday when the Holy Spirit descended upon them.

In the end, there she was, full of faith. How she must have been tempted to bitterness and despair. She continued to believe. She stayed with the obedience of her Son and that made all the difference. No wonder she shares the glory of His triumph in a special way. That's what we celebrate today on this feast of the Assumption.

I assure you, when we turn to Mary in prayer and meditation, we find a friend in faith. Yes, we find a human person like us; she has walked our path and she shows us how to persevere in faith. She joined her own suffering to that of her Son—Mary shows us how to offer our suffering in union with the redemptive suffering of Christ. She shows us how to find meaning in life.

And now, as our great intercessor, along with her Son, she is able to help us, to inspire us, to challenge us. She is with us to console us in our needs and in our desire and struggle to live good lives. She is with us in joyful spirit as we remain close to Christ.

Holy Mary, Mother of God, and our Mother, pray also to Jesus, with us and for us, pray for us now and at the hour of our death. Amen.

## Pilgrimage itinerary covers more than shrine

by Peter Agostinelli

The focus of this year's archdiocesan pilgrimage was the day of worship and prayer at the Shrine of the Immaculate Conception in Washington, D.C.

The people who made the trip, as well as parishioners throughout the archdiocese, also observed the day as the 50th anniversary of the archdiocese being named an archdiocese.

But during the six-day trip, the pilgrims also toured Washington. Father John Beitans, pastor of St. John Parish in Starlight and leader of the pilgrimage, wanted to build some fun into the trip.

One day was devoted to a tour of some of Washington's major sights and monuments. That leg of the trip was a complement to the other part—an intensive journey that included two stops in Pittsburgh at local Catholic churches and a Franciscan monastery in Washington. It even included an evening Mass in one of the hotels and rosary services aboard the buses.

It was a busy, sometimes hurried trip. But it was one that fostered a spirituality that prepared the pilgrims for the big day of worship on Aug. 15.

The first stop for worship—outside the bus—was Mass Aug. 14 at St. Mary of Mercy Parish in downtown Pittsburgh.

The parish has few members, but every week it serves hundreds of downtown workers and transients.

Tuesday, Aug. 16, was the pilgrims' day to tour different parts of the capital area. The first stop was an 8:30 a.m. wreath laying—in the name of the Archdiocese of Indianapolis—at the Tomb of the Unknown Soldier in Arlington National Cemetery.

The ceremony preceded a stop at the gravesite of President John F. Kennedy, our country's only Catholic president.

A stop at the Vietnam Veterans

Memorial was next. Like many other visitors, some of the pilgrims from Indiana looked up the names of friends or family members. The veterans are listed in the order in which they fell.

Lunch followed at Union Station. Following were visits to part of the extensive Smithsonian Museum and Mount Vernon.

Wednesday, Aug. 17, was the day of departure from Washington, but Father Beitans sneaked in one last stop before buses pulled out. This one was the Franciscan Monastery in northwest Washington.

The complex features items of interest to all Christians—replicas of the principal shrines and chapels found in the Holy Land. The main shrine is a replica of the Holy Sepulcher of Our Lord Jesus Christ. The crypt of the church holds replicas of the catacombs of Rome and copies of early Christian art and inscriptions.

The monastery is a stunning sight. Its lush landscaping and simple architecture recall old monasteries in Europe.

The Catholic Church entrusted the guardianship of the Holy Land and other shrines of Christianity to the Order of St. Francis over 700 years ago. This complex in Washington is dedicated to this trust and the task of keeping Americans aware of the continuing need for this care.

After another overnight stay in Pittsburgh, the pilgrims headed for a final Mass together at St. Mary of the Mount, an old neighborhood parish perched on one of the many hills above the city's downtown.

Father Beitans celebrated the service and encouraged the pilgrims to reflect on their journey as they returned to their regular lives. He also invited them to receive a special blessing after communion—a sign of the cross on the forehead that would serve as a reminder of where the oil of consecration was marked.

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# Nuncio is optimistic that the U.N. program will be acceptable

He sees hope in the desire of participants to produce a document that could be approved by consensus

by Tracy Early  
Catholic News Service

NEW YORK—The Vatican's ambassador to the United Nations said he remains optimistic that a Program of Action to be considered at an upcoming U.N. population conference will be acceptable to the church.

Archbishop Renato E. Martino, Vatican nuncio, said he was encouraged by the activity of bishops and Catholic organizations all over the world to inform themselves and their people about the issues involved.

The U.N. International Conference on Population and Development will be Sept. 5-13 in Cairo, Egypt.

In an interview at the Vatican's U.N. mission in New York, Archbishop Martino said one sign of hope was the number of people praying that conference delegates would make the right decisions. As an example, he noted that Cardinal Jaime L. Sin of Manila, Philippines, had led hundreds of thousands of people in a prayer focused on Cairo.

Archbishop Martino said he also saw hope in the desire of conference participants to produce a document, the Program of Action, that could be approved by consensus.

At the third and final meeting of the conference preparatory committee in New York April 4-22, language that did not get general acceptance was placed in brackets and left for final action in Cairo. There, voting could occur in the committee that will work on the final text, but the text will then be subject to approval by delegates in a concluding plenary session.

Consequently, deleting the bracketed language in the draft document that the Vatican finds unacceptable would not require a majority vote, he said.

Much of the bracketed language deals with matters the Vatican finds objectionable, particularly regarding abortion and contraception, but there are also unresolved issues related to financing of whatever program is approved and the question of setting specific 20-year targets.

However, Archbishop Martino observed that the Vatican's concern was not only the objectionable language about birth control and "reproductive rights" included in the draft document, but the neglect of approaches that would be helpful in dealing with problems of population and development.

He said the U.N. community in New York was not a place where direct lobbying could be effective, because the positions that would be taken in Cairo were decided by the various governments in their own capitals.

However, he said he had been talking with a number of U.N. ambassadors in an effort to identify those delegations that might be like-minded on issues of concern to the Vatican.

"We know the position of each government," Archbishop Martino said.

He declined to estimate how many governments might stand with the Vatican at Cairo, but said he expected

those supportive in the preparatory committee would take the same stance at the conference.

Some Central American countries were especially prominent in expressing agreement with Vatican positions in the committee's April sessions.

Archbishop Martino noted that a group of Muslim authorities in Cairo recently expressed opposition to some of the same points in the draft document that the Vatican has declared unacceptable, and said he hoped delegations from Muslim countries would take similar positions at the conference.

He also said he had seen evidence of some agreement with the Vatican among non-Catholic churches, and that some heads of state had expressed views coinciding with those of the Vatican.

"The Holy See is not isolated in defending its position," he said.

The archbishop said he had compiled a number of recent statements of Pope John Paul II related to the Cairo conference and was mailing them to every country's U.N. mission.

Although the position of the Vatican is well-known, he said, the missions will appreciate having the various statements together in a way that gives them more specific information on various points under debate. The compilation is also being made available to reporters in the U.N. press office, the nuncio said.

## U.N. says there are 5.7 billion in the world

UNITED NATIONS (CNS)—The world's population has reached 5.7 billion and is expected to reach 8.5 billion in 2025, says a report by the U.N. Population Fund.

World population has more than doubled since 1950, when it was 2.5 billion, the report says.

It reports that Africa's growth rate is 2.9 percent a year, the fastest in the world. While Africa's population was less than Europe's in 1950, now Africa has 681.7 million to Europe's 512 million.

The report, "The State of World Population 1994," was released Aug. 17 at the United Nations and in London.

The report says use of contraceptives has "exploded" since the 1960s. In Africa, Asia and Latin America, the percentage of women using some form of contraceptives has risen from 20 to 55, it says.

However, it goes on to say that attempts to further family planning by setting numerical targets or quotas are "doomed to failure."

"Framers of such policies ignore the element of choice and the context in which choices are made," the report says.

Interpretation of the population statistics and trends

emphasizes "empowerment of individual women" and "extending their choices," it says.

It gives an example of a Peruvian woman who defied opposition from family members and the church and got contraceptives, an abortion and a tubal ligation. She "converted from Catholicism to Jehovah's Witness because of her difficulty reconciling the position of the Catholic Church with her reproductive health needs," the report says.

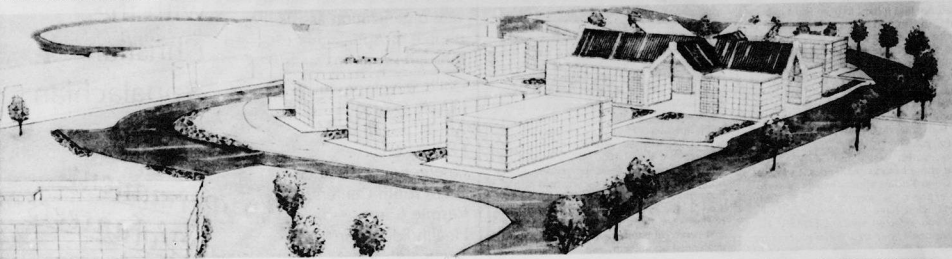
Enabling women to make choices about the number and spacing of their pregnancies will enhance their "ability to contribute to social and economic development," the report says.

While emphasizing the importance of giving women control over their lives, the report acknowledges that the "interlocking global problems of poverty, employment, shortages of food, water and energy, overconsumption, environmental damage and social disintegration will not yield to a single solution."

"However, slower global population growth in the early part of next century will relieve pressure in all these areas and grant time to find solutions," it says.

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TWENTY-SECOND SUNDAY IN ORDINARY TIME

# The Sunday Readings

Sunday, Aug. 28, 1994  
Deuteronomy 4:1-2, 6-8 — James 1:17-18, 21-22, 27 — Mark 7:1-8, 14-15, 21-23

by Fr. Owen F. Campion

The Book of Deuteronomy provides this liturgy with its first scriptural reading. While the name of this book derives from the Greek word for "second," Deuteronomy is not the second book of the Bible. In the present listing, it stands as the fifth book in sequence.

However, it is among the first five. This means that it is regarded by Jews today as the basic law of God, and it was so regarded in ancient times.

In the ancient Judaic concept, indeed among many Jews today, to obey God's law meant to follow precise instructions in the most detailed of events and activities. This was the religious atmosphere into which Christ was born, with which Mary and Joseph would have been familiar, in which the Holy Family lived very deliberately and faithfully, as the New Testament clearly indicates.

In the reading from Deuteronomy this weekend, Moses insists that God's law should not be diminished, or expanded, even in the slightest. In other words, it is perfect, for it proceeds from God. Moses also requires absolute fidelity to this law. After all, God has taken the people as the Chosen People. God has redeemed this people. God protects them. In all this, the



people have become a great nation, for they are God's nation.

God's goodness is so great and sublime that anyone truly wise will seek to bring that goodness into his or her own life. This needs an authentic response, by each person to God, and the response finds its authenticity in personal faithfulness to God.

Only occasionally does the liturgy offer us a reading from the Epistle of James, as is the case this weekend. The New Testament lists four persons named James among the followers of the Lord. Very likely is the possibility that there were others with this name. The Epistle does not state which of these persons with the name of James was the author. Tradition historically, however, has seen James, the close relative of Jesus and the leader of Jerusalem's first Christian community, as the author.

The reading is graceful and profound. It reminds us that every worthwhile gift is from God. It admonishes us "humbly to welcome" God into our hearts.

St. Mark's Gospel supplies the Gospel reading. It is a familiar story. Some observe the disciples being careless in observing the law, eating without first having purified their hands. How could such lapses occur among people committed to the strictest observance of the law of Moses?

Jesus, of course, replies that obedience to God is much more than mere outward gestures. Obedience to God is authentic only if it is from the heart, only if it is representative of an interior love and devotion.

### Reflection

For weeks, the church has proclaimed to us the comforting fact that God has invited us to eternal life. God's gift is in Jesus, and by union with Jesus, we unite ourselves with Him. In this message, the church also has told us that God does not thrust this gift of life upon us. God extends this gift. We reach out to accept it by turning to God, by obeying God.

Christians can move through the motions of obedience but withhold their total commitment. This is obvious, and the church well understands human nature.

So, in this liturgy, in these readings, the church continues its call to recognize God's gift and to accept it. It instructs us in the fact that while we must obey in specific circumstances of our lives, our obedience is inadequate unless it rises from love, from a complete dedication to God of our selves, our will, and of our expectations.

# Daily Readings

Monday, Aug. 29  
Beholding of John the Baptist, martyr  
Jeremiah 1:17-19  
Psalms 71:6-6, 15, 17  
Mark 6:17-29

Tuesday, Aug. 30  
Seasonal weekday  
1 Corinthians 2:10-16  
Psalms 145:8-14  
Luke 4:31-37

Wednesday, Aug. 31  
Seasonal weekday  
1 Corinthians 3:1-9  
Psalms 33:12-15, 20-21  
Luke 4:38-44

Thursday, Sept. 1  
Seasonal weekday  
1 Corinthians 3:18-23  
Psalms 24:1-6  
Luke 5:1-11

Friday, Sept. 2  
Seasonal weekday  
1 Corinthians 4:1-5  
Psalms 37:3-6, 27-28, 37-40  
Luke 5:33-39

Saturday, Sept. 3  
Gregory the Great, pope and doctor  
1 Corinthians 4:9-15  
Psalms 145:17-21  
Luke 6:1-5

## SAINT OF THE WEEK

### Monica was Augustine's mother

by John F. Fink

St. Monica, the mother of St. Augustine, is the model of a patient mother. Her life shows the results of perseverance. Her feast is Saturday, Aug. 27, the day before the church usually celebrates her son's feast (although it won't this year because it's a Sunday). St. Augustine was featured in this column last year.

All that we know about Monica comes from Book IX of St. Augustine's classic "Confessions." In it he expresses his gratitude for her devotion. However, Augustine was not always so grateful. Monica was born about the year 332 in Tagaste, North Africa. Although her parents were Christians, they arranged for her to marry a pagan, Patricius. He had a violent temper and Monica had to put up with his outbursts over her Christian piety—the domestic violence of the fourth century. She also had to live with a cantankerous mother-in-law. Monica endured both with patience and eventually won them over. Patricius was baptized a year before his death.

Monica had three children, two sons and a daughter. We know little about the other two—Navigius and Perpetua—but Augustine grew up to be brilliant and was sent to Carthage to become a man of culture. While there, as a young man of 17, he began to live an immoral life and accepted the Manichean heresy, which taught that there are two supreme principles (good and evil), and denied the humanity of Christ.

This distressed Monica and she kicked him out of her home, all the while praying for his conversion. One night she had a vision that assured her that Augustine would return to the faith. However, he showed no evidence of doing so and Monica kept up her prayers and fasting.

By the time he was 29, Augustine had a mistress by whom he had a son, Adeodatus. One night he told Monica that he was going to the dock to see a friend off on a journey.

Instead, he sailed for Rome with his mistress and son. Although he was a 29-year-old man, Monica immediately chased after him. When she got to Rome she learned that he had gone on to Milan, so she followed him there.

In Milan, both Monica and Augustine came under the influence of the great bishop Ambrose, a doctor of the church because of his learned writings and sermons. Ambrose became Monica's spiritual director. Along the way, she gave up some of the penances to which she had become accustomed, including a Saturday fast. It is said that, when she asked Ambrose about this, he replied: "When I am here, I do not fast on Saturday, but I fast when I am in Rome; do the same and always follow the custom and discipline of the church as it is observed in the particular locality in which you find yourself." Through the centuries, this has been shortened to, "When in Rome do as the Romans do."

Monica continued her prayers for her son and eventually the vision she had had years before turned out to be true. On Holy Saturday in 387, when he was 33, Augustine was baptized by Ambrose. So was his son (Monica's grandson), who was then 15.

Her prayers answered, Monica died later that year as Augustine and his party were returning to North Africa. She suffered severely for nine days before her death.

Augustine went on to become the Bishop of Hippo, North Africa, and one of the greatest doctors of the church. In the Office of Readings that is part of the Liturgy of the Hours, there are more excerpts from Augustine's writings than from anyone else's. In the new "Catechism of the Catholic Church" he is quoted 85 times, again more than any other ecclesiastical writer. (St. Thomas Aquinas is second, mentioned 57 times.)

Thus the power of a mother's prayers

## Children bring special gifts to the church

by Pope John Paul II  
Remarks at audience Aug. 17

Our catechesis today examines the special gift which children bring to the church.

Through his tender and generous love for the little ones, Jesus confirmed their dignity. From the beginning of their human development, he cleanses them with baptism, whereby they truly become children of God.

Children recall for the rest of us the absolute gratuity of divine grace and the simplicity of holiness.

In return, we show our appreciation for children by defending them from all physical and moral harm, alleviating their sufferings, and especially by providing them with a Christian formation in doctrine and the sacramental life, in personal prayer and in charity toward others.

### MY JOURNEY TO GOD

## Revelation

*My journey started as I reached out and far, seeking something, asking someone that he was real.*

*Years went by as I continued my quest, and I found many things, but never God, nor anything heavenly.*


*I became content as master of my own world and began to think that I was important; that God was simply a fantasy, created to scare children into obedience.*

*One day, in a single second, my self-importance was wiped away by a flash deep inside me.*

*In that tiny bit of time I felt the emotions of grief, shame, despair, and then total emptiness.*


*I felt drained, as I sat there trying to comprehend what had happened. But then I experienced a feeling of great love, and I started to cry.*

*(Jon Myers is a member of St. Gabriel Parish in Indianapolis.)*



As the uncontrollable tears streamed down my face something inside me told me that God was very real, and that it was not God who had been lost.

by Jon R. Myers



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# Entertainment

VIEWING WITH ARNOLD

## 'It Could Happen to You' is a modern fable

by James W. Arnold

"It Could Happen to You" is being hyped as a romance, but it's also another movie in what appears to be a developing cycle about secular saints.

There was Gilbert Grape, and then Forrest Gump, both of whom spent their lives selflessly giving to others. Now there is Charlie Lang (Nicholas Cage), the kind cop-hero of "Happen," who shares a \$4 million lottery ticket with a waitress he doesn't know.

Lacking change for a tip, he promises (if he wins) to split the proceeds. The waitress, Yvonne (Bridget Fonda), hardly takes the offer seriously. But then the ticket proves to be a winner, and for Charlie, "a promise is a promise."

In this fable, based very broadly on the true New York incident made famous by the tabloids a few years ago, Charlie is free of the great sin of our time and place—love of money. Or maybe call it plain stinginess. To split a lottery when you don't have to is singularly generous; feeling obliged to close-listed modern America to leave a tip for a couple of cups of coffee is almost as rare.

Unfortunately, Charlie's married to Muriel (Rosie Perez), a mouthy beautyician who, while a comic character, is greed, vanity and me-first all rolled into one. If Charlie is better than we are, Muriel is amusingly a bit worse.

No one-dimensional saint, Charlie seems to have become a cop for the same reasons others join the Franciscans or the

Peace Corps. We see him constantly helping kids, the poor, troubled and disadvantaged. He's friends with every minority, including his good-natured partner, Bo (Wendell Pierce), and is wounded risking his life to prevent an armed robbery at a Korean grocery store.

Charlie has no interest in the lotto money except in giving it away to those who need it more. (Charlie feels strongly about justice of all kinds, not just law and order.) He also shyly confesses that Muriel was the first girl he ever made love to.

If he's not a saint, but just a decent guy (as Yvonne believes), Charlie (gently played by Cage) is in a special class, at least for movie heroes. You can argue he's a throwback to the Frank Capra types of 50 years ago, the innocent idealists often played by Gary Cooper or Jimmy Stewart. He's sort of the perfect ordinary American, with all the democratic virtues. Either way, Charlie refreshes the spirit.

Yvonne, played by young Fonda in an early Mia Farrow mode, is also nice, but up to now unlucky. Her deadbeat actor-spouse, Eddie, has left her and run up a \$12,000 credit card bill, throwing her into bankruptcy. As a waitress, she trusts customers too much and befriends AIDS victims, suffering the wrath of a penny-punching manager.

Yvonne celebrates her winnings much in the same spirit as Charlie. She starts her own modest cafe, but the movie's most exuberant scenes show her and Charlie treating subway riders with free tokens and taking poor kids to Yankee Stadium for an impromptu game complete with snapshots of them making catches against the outfield wall.

Like director Andrew Bergman's last



"ANDRE"—Toni Whitney, played by Tina Majorino, reaches out to an orphaned seal named Andre in a film the U.S. Catholic Conference calls a "wholesome tale of healing and caring." The USCC classification is A-I for general patronage. (CNS photo from Paramount)

film, "Honeymoon in Vegas," which has a plot similar to "Indecent Proposal," "Happen" is a comedy about money and greed and their effect on character. For Charlie and Yvonne, the focus is on others; money doesn't change them. Muriel and Eddie are self-centered; money doesn't change them either.

A funny example: as Charlie accompanies Muriel on her buying spree, he puts a few bucks in the cup of a blind beggar. The angry Muriel comes back and takes the money out. Later, when Muriel sues for divorce, Charlie lets her have his share without a fight, because money means nothing to him.

Because of their legal marital status, the Charlie-Yvonne romance has problematic moral implications. But their respective spouses clearly deserve their fates. On the fairy tale level, where the story is told, "Happen" is loaded with positive moral lessons. Among them: kids, be careful about whom you fall in love with.

The script is by Jane Anderson, who wrote the satirical "The Positively True Adventures of the Alleged Texas Cheerleader-Murdering Mom" for HBO. "Happen" has some of the same insightful wit about America's love affair with tabloid heroes and villains. *New York Post*

headlines, recounting the ups and downs of "The Cop and the Waitress," and their impact on the people of the city, play a key role in the touching upbeat ending.

Bergman nicely uses some charming old songs, including "No! It Can Be Told" (sung here by Tony Bennett). The Irving Berlin tune has a neat cinematic heritage, having been "composed" by Don Ameche for Alice Faye, who later crooned it for his rival Tyrone Power, in "Alexander's Ragtime Band" (1938).

(Tender, funny, thinking person's romance: minimal sex and violence content; satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

A in Mode	A-III
The Advocate	O
Andre	A-I
Color of Night	O
In the Army Now	A-III
A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—occasionally offensive.	

## 'National Geographic' continues tale of lost lion cub

by Henry Herx  
Catholic News Service

"National Geographic Explorer" concludes its two-part nature documentary, "Lions of Darkness," on Sunday, Aug. 28, from 9 p.m. to 10 p.m. on TBS cable. (Check local cable listings to verify the program date and time.)

Returning to the pride of lions in Botswana's Chobe National Park, the program picks up the story of Tau, the little lost lion cub, whom we last saw perched on top of a tree trying to escape being spotted as prey by the prowling predators of the night.

For the next week he has brushes with various animals, but Tau survives to rediscover the pride who had left him behind, ignored by the lionesses and hated roughly by the older cubs. Tau takes to hanging out with the three male masters of the pride.

Over the next months, Tau grows strong enough to hold his own with the other cubs and learn how to take care of himself. With the approach of the next mating season, he and the other grown cubs are unceremoniously driven off by the adults to start their own prides.

Compiling this portrait of the life cycle of an African pride of lions are filmmakers Dereck and Beverly Joubert, who have been making such nature documentaries for well over a decade.

Talking with series host Boyd Matson about why they didn't intervene to save the lost cub, the Jouberts explain that their role is that of "observers, not participants in the natural drama."

And, of course, it is drama with the stakes being life or death. In the case of these lions, their entire species is endangered by illegal hunters in the preserve.

When the lion bears, "a three-part special to be rerun Tuesdays, Aug. 30, Sept. 6 and Sept. 13, from 9 p.m. to 11 p.m. each night on the TBS cable channel.

"MGM: When the Lion Roars"

How the Hollywood studio system built the U.S. movie industry and then was devoured by it is chronicled in "MGM: When the Lion Roars," a three-part special to be rerun Tuesdays, Aug. 30, Sept. 6 and Sept. 13, from 9 p.m. to 11 p.m. each night on the TBS cable channel.

From the time its logo lion Leo first roared in 1924, Metro-

Goldwyn-Mayer wanted to be not only the biggest studio in Hollywood but also the best.

Though its production schedule was geared to turning out a feature movie a week, MGM was no simple dream factory.

Quality control over each of these features was maintained by production boss Irving J. Thalberg, who also personally supervised the big-budget "prestige" movies that were to become MGM's hallmark.

Studio head Louis B. Mayer spent whatever money Thalberg required for production but also built and polished MGM's glossy reputation as the home of the stars.

As the first two programs amply demonstrate, the investment more than paid off from 1924 to 1946, an era in which most Americans went to the movies several times a week.

The final program is devoted to how the once-proud lion lost its roar with the coming of television, changing social tastes, and incredibly inept management.

All that really remains of the old MGM studio is its logo and its vast library of movies which was purchased by Ted Turner for TNT in 1986.

For instance, MGM's 60-year history offers a generous sampling of some of the studio's most memorable movies as well as interviews with some of those who worked there.

While much of it repeats oft-told Hollywood tales, there are occasional flashes of information of more than passing interest.

For instance, Maureen O'Sullivan remarks that her skimpy costuming as Jane in "Tarzan, the Ape Man" (1932) was "one of the things that started the Legion of Decency."

Unfortunately, the program passes right on without explaining either the Legion or the coming of the Production Code's ban on such scenes.

Though the melodramatic script by Frank Martin and Michael H. Wilson won't win any prizes for historical research, it provides a solid enough outline of MGM's rise and fall as a studio.

The essential problem with this retrospective, however, is that producer Lou Levin keeps getting in the way of the subject by an overuse of garishly clunky sets that have no style of their own, let alone suggesting the distinctive quality of old MGM set designs.

Worst of all is the script's embarrassingly theatrical delivery by host Patricia Stewart from television's "Star Trek: The Next Generation."

However, the production's lack of class is a minor

irritant in comparison to the wealth of excerpts and interviews recalling a classic period of Hollywood movies that will never go out of style.

### TV Programs of Note

Sunday, Aug. 28, 8-9 p.m. (PBS) "Ladakh: Kingdom in the Clouds." This rebroadcast of a program in the "Nature" series takes viewers to a remnant area in the Himalayas to see the wildlife living there, in particular the snow leopard.

Monday, Aug. 29, 8-10 p.m. (TBS cable) "People Count." As background to the upcoming U.N.-sponsored meeting in Cairo, Egypt, on world population issues, three programs are presented—the first on population and consumption, the second on family planning, and the third on the capacity of the human brain to deal with such long-term challenges as population and species extinction. How balanced these programs will be in presenting the diversity of views on these questions remains to be seen.

Tuesday, Aug. 29, 10-11 p.m. (PBS) "Rhythms of the World." Filmed in Dakar, Senegal, at a musical tribute to Nelson Mandela, this BBC program illustrates the crosscultural influences of music as African performers incorporate contemporary Western instruments and rhythms into their traditional popular music.

Thursday, Sept. 1, 10-11:40 p.m. (PBS) "Til Fi' Away." This is a rebroadcast of the pilot for a network series which won critical acclaim but was canceled because of low ratings. Set in the South during the civil rights struggle, all 39 episodes in the series will be shown again by PBS.

Friday, Sept. 2, 8-11 p.m. (CBS) "Eyes of a Witness." Take-charge U.S. businessman (Daniel J. Travanti) goes to Kenya to save his daughter (Jennifer Grey) from a band of poachers operating near her medical station, but he winds up in jail accused of murder. The contrived plot's mixed messages are not for the younger members of the family.

Saturday, Sept. 3, 9-11 p.m. (CBS) "The Country Music Hall of Fame 25th Anniversary Celebration." A rebroadcast of the 1992 musical tribute to country music's diverse influences and styles, the program features a host of top country stars taped on the stage of the Grand Old Opry House in Nashville, Tenn.

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

QUESTION CORNER

# Church upholds consistent ethic of life

by Fr. John Dietzen

**Q** I have read and heard much about the seamless garment, but no one explains it, even the priests who refer to it. Can you tell me what it is? (Florida)

**A** The seamless garment is another name for what is more frequently called a "consistent ethic of life."

Basically, both phrases simply mean that in our moral teachings and positions about issues relating to human life we should be consistent and not deny on one issue what we defend on another.

In other words, if one human life is sacred, all human life is sacred, and our political and moral positions should reflect that "consistency."

Though the idea is far from new, the specific consistent



ethic of life, or seamless garment, approach was proposed by Cardinal Joseph Bernardin of Chicago in 1983.

Since then it has become a major element in every serious moral discussion, from abuse of the aged and sexual exploitation to war and the death penalty; from economic oppression of the poor and helplessness to reform of health care and the massive violence committed today against unborn children.

The "consistent ethic" approach has profoundly affected Catholic thinking in all these areas, perhaps most especially on the subjects of just war and, as I described in another column recently, regarding capital punishment.

Cardinal Bernardin points to three themes that underlie a consistent ethic of life:

- the theological assertion that the human person is made in the image and likeness of God,
- the philosophical affirmation of the dignity of the person,
- and the political principle that society and the state exist to serve the person.

Within this framework, the Catholic bishops of New York contended in their February 1994 statement against the death penalty that whether one speaks of violent crimes or unplanned pregnancies, "death is never the answer."

Interestingly, the "seamless garment" argument has led other groups to embrace our position on the evil of abortion.

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name of their influential magazine, devoted to many issues of justice and peace. Several years ago the community abandoned its neutrality on the morality of abortion.

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The seamless garment, or consistent ethic of life, idea has immeasurably enriched the discussion of issues relating to respect for the sacredness of human life.

It surely will continue to do so, as its challenges are increasingly accepted. We hope, both by those who presently claim a pro-life position and by those who do not.

(For more information about church teachings on the consistent ethic of life, contact the diocesan pro-life office.)

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 734 N. Main St., Bloomington, Ill. 61701.)

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FAMILY TALK

## Try to channel youthful energy into fun games

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** How do I keep my two teen-age boys from rough-housing? They are 14 and 13. I realize that part of it is boyish exuberance, but often it goes too far.

Yesterday, they broke a lamp, and sometimes they get mean and hurtful with each other. I've reasoned with them, yelled at them, and punished them, but nothing seems to stop it. What can I do? (Chicago)

**Answer:** You might as well try to stop Niagara Falls as try to stop male teen-age energy directly.

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The simplest plan is to somehow separate them. You don't need to punish them. You don't even need to talk to them. Say nothing as you collect one of them and remove him to another location.

Good discipline is what works. Talking a good game is irrelevant. Separating the combatants is good discipline because it accomplishes the goal by making the energetic interaction impossible.

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- **Collection**—Simply enter the fray and "collect" one of the rowdies. Wrap your arms around him. Gently lead him away to another room.

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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, IN, 46206.

## August 26

The 8th Annual Elizabetha Ball to benefit St. Elizabeth's Home will be held at 7 p.m. at the Indiana Roof, Indianapolis.

## August 27

A Pre-Canva Day for engaged couples will be held from 9 a.m.-4 p.m. in the Gregorian Room of St. Joseph Parish Center, Terre Haute. Call 812-232-7011.

Mount St. Francis will hold a picnic from 11 a.m.-11 p.m. Chicken or ham dinners with dumplings, prizes.

The Young Widowed Group will dine on a paddleboat at Morse Reservoir; board at Wa-

terfront Restaurant, 409 W. Jackson, Cicero at 6:45 p.m. sharp. Call Vince 317-698-5880 for information.

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

Positively Singles will play putt-putt golf at 10:00 a.m. Washington. Dinner afterward at 6 p.m. Call Sharon 317-577-8291 for more information.

The first North Deaneary Jr. High dance will be held at Immaculate Heart of Mary Parish from 7-9 p.m. Cost is \$4. A North Deaneary Card will be needed for

admission. For more information, call 317-259-7886.

## August 27-28

St. Lawrence Parish, Lawrenceburg will hold a Festival from 5-11:30 p.m. Sat. and from 11:30 a.m.-11 p.m. Sun. Beer garden, bingo, music, Italian and chicken dinners.

## August 28

Sacred Heart Parish, 1530 Union St., Indianapolis will hold a free Summer Music Celebration from 7-9 p.m. Live bands featuring Christian music, refreshments available.

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

A Holy Hour with rosary is held each Sun. from 1-5 p.m. at Sacred Heart Church, 1530 Union St.

The Secular Franciscans will meet at 1 p.m. in Sacred Heart Parish chapel, 1530 Union St. for ongoing formation classes. New member formation classes at 2 p.m. followed by Benediction at 3 p.m. and business and council meeting. Call 317-637-7309.

Positively Singles will meet for brunch at Keystone Radisson at 10:30 a.m. Call Sue Ann 317-254-1715.

## PILGRIMAGE TO MEDJUGORJE

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 October 24. The cost is \$1,298.00 plus \$30 taxes.

For details contact Father Keene at St. Meinrad Archabbey, St. Meinrad, IN 45757; 812-357-6752.

☆☆☆

Sign Masses for the Dead are celebrated each Sun. in the following churches: St. Barnabas, 8300 Babke 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 Sunday in St. Mary Church, 317 N. New Jersey St.

## August 29

St. Patrick Church, Terre Haute, will hold a prayer vigil and rosary for life at 7 p.m. in the church. For more information, call Rick Mascari at 812-466-6807.

## August 30

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

☆☆☆

St. Mary Chapel, 317 N. New Jersey St., will sponsor a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

☆☆☆

The St. Philip Nepi Neighborhood Walkers will meet at Brookside Parkway North Drive by the baseball fields.

☆☆☆

Little Flower Parish invites those interested in learning about the Catholic faith to attend an informational meeting at the Parish Center. For more information, call Dave Burkhard at 317-357-8352 or Paul Johnson at 317-357-3692.

## August 31

St. Mary's Youth Ministry, Greensburg, will offer a resource

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seminar for junior and senior high religious education catechists. The seminar will be held from 6:30-8 p.m. at St. Mary's school gym. For more information, call Anita Navarra at 812-463-8427.

☆☆☆

King's Singles of Christ the King Parish will meet at Christ the King, 5858 N. Crittenden Ave. at 7 p.m. for a planning meeting.

## September 1

St. Patrick Church, Terre Haute, will celebrate the Lord of the Harvest day of prayer from 12-7:30 p.m.

☆☆☆

Wayne Weible, world renowned author of "Medjugorje The Mes-

sage" and "Letters From Medjugorje" will be at St. Barnabas Church beginning at 7 p.m. For more information, call Martha Kuntz at 317-882-0145.

☆☆☆

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

☆☆☆

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

Continued on page 17)

## St. Lawrence Church Festival

### "The Year of the Family"

August 27-28

Highway 50 & Walnut St., Lawrenceburg IN

### FEATURE ATTRACTIONS

- \* Veleornall \* Putt for Bucks
- \* Turtle Derby \* Backyard Village
- \* Gambling Area \* Kid & Bug

### Saturday

5 pm to 11:30 pm

- \* Italian Dinner
- \* Beer Garden
- \* Country Western Band

### Sunday

11 am to 11 pm

- \* Chicken Dinner
- \* Daytime Bingo
- \* Oldies "R" Us (DJs)

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### September & October 1994 TV Mass Schedule:

Date	Celebrant	Congregation
Sept. 4	Rev. James Chambers, S.J.	Members of St. Joan of Arch Parish, Indianapolis
Sept. 11	Rev. Tony Clark, SVD	Members of Knights & Ladies of Peter Claver
Sept. 18	Rev. John Ryan	Members of Assumption Parish, Indianapolis
Sept. 25	Rev. Daniel Mahan	Members of St. Rose of Lima Parish, Franklin
Oct. 2	Rev. Larry Crawford	Friends & Staff of Office of Pro Life Activities
Oct. 9	Rev. James Dede	Members of St. Vincent, Shelby County Parish, Shelbyville
Oct. 16	Rev. Donald Schmidlin	Members of St. Matthew Parish, Indianapolis
Oct. 23	Rev. Glenn O'Connor	Catholic Social Services 75th Anniversary Celebration
Oct. 30	Rev. James Chambers, S.J.	Members of St. Joan of Arch Parish, Indianapolis

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Est. 1957 - Our 37th Year

# Clintons meet with Catholic health officials

by Jerry Filteau  
Catholic News Service

WASHINGTON—President Clinton and first lady Hillary Rodham Clinton met with eight top officials of the Catholic Health Association Aug. 15 to discuss health policy reform.

Issues they discussed included their shared goal of universal health coverage and the CHA's opposition to the administration goal of mandated abortion coverage.

In a letter Aug. 16 to association members, CHA president John E. Curley Jr. said the Clintons told association officials that they are using a recent CHA-sponsored study and CHA charts in meetings with members of Congress to show that a package of partial reforms which stops short of universal coverage will significantly increase costs for already-insured middle-class Americans instead of decreasing them.

The study, conducted for CHA by health care pollsters Lewin-VHI Inc., was released in mid-July. It showed universal coverage would lower health costs for nearly all currently

insured Americans, while a package with about 90 percent coverage would increase costs for most.

"The president told us that the 'best thing that has happened on health care reform in the last two months' is the CHA-Lewin-VHI study," Curley wrote.

He said the meeting also included "a frank discussion about CHA's strong moral objection to including abortion in health care reform and our concern that including abortion in the benefit package of any health care reform bill would doom it to certain failure."

"Consistent with our position throughout the reform debate,

CHA would be forced to oppose health care reform legislation if this objection is not addressed satisfactorily," Curley added.

Apart from the abortion issue, CHA has been among the strongest backers of health care reform goals of the Clinton administration. Many of the CHA's own reform proposals were mirrored in the package recommended by the task force headed by Mrs. Clinton.

Curley said the Clintons "are well aware of CHA's activities and were very complimentary to the association," which represents some 700 Catholic health care institutions, the largest group of private health providers in the country.

## The Active List

(continued from page 16)

### September 2

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

### September 3

Little Flower Chapel, 13th and Lewis-VHI Inc., was released in mid-July. It showed universal coverage would lower health costs for nearly all currently

St. Nicholas, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

St. Anthony Parish, Clarksville, will hold its annual Street Dance featuring The Marlin from 8 p.m.-12 a.m. Admissions is \$5.

Holy Guardian Angels, Cedar Grove, will host Sister Mary Elizabeth of the Marian Apostolate from Schoenstatt International Center in Wisconsin. She will present a lecture after the 7:30 p.m. Mass. For more information call 812-623-3670.

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

### September 4

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

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church.

Everyone is welcome. For more information, call Dorothy at 317-356-5110.

### Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.; TUESDAY: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K. of C Council 6138, Johnson Co., 7 p.m.; St. Plus X Knights of Columbus, Indianapolis, 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.

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# Youth News/Views

## 'Eyes of Gary' gives city youth new opportunities

by Brian T. Olszewski  
Catholic News Service

GARY, Ind.—A Catholic newspaper photographer's desire to teach skills to children and the youngsters' eye for their hometown's qualities teamed up this summer to provide new perspectives on urban life in this northwestern Indiana city.

Karen Callaway, photojournalist at *The Northwest Indiana Catholic*, newspaper of the Diocese of Gary, set up a summer photography workshop called the "Eyes of Gary" for young shutterbugs.

Callaway, who is also a student at Columbia College in Chicago, got the idea from one of her instructors, photojournalist John H. White of *The Chicago Sun-Times*. "John told us to be servants of human-kind," Callaway explained in an interview with her newspaper. "He said we should share our gifts, be grateful for what God has given us, and be thankful for what we are able to do with our eyes."

Noting that photography has been "very good to me," Callaway said she decided that "I wanted kids to experience all that photojournalism has to offer. It is a wonderful way for them to express their feelings."

Callaway is the recipient of 37 photojournalism awards over the last five years, including a number of state photography awards from the Woman's Press Club of Indiana and numerous national pictorial awards from the National Federation of Press Women's annual Communications Contest.

The 30 participants in the "Eyes of Gary" program, held on four Saturday mornings in July, were chosen from among fourth-graders through eighth-graders who applied for the program. Each had to submit a letter

explaining why he or she wanted to participate.

The young students came from both public and Catholic schools and represented a variety of Gary neighborhoods. Callaway said she wanted "the kids to see and show Gary through their eyes."

Eastman Kodak donated the cameras used throughout the program and the students got to keep them at the end. Other businesses provided gifts for each participant as well.

Classes were filled with how-to advice about loading cameras, composing pictures, using the darkroom, and being observant. In notebooks, students wrote down weekly assignments to be photographed between classes. They also wrote words of inspiration for the week, which included "courage" and "attitude."

Ashley Powell, a sixth-grader at Sister Thea Bowman School in Gary who plans to be a nurse, said she enjoyed shooting pictures of "happy people" because "nobody wants to see pictures of people fighting."

She told *The Northwest Indiana Catholic* that she also hopes people see her photos of abandoned buildings "and do something about it."

Another student, Byron Tavron, a fifth-grader at Chase Elementary School, said he wanted to show Gary to others.

"I want people to see that it's a nice place," he said. "There are different things to do in it."

Byron said he likes photographing other children playing soccer.

Renate Schneider, a parishioner at Sts. Monica-Luke Parish, who helped organize the program under the auspices of Sister Thea Bowman House, said one of the values of the project is that participants have discovered something they like and something with which they can work.

"What they are learning is to look at things and notice them differently,"



**YOUTHFUL PERSPECTIVE**—Attempting to capture that unique angle, Jerome Henderson of Gary (above) lies on his back to take a picture for the "Eyes of Gary" photography project coordinated by Karen Callaway of *The Northwest Indiana Catholic*. A young girl standing in a doorway (right) is the subject of this photograph taken by eighth-grader Arielle Weston of Gary. Arielle participated with other youths in a photography program set up by Callaway, a photojournalist who works for the Gary diocesan newspaper. The project was designed to teach the students about photography and give them opportunities to express their feelings. (Photo at top by Karen Callaway and photo at right by Arielle Weston)



Schneider explained. "Through photography, they are becoming attentive to where they live."

Prints from the "Eyes of Gary" project will be part of a traveling exhibit, which will eventually have a permanent home at the Sister Thea Bowman House, a Catholic Worker-style house in the inner city that seeks to reach out to the community through the arts.

Callaway said that when there is a print in the exhibit from each participant, people

will understand why the "Eyes of Gary" project was important.

"Powerful pictures can make people react to things, inspire people to help other people," she said. Noting that Gary is sometimes called "the murder capital of the United States," Callaway added that "some people haven't been to Gary since the '60s. They only know about Gary from what they see on TV or read in the newspaper. Through the eyes of these children, they'll see a different side of Gary."

## Computer project pairs student journalists, professionals

A journalism partnership project announced Aug. 15 by the Indianapolis Press Club and the Indiana Department of Education will pair practicing journalists with high school journalism classrooms via the Internet.

The partnership is open to students who attend public, private and parochial high schools which have computer modem capabilities.

Using computer modems over the "information superhighway," the project will offer access to the world-wide Internet for a professional Hoosier journalist at each media outlet to open ongoing communications and discussions with students on IDEAnet, the Indiana Department of Education Access Network.

For an application or additional information about the project, journalism teachers should contact Kevin Corcoran, statehouse reporter for *The News-Sentinel* of Fort Wayne, who

chairs the project for the Indianapolis Press Club. Direct inquiries to Corcoran in care of *The News-Sentinel*, Indianapolis Bureau, 150 W. Market St., Room 403, Indianapolis, IN 46204, or telephone him at 317-631-3336 before Sept. 6.

"It's a unique opportunity for a learning experience that couples classroom discussion of mass media and communications issues with a high-tech touch," Dr. Suellen Reed, Superintendent of Public Instruction, said in announcing applications for partnerships with journalism teachers. "It's a creative use of instructional technology we have available right now to every high school."

Journalism teachers are asked to apply for a newsroom match by Sept. 6 and to arrange for at least one classroom visit with the professional journalist who accepts the partnership responsibility from a newspaper in that community.

Corcoran said more than 45 Indiana journalists have signed up for the program. Professional journalists who are participating in the statewide project include television producers, newspaper reporters and editors, and TV and newspaper photographers. He said interest has been heavy in the Indianapolis, Fort Wayne, Lake County and Bloomington areas.

Superintendent Reed said one goal of the program is to encourage journalism classes to build relationships with journalists in their home communities. Indianapolis bureau reporters will be matched with Indianapolis-area schools.

"It may involve only a few minutes a week," Reed said, "but it can be a valuable and rewarding opportunity for students to study a news story, then regularly ask their professional partner for advice on reporting and writing or about news coverage."

## New Albany plans dinner to boost youth ministries

Diane Zoeller of New Albany, the wife of professional golfer Fuzzy Zoeller, will serve as the chairperson for the New Albany Deane Catholic Youth Ministries development campaign this year.

She is currently working with members of a development advisory team to plan the campaign, which will focus on inviting a commitment from all families in the New Albany Deane.

The first development campaign event is a Community Leader's Dinner at 6:30 p.m. on Aug. 30 at Joe Huber's Restaurant in Starlight. Zoeller said the dinner will set the tone for this year's campaign, which continues in September and October.

Both Diane and Fuzzy Zoeller have been active supporters of New Albany Deane Catholic Youth Ministries programming in recent years.

For more information about the Aug. 30 event, call the New Albany Deane Catholic Youth Ministries office at 812-945-0354 or Jerry Finn at 812-923-2065.

☆☆

St. Jude School eighth-grader Rebecca Black of Indianapolis was recently recognized as one of 20 Silver Award winners in the national Scholastic Writing Award Contest.

Rebecca traveled to Washington, D.C. earlier this summer to read a portion of her winning dramatic script, called "Requiem," during a June 11 ceremony at the Library of Congress.

While in Washington, Rebecca also was honored at a ceremony and reception held at the Corcoran Gallery of Art. Her teacher, Carolyn Meisberger, also was recognized during the ceremony.

For nearly three-quarters of a century, the Scholastic Art and Writing Awards program has recognized outstanding student writing and visual art. This year more than 25,000 writing entries were received from students in schools across the United States, U.S. schools abroad, and schools in U.S. territories and in Canada.

The awards are a project of the Alliance for Young Artists and Writers and the New York Foundation for the Arts.

Creative writing winners were selected by such prestigious jurors as Erma Bombeck, Morton Kondracke, Marianne Wiggins, and Joan Meschery.

☆☆

New youth council officers at St. Mary Parish in Greensburg are Stephanie Malone, chairperson; Carrie Bruns, vice chairperson; and Angie Fisse, secretary and parish

council member. Other youth council members include Ben Tebbe and Mark Lecher, who are seniors at Greensburg Community High School.

Adult advisors Charlie Kramer and Theresa Schwering and youth ministry coordinator Anita Navarra are ex-officio members of St. Mary's youth council this year.

☆☆

St. Lawrence School sixth-grader Adam Legge of Lawrenceburg is the 1994-95 recipient of the annual St. Lawrence Scholarship. Adam's selection was based on his academic achievements, Christian attitude, teacher recommendations, and an essay.

☆☆

The first New Albany Deane Catholic Youth Ministries youth adolescent dance and Mass of the school year will be hosted by Our Lady of Perpetual Help Parish and School at 1732 Scheller Lane in New Albany on Sept. 17.

Mass begins at 5:30 p.m. The dance is scheduled in the school gymnasium from 6:30 p.m. until 10 p.m. Admission to the junior high dance costs \$3 a person and one donation of canned food. The price of admission includes refreshments.



# Young Adult Scene

## Martin helps Lithuanians feed their moral hunger

by Elizabeth Bruns

In 1992, Rebecca Martin was searching for something to do after completing college. Should she get a job, join the Peace Corps or continue her education by going to graduate school? The 25-year-old decided to go to Lithuania instead.

Martin, a St. Monica parishioner, graduated from The Catholic University of America in Washington, D.C., with a bachelor's degree in philosophy. She worked for the National Conference of Catholic Bishops while she went to school. When Martin asked a friend about post-graduation plans, the friend told her that the bishop's conference might have a volunteer program in Eastern Europe.

"It turns out that they didn't have the program, but they did have some information about Dr. Arrydas Zygas," Martin said. Zygas is a Lithuanian-American who has refounded a Lithuanian Catholic youth group. In 1991 he sent a letter to the National Conference of Catholic Bishops (NCCB) office in Washington, D.C., explaining his need for volunteers.

"He wrote a nine-page letter, single spaced and typed, about the needs of the youth group," said Martin. "The letter was inspiring to say the least."

Zygas returned to his homeland of Lithuania in 1989. The youth group was preserved among the young people in the exile community and was brought to the United States, Canada and Germany. He had grown up in this youth group in the United States and refounded it in Lithuania. Martin read the letter several times over Christmas break in 1991. "I asked my mom to read it and told her that I wanted to go to Lithuania. I was just so moved by the letter and wanted to help," Martin said. "Zygas is a very charismatic man and very good at communicating until you feel enlivened."

The Holy Spirit gave Martin the motivation to make the decision to volunteer in Lithuania, she says. "I remember arriving in Lithuania and

thinking, 'Oh my God, I'm in the Soviet Union.' But I never felt it was wrong."

In an article in *The Criterion* in 1992, Martin wrote about the possibility of going to Lithuania to assist a youth group called *Aetis*. Martin told of Zygas who has nurtured the group and brought it back to life.

Finally, after being distressed about finding financial backing, setting up housing and working situations in Lithuania, and battling bouts of indecision about the trip, Martin left for Lithuania in October 1992.

Martin is no stranger to volunteer work. She went to Peru, South America, in 1986 for a six-week volunteer trip. The trip was sponsored by her high school.

Martin's plan to work with the youth group didn't work as well as she would have wished. "I contacted the group and told them I would like to volunteer for one year initially," she said. "I found that no one had the time to notice that I was there. Forget about asking them 'Tell me what to do. I'm not saying this with any blame attached to it. I wondered what I was ever thinking by getting into this... I thought I had prepared. I felt very useless because I could never work alone because I couldn't speak the language.'"

Martin describes the need around her as moral starvation. "We aren't talking about a Third World situation by any stretch of imagination. The Lithuanians have clothes and houses... not many clothes or very big houses, but they are starving for morality, for ethics, for spirituality," said Martin. "The people were finding crazy cults—searching for some belief. The Catholics are unorganized, untrained, passed over and ridiculed because of their past. They have the desire, but no initiative or confidence due to suppression under the communist rule."

Martin decided that she could try to address the problems and get people to Lithuania to be trained. She had wanted to start an organized volunteer program.

"An American Catholic woman had started a similar program in the Czech Republic," said Martin. "She did a lot of research in the United States on starting it for



ON FOREIGN SOIL—Rebecca Martin, a St. Monica parishioner, has spent the last three years in Lithuania coordinating a volunteer program. Martin places volunteers in Catholic schools and hospitals as teachers and nurses.

all of Eastern Europe, beginning in the Czech Republic." Martin had met her in Washington and received a letter from her in December. The woman wanted to inform Martin that her program was up and running in the Czech Republic. "She wanted to know if I could get it started in Lithuania," said Martin. "I gave her a resounding yes!"

With Martin in charge of the new volunteer program in Lithuania, the first four volunteers were welcomed in September 1993. "We placed the volunteers as teachers of English in the Catholic schools. None spoke Lithuanian when they came; now they do," said Martin. "In early August, we received a group of eight volunteers. Six are teachers, two are nurses."

Martin is indebted to the parishioners of St. Monica for all the moral support and financial backing they gave her. "I raised a great deal of money from their interest alone. They are such wonderful people—a true parish community," said Martin. "They supported me through my entire first year in Lithuania. I really felt like I represented the

whole parish community. If it weren't for them, I wouldn't be in Lithuania." The parish raised \$4,000 in one month.

When asked what it will be like being back in the United States, Martin shrugs. "It's good that I have come home periodically—last summer for six weeks and three weeks this summer. It won't be so shocking when I come back," said Martin. "I do appreciate some things about their culture. It is much slower paced, the people are simple and more sincere. The Lithuanians ask me if I really miss America. I tell them I miss my family and friends, but I really don't miss the society."

As for the future, Martin will stay in Lithuania for one more year to find a replacement to head up the volunteer program. "I'll stay for this last year to finish some projects—to solidify them, so the programs can continue after I leave," said Martin. "I never expected to spend three years there. Sometime in July of 1995, I'll be returning to the United States for good."

Martin plans to attend graduate school after returning.

## College students must be given the freedom to test their wings

by Jaime Raetz

In my mind, fireflies are one of the small joys of life. What child can't remember racing around the backyard at twilight, jumping to capture the elusive lightning bugs as they walked across their lawn ballroom? And what child can't remember shouting with joy and excitedly showing off his or her precious catch to mom and dad?

I can remember carefully slipping my "friends" in their new home—an empty jelly jar with holes punched in the lid. When it was bedtime, I would carry the jar into my room and set it on the nightstand.

I could never understand why my beloved fireflies would not twinkle for me the way they did when they were outside. In the morning, I would awake to find the little bugs had either died or escaped from the jar. I couldn't really understand the concept of death. My friends had been so vibrant only the evening before, now they wouldn't light my way anymore. Many more lightning bugs came and went—and I have grown into a young adult.

The reason I bring this up is because this summer memory has special significance for me now. As my friends and I prepare to go to college in the fall, I know that we are all filled with feelings of excitement, anticipation, and fear. We want to be on our own, but are scared to leave the secure home that we have always known.

For many new collegians, this will be their first time away from home. Although leaving home will not be easy, it is something that must be done.

Now that I'm older, I think I know why the lightning bugs never sparkled in my bedside jar. Only when they are set free will they gladly light up for us and for others.

Perhaps we are the same. Human beings want to set free to explore the world around us. We don't want a guide to correct our mistakes. We want to make our own choices and accept the consequences.

Like the fireflies, we must be given the space and the freedom to test our wings. Then and only then can we glow and shine with happiness.

So when I leave home in August to travel to school, I will be grateful and appreciative for the many things my

parents have done to prepare me for what is ahead. But most of all, I thank them for realizing that it is time to graciously set me free.

(Jaime Raetz is a parishioner of St. Benedict Church in Terre Haute. She will be entering her sophomore year at the University of Nebraska in the fall.)

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# As numbers of single parents grow, parishes try to respond

Almost 11 million single parents raised children last year, up from 3.8 million in 1970

by Carol Zimmermann  
Catholic News Service

WASHINGTON—No one needs to tell Sister Janet Stolba about the growing number of single parents. As a school principal in Washington, she sees more of them each year.

She says that her elementary school, St. Gabriel, reflects the current statistic released by the U.S. Census Bureau that one of every three families is headed by single parents.

Because of the growing number of single-parent households and households with both parents working, St. Gabriel, like many Catholic schools across the country, offers an extended care program. That helps, says Sister Stolba, a Religious of Jesus and Mary, but it's not enough.

Her dilemma was voiced by the Census Bureau report's author, Steve Rawlings, who said the tremendous increase in single-parent families has "a major impact on the day-to-day life experiences of children, parents, and society at large. These changes have major implications for the well-being of children, the demand for day care, and the special pressures placed on institutions and schools."

The Commerce Department's Census Bureau, in its annual analysis of households and families, found that 10.9 million single parents raised children last year, up from 3.8 million in 1970. Of these single-parent families, 86 percent of them were headed by mothers, down slightly from 90 percent in 1970.

These statistics, released Aug. 10, are hardly just remote numbers on government documents, but are realities in Catholic schools and parishes across the country.

"Follow the Way of Love," the U.S. bishops' pastoral message to families issued for the 1994 International Year of the Family, specifically addresses single parents.

"To be faced with all the responsibilities of parenting by yourself is a challenge that touches the very core of your life," said the document. "We bishops express our solidarity with you. We urge all parishes and Christian communities to welcome you, to help you find what you need for a good family life, and to offer the loving friendship that is a mark of our Christian tradition."

Bob Colbert, executive director of the Department of Religious Education for the National Catholic Educational Association, said the bishops have consistently emphasized the church's role in serving single parents.

"Wonderful things are being done (for single parents) but more still needs to be done," he said.

For starters, Colbert said many parishes across the country offer their religious education programs at night to make them more convenient for parents. Some religious education programs also have incorporated a curriculum called "Rainbows for All God's Children," aimed at helping children cope with the loss of a parent through death or divorce.

"There is a heightened sensitivity at all levels to this phenomenon" of increasing numbers of single-parent families, he added.

Colbert wasn't the only one to mention the need for sensitivity. Dolores Leckey, who heads the U.S. bishops' Family, Laity, Women and Youth Secretariat, said pastors need to be especially sensitive to single parents in their parishes.

"They have to raise up the value of two-parent families while their congregation may have a preponderance of single families whom they must actively minister to," she told Catholic News Service.

On a practical level, she said parishes can help their single parents with child care, an idea whose time has come," and support groups.

Cynthia Morris, a single mother in Washington, said the support of other single parents at her parish, St. Augustine, has helped her raise her 11-year-old girl, Essence.

Morris, like many other single parents, made the sacrifice to send her daughter to Catholic school because she wanted her "to have a religious-based education in order to make responsible decisions." And for this mother, the sacrifice has paid off, literally. Her daughter was recently named a Seton Scholar by the NCEA and will receive a \$1,000 scholarship to apply to next year's tuition.

But many single parents choose to send their children to Catholic schools, scholarships or not. Sister Janet said she has seen grandparents sign over their Social Security checks for tuitions.

"We not only have single parents, but single grandparents and great-grandparents," she said. "We have one kindergarten student who is in a family of four generations of single women. That shows me how the situation perpetuates itself."

In dealing with these situations all the time, Sister Janet walks a fine line. "My dilemma is how to break the pattern (of young single parents) and not be critical of situations," she said.

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# Despite dangers, pope wants to visit Sarajevo

Serbs oppose the trip because pope's safety can be guaranteed

by Catholic News Service

COGNÉ, Italy—Pope John Paul II is firm in his desire to visit the Serb-besieged Bosnian capital of Sarajevo despite warnings from Bosnian Serb and Serbian Orthodox leaders that his life would be in danger.

"The desire of the pope to visit Sarajevo is irrevocable," said papal spokesman, Joaquin Navarro-Valls.

The Vatican is weighing the situation and is awaiting a decision by U.N. military commanders whether a plane carrying the pope on Sept. 8 will be able to safely land and take off several hours later, he said.

Navarro-Valls spoke Aug. 21 in the northern Italian alpine city of Cogné while the pope was celebrating an outdoor Mass during a brief vacation. The spokesman's reiteration of the pope's strong wish to make the trip came after Bosnian Serb leader Radovan Karadzic and Serbian Orthodox Metropolitan Jovan said the pope risks death if he goes to Sarajevo.

Karadzic said Serbs oppose the trip because the pope's safety cannot be guaranteed. The main threat would come from the Muslim-led Bosnian troops who would try to blame the Serbs for the attack, he said.

"The Muslims can shoot him down and abuse the Serbs. That would be terrible for the Catholic world," added Karadzic.

Serbian Orthodox Metropolitan Jovan told Italian television Aug. 21 that "the risk is great" to the pope. "The threats to the pope should be taken seriously," he said.

"An accident could represent a nightmare," he said, mentioning several recent bombings of public places that caused numerous deaths. A tentative Vatican schedule of papal events lists a Mass at a sports stadium.

"The Serbian Orthodox Church is not opposed to his trip," said Metropolitan Jovan, head of Serbian Orthodox in Croatia, Slovenia and Italy. But if the pope's visit is to be "a mission of peace," the pope must "condemn all those responsible for crimes committed during this war," he said.

Serbian political and religious leaders often have said that the Vatican supports the mostly Catholic Croats in the fighting in the former Yugoslavia. In Bosnia, Croats are in a loose alliance with the Muslim-led government.

Meanwhile, Navarro-Valls said that the pope is studying Serbo-Croat, the language spoken in Bosnia, during his Alpine vacation.

"It will not be the pope's leg that prevents him from visiting the Bosnian capital," Navarro-Valls said, referring to the pope's recent operation to repair a broken thigh bone.

While the pope was on vacation, the Vatican listed a preliminary schedule for the pope's Sarajevo trip.

Plans call for the pope to celebrate Mass in a sports stadium and meet the Catholic bishops and other religious leaders.

The Aug. 19 Vatican schedule also lists a meeting with President Alija Izetbegovic, head of the Muslim-led government of Bosnia-Herzegovina.

According to the schedule, the pope would arrive by airplane from Rome at 10:30 a.m. and leave for Rome at 7 p.m.

Vatican trip organizers said that the basic decision to open or close the Sarajevo airport to the papal flight will be made by U.N. commanders, since the airport is in a U.N.-controlled zone.

A decision may not be made until the night before the trip, said papal organizers.

Once the pope leaves the airport, security would be the joint responsibility of U.N. troops and the Bosnian government, they said.

Security for the pope, the people accompanying him and the people attending his public events is also a key worry of local organizers, said Auxiliary Bishop Pero Sudar of Sarajevo.

The bishops said the Serbs would be the main threat.

The pope's safety hinges on a security agreement between U.N. commanders and Bosnian Serb leaders, he said.

Bosnian Serb leaders "can say 'no' and it would be a decisive 'no,'" he said in an Aug. 19 interview in the Italian Catholic newspaper, *Avvenire*.

Without Serb approval "not even a plane with humanitarian aid can land in our airport," he said.

Bishop Sudar said that U.N. commanders "are not in a position to guarantee anything" and are trying to set up talks with Serb leaders, who fear their enemies "want to attribute a partisan political significance" to the papal trip.

The pope's intentions are "spiritual and ecumenical" and Serbs living in Sarajevo "are not against the visit," he said.

The papal trip is supported by Muslim leaders, and the city's two Serbian Orthodox priests are "surely in agreement on the important spiritual significance of the visit," Bishop Sudar said.

"There is joy and enthusiasm among Catholics," and "the majority of the population prays so that the miracle will happen," he said.

If the pope comes, he will see a city "which looks like a concentration camp," he said.

The bishop said that a maximum of 6,000 people could attend a papal event given security problems.

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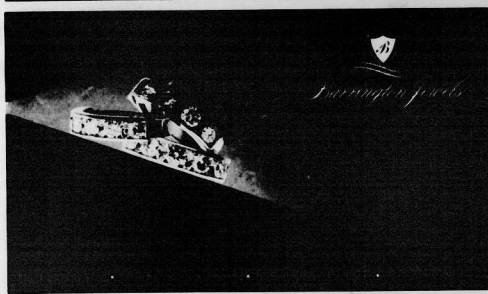
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## BOOK REVIEWS

# Memoir starts as a family document

**BALSAMROOT: A MEMOIR**, by Mary Clearman Blew. Viking (New York, 1994). 211 pp. \$21.95.

Reviewed by Frank Allen  
Catholic News Service

Mary Clearman Blew's literary scrapbook, "Balsamroot: A Memoir," starts out as a family document and ends up a cultural history of "a generation on the edge."

This "repository of memories" describes the Big Sky country of Idaho and Montana with poetic sensitivity. Wild roses, sweet clover and balsamroot suggest healing qualities of nature in the high mountains.

Tough and unconventional, Miss Imogene Welsh, Mary Blew's aunt, lived "on a promontory outside Port Angeles." Born in 1910, raised in Montana, "child of the homestead frontier," "what had been hunting grounds for the Blackfeet and Crow," she emigrated to Washington state by herself and became a schoolteacher.

"My aunt is like an ark," Blew says, "rocking with the weight of their (ancestors') fragments, their disconnected lives, the names written only in her head."

A stroke and old age, however, shatter the fabric of this wonderful mind. At 80 her personal life is chaotic and her household has deteriorated. Suffering from a lesion on her brain and dementia, she falls "through a hole in her mind."

Blew describes the aunt's difficult treatment, humiliating confinement and gradual disintegration, with candid but compassionate accuracy.

Aunt Imogene's diaries reveal a pioneer's life of self-denial and "uncompromising" energy. As the aunt loses resources, Mary's daughter, Elizabeth, after a failed marriage, gains direction by her determination to become a veterinarian. Her boyfriend, Brian Davies, "ski bum, minstrel," a colorful "softhearted sideman," also becomes a valuable care-giver to the aunt.

A quilt of bittersweet flashbacks, this book honestly portrays voices of the people of the contemporary West, their cats, dogs, and horses, their laughter and accusations, marriages and rebirth, and the stress on a care-giver.

"I feel blinded," she says when Aunt Imogene is committed, "stunned, as though my skull has been turned inside out and my own inner voices have been emptied out of the sick dark echo-chambers and exposed to broad daylight."

She realized that lives of her own mother, two daughters (she also raises an 8 year old girl, Rachel), Aunt Imogene, and herself are in transition away from conventional roles, and that families must preserve continuity with the past despite unpredictable change.

It is a saga of American genealogy and labor of pioneers to settle a wilderness. Family stories carry the precious cargo of the past ("the lifeline of narrative"). Aunt and niece together take an "inward journey" through dissociated layers of time.

Blew fights to create a "safe, private space" and preserve work of a lifetime while maintaining a delicate refusal to drown in demands of those who depend upon her.

Arranging diaries, memories, and assorted snapshots in a dramatic stained glass window, she gains psychic integrity while balancing interpersonal demands and needs of her own identity as mother, writer, and woman.

(Frank Allen, a longtime English professor, is now a university administrator.)

(At your bookstore or order prepaid from Viking, Penguin USA, 100 Fabrite Road, Newbern, TN 38059-1334. Add \$2 for shipping and handling.)

## + Rest In Peace

Theresa, grandson of Leona Keck, Pauline Raig and Vambola Raig.

+ **KUBIAK, Cecilia**, 83, Little Flower, Indianapolis, Aug. 10. Step-mother of Mary Beth Nollon and Ralph L. Kubiak; sister of Jesusa Maria Muriel Vogel; step-grandmother of 11.

+ **LEARY, Dorothy C.**, 82, St. Barnabas, Indianapolis, Aug. 12. Mother of Ann Therese Rolter and Joseph W. Leary; sister of Mary E. Murphy; grandmother of five.

+ **MAHAN, Helen A.**, 95, Our Lady of the Greenwood, Greenwood, Aug. 13. Mother-in-law of Lillian Mahan, brother of William Fitzgibbons; grandmother of three; great-grandmother of one.

+ **REINHART, Genevieve**, 90, St. Elizabeth, Cambridge City, Aug. 9.

+ **RICHARDS, Howard Steven**, 34, St. Maurice, Napoleon, Aug. 19. Husband of Carolyn J. McCullough; son of Betty Eward; step-son of Janice Deffenbaugh; grandson of Mabel Driver, father of Jacob Howard, Lucas Steven, Sarah Alyse, Victoria Ruth, brother of Alan Richards, Theresa Wright and Kim Isaacs; step-brother of Alan Gossett, Jerry Gossett, Jean Gossett, Christy Hagan and Lisa Gossett.

+ **SCHILLMILLER, Joseph V.**, Our Lady of Lourdes, Indianapolis, Aug. 12. Sister of Mary Rhodes, grandmother of five; great-grandmother of five.

+ **SCHREINER, John (Jack) E.**, 72, formerly of St. Joan of Arc, Indianapolis, Aug. 13. Father of Jan, father of Charles, Michael and Barbara; grandfather of six.

+ **SMITH, Norma Jean Barry**, 67, St. Bernard, Frenchtown, Aug. 10. Mother of Ruby J. Lafferty, Richard A. James E. Michael E. Mark L. Esther M. DeWeese and Mary M. Sautterback; Delores K. White and Elizabeth A. Smith; grandmother of 27; great-grandchildren of eight.

+ **STERGER, Amelia J. Hanna**, 75, St. Gabriel, Indianapolis, Aug. 15. Wife of Raphael L., mother of Barbara Kimball, Mary Ann Sterger and Robert L. Sterger; sister of John Hanna, Victoria Ann and Elizabeth Simon; grandmother of three.

+ **SWIERGEL, Charles**, 66, St. Anthony, Indianapolis, Aug. 14. Husband of Ruby J. Lafferty, mother of Regina M. Harling, Kathy A. Gorman, Theresa E. Long, Gretchen B. Long and Jennifer J. Swiergel; sister of Lisa Moenke; grandfather of eight.

+ **THRALL, Evelyn M.**, 70, Our Lady of the Greenwood, Greenwood, June 1. Wife of Frank M., mother of Dan M., Diana Lafferty, Lynn Bowers, Pat Schofield and Deb Goff; sister of Hilford Ford, Norma Ford, grand-grandmother of seven; great-grandmother of two; step-grandmother of three; step-great-grandmother of one.

+ **TYRRE, George**, 60, Our Lady of the Greenwood, Greenwood, June 15. Husband of Helen M., father of George Kevin, Shane, Anna Cooper and Chris McDaid; grandfather of seven.

+ **WALSH, Joan**, 80, St. Matthew, Indianapolis, Aug. 15. Mother of Patrick and Mary K. Walsh; sister of Margaret Gallagher; grand-mother of four.

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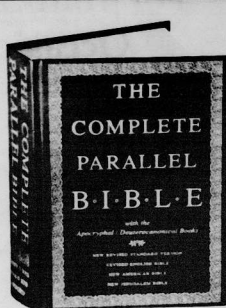
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NAB: "... to safe waters you lead me; you restore my strength."

REB: "... he leads me to water where I may rest; he revives my spirit."

NJB: "... By tranquil streams he leads me to restore my spirit."

### TYPE SAMPLE

Psalms 23

1 A psalm of David.

1 The LORD is my shepherd; there is nothing I lack.  
2 In green pastures you let me graze; to safe waters you lead me;  
3 you restore my strength.  
You guide me along the right path for the sake of your name.

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# Bishop praises group for Catholic homosexuals

by Tracy Early  
Catholic News Service

NEW YORK—Bishop Thomas V. Daily of Brooklyn gave a strong endorsement to Courage, a movement to help Catholic homosexuals live in accordance with church teaching, during its sixth annual conference in New York.

The gathering, which drew 150 people from across the United States and parts of Canada, was held Aug. 18-21 in Queens at the Immaculate Conception Pastoral Center, which is run by the Brooklyn Diocese.

Bishop Daily was celebrant and homilist for Mass on the final day, and talked with participants individually afterward. In comments at the Mass, the bishop greeted members of "the beautiful movement called Courage" as "dear brothers and sisters in the Lord Jesus Christ," and called them a "great blessing."

In an interview after the Mass, Bishop Daily described

himself as a strong supporter of Courage, and said his diocese had two Courage groups for men and one for women. He said the purpose of the movement was not to condemn people for a homosexual orientation, but to help them lead chaste lives in accordance with the teaching of the church.

Father John F. Harvey, an Oblate of St. Francis de Sales who is national director of Courage, said in an interview that Bishop Daily was the only bishop to take the initiative in founding a Courage group since the late Cardinal Terence Cooke of New York started the first one in his archdiocese in 1980.

Under Cardinal John J. O'Connor, the Archdiocese of New York has remained a principal backer of the movement, Father Harvey said. The archdiocese gives him a stipend to devote two days a week to the movement, pays a secretary and provides space for the national office, he said.

"There are some bishops who don't believe in Courage," Father Harvey said. He said Archbishop Robert G. Weakland of Milwaukee responded to an inquiry about starting a chapter there by saying bishops support "the church's teaching" but "didn't work," and priests he consulted thought Courage "didn't work." The archbishop also expressed the view that homosexuals committed to living chaste lives would not want to join a group, Father Harvey said.

But he said that after he got 20 Courage members to write Archbishop Weakland about the value they found in group support "he changed his mind." A Courage group has now been established in Milwaukee, Father Harvey said.

Father Harvey also said Cardinal James A. Hickey of Washington at first said a Courage group, was not needed, but later told him, "I made a mistake."

Conference participants included members of a new

related movement called Encourage for parents and other family members and friends of people engaging in homosexual activity. Father Harvey said such activity created problems for family members and friends, and groups to encourage them had been started in New York, Philadelphia, Boston and Toronto.

The conference program included lectures on issues such as civil rights for homosexuals and healing "sexual brokenness."

Joseph Nicolosi, a psychologist who directs the Thomas Aquinas Psychological Clinic in Encino, Calif., spoke on "A Psychologist Looks at the Spiritual Healing of Homosexuality."

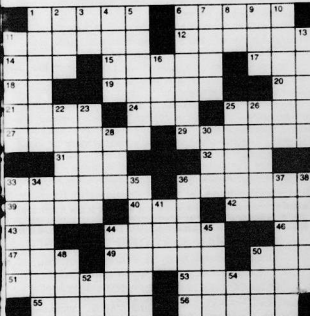
He is secretary and treasurer of the National Association for Research and Therapy of Homosexuality, a group formed in 1992 to work from the perspective that "homosexuality is primarily developmental in origin, and that in most cases it is responsive to psychotherapeutic measures."

Although the program for the Courage gathering included substantive lectures and discussions, it was "more like a retreat than a conference," Father Harvey said.

Several people at the conference indicated that they were not getting support from bishops and priests in their areas, and that clergy sometimes advised joining Dignity, an unofficial organization of Catholic homosexuals who contend homosexual activity can be morally justified.

Father Harvey said some bishops in their hearts agree with Dignity, and there is a "prevailing" view among priests that Courage was "reactionary." Many Courage members have had such priests advise them that they did not have to accept the church's teaching, and that it was "all right to have a steady lover," he said, causing serious confusion.

## Catholic Crossword



**ACROSS**

1 Sends forth  
6 "and I will break  
8 the — of your  
power" (La 26:19)  
11 Faithful  
12 Dominant  
14 Compassa direction  
15 "Is it lawful for you  
to scourge a man  
that is a —"  
(Ac 22:25)  
17 Lyrical poem  
18 United States  
19 "I will again feed  
and keep thy —"  
(Ge 30:31)  
20 United Nations  
21 Grant  
24 Samuel's teacher  
25 Reveal soul  
26 Eats away  
27 Priestly vestments  
31 Germany  
32 Condemned  
33 Pope —  
34 Thirtieth  
39 Church history  
times  
40 Hidden treasure

**DOWN**

1 Procession prop  
2 Hat, in Latin  
3 Factual  
4 Grassy area  
5 Priest's scans  
6 Composed  
7 "All these men  
of war, that could  
keep —"  
(1 Th 12:38)  
8 Italy  
9 Valente, God  
willing  
10 Persevere  
11 Tennis score  
times  
13 Doctrine

42 God, in Latin  
43 I am  
44 Insect leers  
46 Not Mrs.  
47 An advance idea  
49 Devours one  
(2 wds)  
50 Hair garment  
51 Movable feasts  
Occurrence  
52 Smoothy  
53 Venetian strips  
56 Peter and Andrew  
prop

16 Molecule  
22 Sallet  
23 Peaceful gardens  
25 Holy Eucharist  
wine  
26 Severe  
28 Before  
30 "neither shall ye  
— enchantment,  
nor observe times."  
(La 19:26)  
33 Divinity  
34 Christian soldiers  
35 Bible version's  
interpretation  
36 Rent contracts  
37 Virtuous behavior  
38 Endeavor  
41 Report (Abbr.)  
44 Stone  
45 Soul goal  
46 Friend  
50 Female Saint  
(Abbr.)  
52 Regular army  
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54 East Indies (Abbr.)

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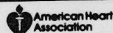
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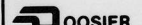
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# Aid agencies step up relief efforts as Rwanda refugee crisis grows

CRS is providing emergency relief for about 200,000 refugees and will supply seeds and tools

by Catholic News Service

WASHINGTON—Aid agencies stepped up relief efforts and pleaded for more international assistance as chaotic conditions in Rwanda brought a new tide of refugees to bordering Zaire in late August.

As French troops pulled out Aug. 21 from a large refugee "safe zone" in southwestern Rwanda, tens of thousands of Rwandans distrustful of the replacement U.N. forces fled toward bridges across the Ruzizi River to Zaire.

Catholic relief officials returning from Rwanda in mid-August reported massive needs calling for immediate help and long-term development aid. For long-term recovery, they cited a need for restoration of intertribal trust and basic public services.

Catholic Relief Services, the U.S. Catholic aid agency, is providing emergency relief for about 200,000 refugees. It has announced plans to supply about 80,000 Rwandans with seed and tools to plant crops this fall as part of an effort to promote a return to stability in the country.

CRS officials said the agency is planning to spend about \$30 million on its overall Rwanda relief and recovery program. U.S. dioceses began emergency parish collections for CRS Rwanda aid in late July, and by Aug. 19 dioceses had transmitted about \$2.25 million to CRS national headquarters in Baltimore.

The latest refugee crisis in the strife-torn central African nation developed quickly in mid-August after France announced that it was pulling its troops out as scheduled from the French-protected zone. French officials estimated that the safe zone, covering about one-tenth of Rwanda, was holding about 2.5 million of the country's 4.4 million inhabitants. Zaire closed the border at Bukavu behind the last French troops Aug. 21. Zairean officials said they feared another disaster like the three-day influx of some 800,000 refugees into Goma, Zaire, in July, which led to about 43,000 deaths in overcrowded camps.

Three times Rwandans tried storming the bridge, known as Ruzizi-One, only to retreat as Zairean paratroopers fired volleys of shots into the air.

In the previous two days about 45,000 Rwandans had crossed the bridge, bringing the estimated number of refugees living in Bukavu's streets and parks to 100,000. Later in the day Zaire promised to open a smaller bridge a few miles to the south, known as Ruzizi-Two, and U.N. refugee authorities began arranging to truck refugees from there to new camps outside Bukavu.

Archbishop Theodore E. McCarrick of Newark, N.J., returning to the United States on a 10-day fact-finding visit to Rwanda, said human rights monitors are desperately needed both for "national reconciliation and to achieve the early return of refugees from Zaire and Tanzania."

The archbishop, who heads the Committee on Migration of the National Conference of Catholic Bishops, said the new Tutsi-led Rwandan government seems committed to re-establishing legal safeguards and protections for citizens. It should have the cooperation of other countries in monitoring their actions, he added.

During his early August visit there were only two human rights monitors in the country and they had limited means of communication and no way of getting around, Archbishop McCarrick said.

"These capabilities have not been provided by the United Nations," the archbishop said. "Consequently those now assigned as monitors could not say they were certain that returning refugees would be safe."

He said a U.S. State Department official recently announced plans to help re-establish the country's judicial system, work toward establishing a war crimes tribunal and assist in gathering evidence and preparing cases. The project includes funding for human rights monitors.

The archbishop said impartial monitors are essential to creating a climate in which the refugees will feel safe to return.

Since the civil war began in April, an estimated half-million Rwandans have died and millions have fled to refugee camps in the French-protected zone or in neighboring countries.

Most of the refugees are Hutus, fearful that the Tutsi-led Rwanda Patriotic Front that took power in July will embark on a campaign of revenge for the genocidal massacres earlier this year. Most of those who died in the massacres were Tutsis killed by Hutu supporters of the former government.

Among donations received was one put together by a Chicago Catholic businessman to send six tractor-trailer rigs to Kenya to haul food and other supplies from African ports to refugee sites in and near Rwanda.

Matthew Hehl of Navistar International Transportation Corp., contacted various shipping and trucking colleagues around the country one Sunday afternoon after he saw a television news report of dead Rwandan refugees being buried in mass graves. Together they put up various equipment or transportation contributions, with a total value of about \$275,000, to get the six trucks and spare parts and supplies shipped off to Kenya.

The continuing Hutu-Tutsi distrust in Rwanda was highlighted in recent comments by exiled Bishop Phocas Nkivizwe of Ruhengeri, Rwanda, a Hutu who fled to Goma with many of his people in mid-July.

Interviewed in Goma by the Italian Catholic newspaper, *Avenire*, the bishop said few people believe the Tutsi government's assurances of peace and security for those who return.

"I know of refugees who return to Rwanda only in search of food, then they come back to Zaire because they feel safer here," he said.

The new Tutsi rulers, he said, talk about peace and security, but do not make it a reality. "They are not speaking with words of truth, but with weapons," he said.

A murderous cycle of vengeance has long been part of Rwanda's history, he said.

"The history of my country is marked by blood and by the struggle for power, which culminated in an ethnic war," he said. "The massacres are the children of war."

The archbishop of Kigali, Rwanda's capital, and two other Catholic bishops are among those who have been killed in the civil strife.

(Donations to Catholic Relief Services for aid to Rwanda can be made by mail or telephone. Checks or money orders should be made out to "CRS" with a notation "Rwanda" on the memo line indicating what the contribution is for. Send to Catholic Relief Services, P.O. Box 17090, Baltimore, MD 21203-7090. For more information on CRS work in Rwanda or to make a contribution by credit card, call (800) 736-3467.)

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