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Pope hopes Japan's 'nightmare' will lead to peace commitment

Mass and concert at the Vatican commemorate 50th
anniversary of the use of an atomic bomb on Hiroshima

By Cindy Woodson, Catholic News Service

VATICAN CITY—Over the weekend of Aug. 5-6, Pope John Paul II offered prayers for the victims of the atomic bombing of Hiroshima 50 years ago and renewed his pleas for peace in Bosnia-Herzegovina.

He said that recalling the "nightmare" of the atomic bombing of Hiroshima and Nagasaki should lead all people to renew their commitment to peace and to the negotiated settlement of disputes.

"To remember Hiroshima is to commit oneself to peace," the pope said in a message read at the beginning of an Aug. 5 Vatican concert.

The memory of the atomic bombings cannot be erased from the conscience of humanity, he said as some 7,000 people waited in the Vatican audience hall to hear Al Jarreau and an international slate of pop, jazz and classical artists offer musical pleas for peace.

Earlier in the day, Cardinal Virgilio Noe, the pope's vicar general for Vatican City, celebrated a memorial Mass for the victims. A 300-voice Japanese choir provided the music for the Mass in St. Peter's Basilica.

"Those deadly deflagrations have become a symbol of all of the suffering

and destruction that the Second World War brought to families, nations and creation in many parts of the globe," the pope said in his message for the concert.

"The bombing of Hiroshima and Nagasaki showed the incredible destructive power which man and modern science are able to produce," he said.

"They remain a nightmare in the memory of humanity's conscience," the pope said.

At the same time, he said, commemorating the 50th anniversary of the bombings should be a time when people look inside their hearts and make a new commitment to peace with their family members, neighbors, fellow citizens and peoples throughout the world.

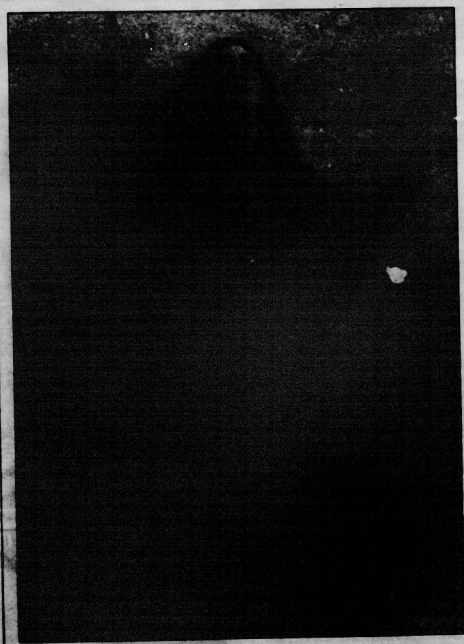
"It is in people's hearts that both war and reconciliation begin," he said. "A future of peace begins with a 'new heart,' a heart able to recognize every person as a brother or sister with equal dignity to be respected, with basic rights to be promoted and with legitimate expectations to be satisfied."

"The new heart looks at others—individuals or peoples—as a living reality to be welcomed, supported and loved," he said. The memory of Hiroshima and Nagasaki also must remain a warning to those who would use weapons to settle disputes, he said.

"The memory of such sorrowful facts cannot help but force us to beg the Lord for peace and to work with all our effort to promote it in the future and consolidate it throughout the world," Pope John Paul said the same evening as he led a public recitation of the rosary, as he does on the first Saturday of every month.

Building peace, he said, is "a call which is placed on us with urgency today in the face of the various situations of conflict which are bringing destruction and extermination in several parts of the world."

See JWP/IN, page 10



CNS photo

This statue from the Basilica of the National Shrine of the Immaculate Conception in Washington depicts the Assumption of Mary into heaven. Catholics observe the feast Aug. 15. It is one of the oldest feasts of Mary dating back to at least the seventh century.

Archdiocesan Catholics contribute more than \$1.5 million to further the mission of the church around the world

The largest collection
continues to be for the
Religious Retirement Fund

By John P. Plink

More than \$1.5 million was collected by the archdiocesan Mission Office during the fiscal year that ended June 30.

Besides collecting funds for the missions, the Mission Office also has the responsibility for coordinating other collections taken up in the Archdiocese of

Indianapolis for furthering the mission of the church outside the archdiocese.

These collections do not include regular parish collections and contributions made to the United Catholic Appeal.

According to Providence Sister Marian T. Kinney, \$671,815 was collected specifically for the missions, with \$646,121 donated to the Propagation of the Faith and \$25,694 to the Holy Childhood Association. This includes contributions to the Propagation of the Faith collection, the Mission Sunday collection, responses to mail solicitations, and various other contributions throughout the year.

The largest collection of the year con-

tinues to be for the Religious Retirement Fund, which last year brought in \$302,323. That was followed by the Peter's Pence collection for the works of the Holy Father, \$129,629; the Campaign for Human Development, \$123,696; and the U.S. Bishops' Overseas Appeal, \$109,255.

Archdiocesan Catholics contributed \$80,936 to the Black and Native Americans collection; \$69,940 to the Eastern European collection; \$39,065 to the collection for the shrines in the Holy Land; and \$21,028 in Rice Bowls.

The grand total for all of these collections was \$1,547,677.

Inside

Archbishop Buehlein	2
Active List	14
Commentary	4
Cornucopia	5
Entertainment	12
Obituaries	22
Parish Profile	8
Question Corner	11
Sunday & Daily Readings	13
To the Editor	5
Youth and Young Adults	16 & 17

Pro-life Gains

Cardinal Mahony says that President Clinton's unilateral abortion policies are being turned back by new legislation in Congress

Page 18



Marian Center

Hundreds of people pray at St. Mary Church in Indianapolis Saturday to honor the Blessed Virgin Mary, Queen of Peace.

Page 3

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Seeking the Face of the Lord

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



What does it mean to follow one's conscience?

What does it mean to follow one's conscience? In my previous reflections on the sacrament of penance and reconciliation I noted the importance of a regular examination of conscience. These days we hear a lot about the fact that moral choices are up to one's own individual conscience. What is conscience anyway? Is conscience infallible? Can conscience mislead? Can conscience be weakened? The "Catechism of the Catholic Church" says a lot about this subject.

In the heart of every human person is a law inscribed by God. Conscience is our "most secret core and sanctuary" where we are "alone with God whose voice echoes" in the depth of our being. And conscience is strictly related to freedom. So taught the Second Vatican Council ("Gaudium et Spes," No. 16).

Pope John Paul II teaches that conscience, to a great extent, constitutes the basis of our interior dignity and of our relationship to God. The "Catechism of the Catholic Church" states that "conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, in the process of performing, or has already completed."

The catechism quotes Cardinal John Henry Newman: "Conscience is a messenger of him, who, both in nature and in grace, speaks to us behind a veil and teaches and rules us by his representatives. Conscience is the aboriginal Vicar of Christ" (No. 1778).

The question of conscience has become paramount especially in the realm of moral theology. In an important essay titled "Conscience and Truth," Cardinal Joseph Ratzinger writes that the contemporary discussion centers on the concepts of freedom and norm, self-determination and external determination by authority. "Conscience appears here as the bulwark of freedom in contrast to encroachments of authority on existence," he writes.

In this view of things, two notions are set in opposition to each other. "Morality of conscience and morality of authority, as two opposing models, appear to be locked in struggle with each other. . . . Authority, in this case the magistrature, may well speak of matters moral, but only in the sense of presenting conscience with material for its own deliberation." In this kind of debate, some people tend to claim that conscience is infallible.

It is true that one must follow a certain conscience or at least not act against it. As the "Catechism of the Catholic Church" states: "A human

being must always obey the certain judgment of his conscience. If he were deliberately to act against it, he would condemn himself. Yet it can happen that moral conscience remains in ignorance and makes erroneous judgments about acts to be performed or already committed" (No. 1790).

As Cardinal Ratzinger says, if we would maintain that individuals' consciences are always right it would mean there is no truth at least not in moral or religious matters.

There are those who use the notion of an "infallible" conscience as a way of avoiding what they might consider "the burden" of our Christian faith. Conscience in this sense becomes a way to escape the challenge of the gospel or the church when it seems burdensome or unpleasant and it is very much in danger of becoming the voice that dispenses from the truth. In this case one is reduced to his or her superficial convictions, and it would seem the less depth he or she has, the better.

Our new catechism teaches: "Conscience must be informed and moral judgment enlightened. A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. The education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings" (No. 1783).

The catechism also describes the fruits of the lifelong task of educating our conscience. "From the earliest years, it awakens the child to knowledge and practice of the interior law recognized by conscience. Prudent education teaches virtue; it prevents or cures false, selfishness and pride, resentment arising from guilt and feelings of complacency, born of human weakness and faults. The education of the conscience guarantees freedom and engenders peace of heart" (No. 1784).

How do we form our consciences? I can't improve on the concise teaching of the catechism: "In the formation of conscience the Word of God is the light for our path; we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teachings of the church" (No. 1785).

An informed conscience directs us on the pathway to peace.

Editorial Commentary/John F. Fink, Editor

The attempt to prohibit partial-birth abortions

It's amazing that anyone could actually defend the "partial birth" method of abortion. But it happened last month in the U.S. House of Representatives during hearings before the House Judiciary Committee. Eventually the committee passed the bill that would ban this procedure, by a vote of 20-12, with all Republicans voting in favor of the bill and all Democrats voting against it.

The "Partial-Birth Abortion Act" would make illegal a type of abortion used at 24 weeks of pregnancy or later. In the procedure, the unborn child is pulled, feet first, through the birth canal until all but the head is outside the uterus (thus the term "partial-birth"). The doctor then forces the tips of surgical scissors into the base of the skull. He spreads the scissors to enlarge the opening, then uses a suction catheter to take out the brain. The fetus, now dead, is then removed the rest of the way from its mother's body.

During this procedure, it's important that the baby's head remains inside the mother. If it doesn't, the baby's status is immediately changed from that of a fetus to a living person.

Opponents of the bill argued that it was a first step toward banning all abortion. Another argument was that the bill constituted the Congress practicing medicine without a license by banning a procedure that doctors should have the option of using if they feel it is in the patient's best interests.

Congresswoman Pat Schroeder (D-Colorado) said that the bill was equivalent to a law that would have allowed Congress to tell Schroeder's doctors how to handle a miscarriage she experienced years ago.

The congressional committee also heard the argument that the procedure was just the removal of an already dead fetus. But that's nonsense. It's plain that the unborn child is alive when the doctor punctures its skull.

There was also the argument that the bill is unnecessary because late-term abortions are rare. If so, why do the abortion advocates oppose the bill so much? Besides, pregnancies as a result of rape are also rare, but pro-abortionists always want to make sure a mother has a right to abort a baby conceived that way.

Congresspersons even heard the argument that the partial-birth abortion method is good because it allows a woman to "say good-bye" to her disabled child "instruct" instead of dismembered. How nice that they thought about the sensibilities of the aborting mother.

It should be noted that the bill would still permit late-term abortions by other methods. It's only this particular procedure that would be forbidden.

The bill's sponsors would like to see all abortion prohibited. But if that isn't possible, it would certainly seem that this particularly gruesome procedure should be outlawed. The bill should receive wide support from those in both parties.

Col. Hubert Strange dies at age 80

Col. Hubert E. Strange, co-founder and president of Marquette Manor in Indianapolis, died Aug. 4 at the age of 80. His funeral Mass was at St. Monica Church on Tuesday.

Col. Strange had been honored by the Catholic Church by being named a Knight of the Holy Sepulchre.

He was called Col. Strange by his acquaintances because that was the rank he retired with after 30 years of service in the U.S. Army.

He served 14 years as president of Marquette Manor, a continuing care retirement community of 440 residents that he co-founded with Father Bernard Strange (no relation) and two other men.

A graduate of the U.S. Military Academy, Col. Strange had an extensive military career. He was awarded medals from the U.S. Army as well as the French Croix de Guerre and the Greek Cross of King George I.

He was chairman of the Volunteer Military Retiree Council of Fort Benjamin Harrison, past president of the Retired Officers Association of Indiana, and co-founder and past president of the International Center of Indianapolis.

Survivors include wife Elizabeth Harris



Col. Hubert E. Strange

Strange; daughters, Charlotte S. Scarcelli, Elizabeth H. McNew; sons, John J. Robert R., and William J.; 13 grandchildren and two great-grandchildren.

Memorial contributions may be made to the Marquette Manor Foundation, 8140 Township Line Rd., Indianapolis 46260.

The Criterion

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St. Lawrence gets Lilly grant to plan a middle school

St. Lawrence School in Indianapolis is one of 10 schools in Indiana—and the only Catholic school—to qualify for a \$5,000 grant for middle school improvement. The funds are from Lilly Endowment, Inc.

In announcing the grant, principal Franciscan Sister Mary O'Brien said, "This grant will enable us to create a plan of implementation of a middle school at St. Lawrence." She added that the archdiocesan Office of Catholic Education had been "encouraging schools to move in this direction."

Sister Mary said that St. Lawrence will use the grant to create a five-year plan. The funds will provide for staff development, which is an essential part of the planning, she said.

In 1992, Lilly Endowment created the Middle Level Level Institute because of evidence that the adolescent years are crucial to a child's future.

The purpose of the institute is to "create new approaches toward teaching, greater flexibility in scheduling and structure, and a warmer, more responsive environment for the middle level child," said Cindy Wilson, director of the institute.

"During the 1995-96 school year, St. Lawrence will launch an advisory-advice program for students," said Sister Mary. "Research shows that as students progress from primary to secondary schools, there is a loss of personal interaction with teachers.

"Students' self-esteem and well-being

are correlated closely with the level of interaction with teachers and affect both attitude and interest," Sister Mary said.

"Educators at St. Lawrence feel students should achieve and still enjoy school. The advisory concept helps staff and students achieve this goal."

The archdiocesan Total Catholic Education Endowment Fund also awarded a grant of \$1,000 for St. Lawrence school faculty training.

In awarding the TCE endowment grant, director of the education secretariat for the archdiocese Daniel J. Elsener said that the project for staff training "will strengthen the middle school faculty and enhance our effectiveness in the ministry of Catholic education."

Fr. Paul Etienne tells plans to encourage vocations

By Mary Ann Wyand

God's call to the priesthood or to religious life is facilitated in the Archdiocese of Indianapolis by Father Paul Etienne, the new archdiocesan vocations director.

The grace which strengthens vocations work is a powerful example of God's presence, Father Etienne said, and archdiocesan Catholics are invited to share this church ministry by offering prayers.

Father Etienne said he plans to ask archdiocesan parishioners to pray for vocations and to encourage family members or friends who might be candidates for the priesthood or religious life.

"I would like to establish a vocations committee in every parish in the archdiocese," he said. "It's my hope that one of the goals of the parish vocations committees will be to establish ongoing prayer vigils for vocations. There's definitely a role the laity can play in promoting vocations through prayer and conversation with faith-filled young people."

Father Etienne's recent appointment replaces Father Joseph Schaefer from his

position as vocations director so he can concentrate on his duties as vicar general. "Although it will lighten my work load, I will certainly miss my work as vocations director," Father Schaefer said. "During my two-and-a-half year stint in the Vocations Office I have come to know many wonderful people. In particular, I would like to single out administrative assistant Jean Sutherland. Since I worked part-time as vocations director, Jean picked up many new duties."

He said he enjoyed getting to know the seminarians and will miss his time working with the candidates for the priesthood.

"I am in awe of the quality of our seminarians," Father Schaefer said. "They are faith-filled men serious about their journey to find God's will for them. I admire in a special way several of the older, second-career vocations. These men dropped successful careers and literally sold their possessions to follow their call. At age 40 or so, that is real trust in God."

Praising Archbishop Daniel M. Buechlein's decision to appoint Father Etienne as vocations director, Father Schaefer said he will work closely with the current seminarians "so I can get to know them and be of service to them in their discernment process."



Photo by Mary Ann Wyand

Archdiocesan Vocations Office staff members Jean Sutherland, an administrative assistant, and Father Paul Etienne, the new vocations director, will work together to promote priestly and religious life among Catholics in central and southern Indiana. Father Etienne was ordained to the priesthood three years ago and recently completed his Master's in sacred theology at Gregorian University in Rome. Sutherland has worked in vocations ministry for the archdiocese for 16 years.

priest I want potential candidates for seminary to meet."

As vocations director, Father Etienne said he will work closely with the current seminarians "so I can get to know them and be of service to them in their discernment process."

He also plans to work with diocesan priests as "the local vocations directors in every parish to solicit their help in recruiting faith-filled, quality young men as priests for the archdiocese."

Father Etienne said parents and grandparents, as well as friends, can contribute to vocations ministry by offering encouragement to potential candidates.

"I would hope that parents and grandparents would voice the viable option of a religious life or a priestly vocation with their children," he said, "because getting married and having lucrative jobs are not the only options for young people. I think people in

the parishes recognize these faith-filled young people and can encourage them by acknowledging their contributions to the parish and asking them if they have ever considered a vocation."

Future plans include retreats to help young people discern what God is calling them to do with their lives, the new director said, as well as programs to strengthen vocations awareness on the grade school, high school, and college levels.

"I think most of the time God's call is an unexpected call," Father Etienne said. "That's why we need people who are willing to serve as the voice of God to help these young people identify clearly what their level of faith commitment is to the church and what their talents are, and to realize that God may very well be calling them to use those talents and gifts in service to the church as priests and religious."

Church leaders question the actions of immigration officials in raid

By Margaret Nelson

Father Mauro Rodas, pastor of St. Mary's Church, was among Indianapolis religious leaders who signed a letter to local immigration officials. It expressed concern over a recent Immigration and Naturalization Service raid on a business to find undocumented workers.

Father Rodas said that the INS Office should be there to help immigrants. But he said that the experience has been "they are people who want to get rid of you."

"They do not present a friendly face, but always fear," he said. "That image should change."

The coalition of Hispanic churches and service centers that drafted the letter included the Disciples of Christ, the Baptists, and the United Methodist leaders.

The Hispanic Education Center was among several agencies and churches approached for assistance after the INS and U.S. marshals raided two plants on the west side of Indianapolis on July 26 and detained 72 employees suspected of being illegal aliens. Forty-four of them were sent to Mexico on a bus. Others,

mostly women with children, were given a month to make arrangements to leave the United States.

The Hispanic coalition is hearing complaints that the men were not allowed to notify their families and that they were deported without food.

An INS official said that the workers had access to phones, that they could have appeared before an immigration judge, and that they were given food and beverages on the bus trip.

Father Rodas said that the workers know the meaning of the laws, but they came to the pastors and said they were mistreated. They said they were given no opportunity to explain their situations or to avoid being deported.

Some women told the church leaders they were given letters to sign. After they signed them they learned they were waiving their rights to avoid deportation. Father Rodas said it is likely that the language was a problem in understanding the officials' instructions. But some workers who were detained said they tried to explain their situations and were told to be seated.

"It is the way the law was applied," said Father Rodas. "In this country we are innocent unless a judge tells us we are guilty. When these people were bused to Mexico, they were considered guilty without getting to tell their stories."

"There are millions of illegal aliens here; from all over the world," he said. "They seem to be after only Mexicans."

Joyce Overton is director of Catholic Social Services' semi-independent living program and its refugee outreach. She said that Roger Piper, officer in charge of the Indianapolis office of the Immigration and Naturalization Service (INS) did ask their advisory council for help at a Feb. 15 meeting.

The advisory council is made up of a lot of people, she said. "Our common thread is that we all serve the refugees."

"He said he met with the companies that were hiring illegal aliens and told them to replace the workers with legal people," said Overton of Piper. "He knew we worked with refugees. He asked if we would have people work with the companies and replace the illegal work force with legal employees."

She agreed that many immigrants are afraid to go into the INS office. But she said, "If they only knew it, they can go in the office and pick up the paper work. They don't have to say who they are."

Center dedicated to Blessed Virgin

By Margaret Nelson

As thousands waited for a race to start a few miles away, hundreds prayed at St. Mary Church Saturday to honor the Blessed Virgin Mary, Queen of Peace.

Father Mauro Rodas presided at the Mass, with Franciscan Father Donatus Grunloh and Fathers George Stahl, Michael O'Mara and Bernard Nwoko-leme concelebrating.

At the end of Communion, Father Rodas brought the monstrance through the church in procession, offering a healing blessing as the assembly sang, "Jesus, My Lord, My God, My All."

After Mass, the group met at the Marian Center, where Father Rodas dedicated it to Mary, the parish's patroness.

A group called "Mary's Pilgrims" now has an office in the building at 311 N. New Jersey. The members have planned monthly trips to Medjugorje or Guadalupe, with local priests as spiritual directors.

In September, Father Rodas will direct a nine-day trip to Medjugorje and Italy. In October, Father Harry Tully will lead a group for a one-day tour of Rome and nine days to Medjugorje.

In November, Father Joseph Dooley will make a week-long trip to the Holy Land with options of three days in Rome and one in Assisi before the Holy Land and/or four days in Medjugorje afterwards.

The December trip to Mexico City and the Shrine of Our Lady of Guadalupe will be led by Father Jonathan Stewart. Those interested in the trips should call 317-767-0327.



Photo by Margaret Nelson

Father Mauro Rodas lifts the monstrance in a blessing for the sick during a Mass in honor of the Blessed Virgin Mary, Queen of Peace, at St. Mary on Saturday, Aug. 5.

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From the Editor

The Catholic League's poll of Catholic beliefs



Perhaps you are fed up with polls that tell us what Catholics believe. There surely are enough of them, most of them trying to show that American Catholics disagree with the Vatican.

For that very reason, the Catholic League for Religious and Civil Rights commissioned its own poll. As the League's president, sociologist William A. Donohue, said, the other polls "haven't seen fit to ask the kind of questions that the Catholic League would like to see answered." He believes, as one trained in survey research, that his survey is accurate and that "there is a very high degree of probability that if every Catholic over the age of 18 had been questioned, the final tally would differ by no more than 3.5 percent, plus or minus, from the answers" he reported.

When asked what they like most about the Catholic Church, these were the top 10 reasons: tradition, Mass, community/neighborhood, attitudes/beliefs, comforting/familiar, principles/values, teachings, faith, sacraments.

When asked what they like least, these were the top 10 answers: inflexible, prohibits use of birth control, too many requests for money, possibly position, priests can't marry, clergy/laity, obedience to a priest, has become too contemporary, diverse stand, hypocritical policies.

It's interesting that the role of women didn't make the top 10 "least liked" list. "Catholicism doesn't treat women as equals" finished 12th, and "women can't be priests" came in 14th.

The survey asked whether a religion should change its beliefs and principles to conform to the modern day opinion of its members or if it should stick to its founding principles and beliefs. The results showed 32 percent favoring sticking to the founding principles, 34 percent favoring conforming to modern opinions, and 10 percent who said it should (somehow) do both.

Over the young people surveyed, by a margin of 54 percent to 31 percent, said they thought the church should stick to its principles. It's there in the 26-40 and 41-55 age families who want most to see the church change.

Many of the results of this poll confirm those of other polls. Not surprisingly, the greatest divergence between the opinions of Catholics in the United States and church teachings is on the subject of married

priests. Sixty-seven percent said they believe the church should ordain married men as priests while only 28 percent disagreed (five percent didn't know).

It also confirms that a majority of Catholics, by a margin of 55 percent to 40 percent, believe that the church should ordain women as priests. This also is not surprising since other polls have indicated this.

On the issue of abortion, where some pollsters would have us believe that Catholics reject the church's teachings, this poll shows that 64 percent of all Catholics, and 70 percent of those who attend Mass regularly, would not want the church to change its position.

Eighty-three percent said that they are personally opposed to abortion. However, 60 percent also believe that in some instances abortion is a choice best left up to the individual. In other words, although they are opposed to abortion, they see some extenuating circumstances when it might be permitted. However, only 14 percent said that they favor abortion and believe it should be available for any individual who chooses to have one.

When it comes to abortion laws, 13 percent think they are too restrictive, 47 percent think they are too liberal, and 34 percent say they are about right.

Perhaps the most significant question in the survey was this one: "If the Catholic Church did not change its positions as many have suggested, how would that affect your commitment to the church?" Sixty-four percent said that they would remain as committed to the church as they are now. However, another 19 percent said that this would make them even more committed to the church while only 14 percent said that this would make them less committed. Among those who go to Mass regularly, that figure jumps to 90 percent.

Even 75 percent of those who think that the church should change its beliefs to conform to public opinion admit that they would be just as committed to the church, if not more so, if the church refused to change.

We know that the church doesn't determine its doctrine by consulting the latest poll. But this survey seems to tell us that, except in the area of who should be ordained priests, most Catholics would not want the church to change. Besides, as Dr. Donohue pointed out, there is a difference between preferences and demands. Many Catholics might prefer some changes, but they will remain committed to the church whether it changes or not.

Everyday Faith/Lou Jacquet

If the Eucharist isn't Jesus, why should we meet at all?

The catechumens attending a session of the Rite of Christian Initiation for Adults (RCIA) listened carefully as their instructor explained Catholic teaching on the complex subject of the Eucharist.



"We believe," their teacher said, "that the consecrated host contains the real presence of Jesus Christ." One of the women studying to join the church spoke up. "I don't have any trouble with that," she said. "I really believe I will be receiving Jesus Christ."

If only more Catholics had her depth of faith. According to a recent Gallup Poll, nearly two-thirds of Catholics surveyed said they do not believe that the consecrated host is in fact what the Christian community has insisted from day one that it is: no mere symbol, no mere memorial, but the very presence of Jesus himself, "the sacrament in which Christ is present and received under the appearances of bread and wine" (*Catholic Almanac*).

How could so many persons who call themselves Catholic ignore or reject such a bedrock teaching of the faith? Some might argue that, in our rush to embrace the important work of ecumenism, we have sometimes played down those aspects of our faith that cause discomfort among brothers and sisters in other denominations. Others would suggest that the Gallup Poll has no way of measuring just how "Catholic" those who call themselves Catholic are.

Perhaps so. But a third possibility must also be raised: Through indifference or poor catechesis or simple lack of effort, millions of America's Catholics apparently have no idea what happens to the bread and wine during the eucharistic prayer when the priest intones "This is my body" and "This is my blood." If we truly understood the significance of the moment, we might, like the Apostle Thomas, proclaim in wonder, "My Lord and my God!"

Not all Catholics have such a minimal regard for the Eucharist, of course. Millions who did not respond to the Gallup Poll revere the Eucharist; hundreds of thousands more care so much that they spend their time, often on a daily basis, in adoration. The number of men and women who have given their lives through the centuries certain that this body was more than bread and this blood more than wine can be known only to God.

Heaven help us as an institution, as a community of believers, and as the last real hope for humankind if we abandon this most powerful and most precious of our centuries-old teachings.

If the Eucharist is not Jesus, why bother believing? If the Eucharist is a mere symbol and not the risen Lord, why should we meet as a community of believers at all?

A View from the Center/Dan Conway

The two meanings of 'Catholic'

Earlier this year, in a column on Pope John Paul II, I recalled an expression from when I was in high school. "Is the pope Catholic?" we used to say. And of course, we were being sarcastic. Could anything be more obvious? Of course the pope is Catholic!

But which meaning of the word catholic did we have in mind? Did we mean "universal" in the sense of embracing everything, or did we mean "inclusive" as in open to everyone?

The slang expression, "Is the pope Catholic?" uses the term Catholic in its narrow sectarian sense, meaning, "Does he belong to the Catholic religion?" But the term has much richer and broader meanings than simply a label that distinguishes one Christian church from others.

The first meaning of the word catholic is universal. We believe that Christ is present in the church in a way that embraces all of created reality. Everything that is necessary for salvation and for fullness of life is already present in the church because "in her subsists the fullness of Christ's body united with his head," the Lord Jesus himself. This does not mean that we Catholics have nothing to learn from others. What it does mean is that we do not have to search elsewhere to find the meaning of life or to be freed from the power of sin and death. Christ's gift of his Spirit at Pentecost was full and sufficient, and although we may gain insights and experience through dialogue with other churches, or faith traditions (or with the social sciences), there is nothing missing from Catholicism that we need to look for elsewhere.

The second meaning of the word catholic is inclusive. According to the teaching of the Second Vatican Council ("Lumen Gentium" 13.1-2), "All are called to belong to the new People of God. This People, therefore, while remaining one and only one, is to be spread throughout the whole world and to all ages in order that the design of God's will may be fulfilled: he made human nature one in the beginning and has decreed that all his children who were scattered should be finally gathered together as one." The doors (and windows) of our church are to be flung wide open, so that all humanity may one day be united, under Christ Jesus in the unity of the Holy Spirit.

How does a church that has so many teachings, customs and laws show that it is truly inclusive? How do we keep our doors open to others without risking everything that we hold sacred? Doesn't openness lead inevitably to a watering-down of the beliefs, traditions and values that make us distinctively Catholic (meaning both universal and inclusive)?

One of the most wonderful things about the Catholic faith is its ability to embrace and incorporate the customs, symbols and stories of other cultures and traditions. Although we believe that our church contains the truth in its fullness, we recognize that there are many diverse ways to express, and celebrate, the truth. Many contemporary celebrations and festivals (like Christmas and the feast of All Saints), originated in pagan myths and rituals. Our church embraces what is good and true in these fundamental beliefs. The result is a genuinely Catholic celebration, that is energized not only by its universality but also by its incorporation into the distinctively Catholic way of living in the world.

As Archbishop Buechlein has frequently reminded us, the mission of our archdiocese (and of the whole church) is "evangelization." It is sharing the good news of our salvation in Jesus with everyone who is willing and able to hear it. As Catholics, we are keenly aware that "proclaiming the good news" happens most effectively in the form of a dialogue, a genuine conversation in which all parties listen and learn from one another. Thus, while in one sense we already have everything we need to be saved, we should never fall into the trap of thinking that we have nothing to learn from others.

Is the pope Catholic? Well, of course. But one of the ways that he expresses his Catholicism is in his outreach to other Christian churches, to people of different faiths, and to all men and women of good will.

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The Criterion

To the Editor

Article on Medicare cuts was one-sided

The July 14 issue of *The Criterion* carried an article from Catholic News Service titled "Balancing Budget With Medicare, Medicaid Cuts: Too Much Too Soon?" This article was quite one-sided in its approach to the issues and failed to note some specific facts about the congressional recommendations.

Please note that the article contained not one quote or comment from the Republican leadership. I make note of this fact and find that interesting since these are the folks who are driving the changes in the federal budget. I am aware that these folks are available for quotes and

comments because I see them every night on C-SPAN speak out about these issues.

Yet the House minority leader, Richard Gephardt (D-Missouri), was granted a full paragraph quote and almost a full column of coverage, outlining his view in opposition to the Republican leadership. Our Democratic president was also granted a full paragraph quote and almost a full column of coverage, as well.

The following quote is misleading and incomplete: "Congress plans to slash federal health care programs by \$452 billion over the next seven years." Yet the May 11 *USA Today* makes the following statement: "Medicare would be cut \$293 billion from current projections with its growth rate cut to 5 percent from 10 percent by 2002. The Senate plan would cut growth to 7.1 percent. Medicaid's growth would be cut \$184

Now I Pray/Bud Shelton

Instead of gimmie, I said thank you

In response to your invitation to readers to describe how we pray, I submit the following:

I must admit that my idea of prayer was the same as many of my friends: This was, "I want this, I want that, I need this, gimmie this, gimmie that." I confess I don't know where this idea came from. However, it changed after I received the sacrament of reconciliation from one of our parish priests. For my penance, he told me to go sit in one of the pews and list all the things God had given to me and done for me. To comply with this penance, I came up with the following:

Thank you, Lord, for sending your Son to us for our redemption. Thank you, Jesus, for obeying the Father and accepting his will. Thank you, Holy Spirit, for your grace and strength to do the will of the Father. Thank you, Lord, for the Eucharist and the sacraments to assist me in my efforts to obtain a place in your heavenly court.

Thank you for my wonderful and caring wife, my four healthy, loving children and nine gorgeous grandchildren. Thank you for the enjoyment provided for the survival of this family. Thank you for my home, my car, television, food, clothing and all the necessities of life.

Thank you for the sky and all winged creatures that use it. Thank you for the oceans and the animals who swim and give us food. Thank you for the trees, the flowers, the grass and the seasons to ensure their growth.

Thank you for giving us Mount St. Francis with all its friars who constantly offer the Mount and its occupants to us for retreats and Cursillos and enable us to strengthen our faith and love for you. Thank you for the offer and the courage to accept the chance to proclaim your word as minister of the word at Mass and, more importantly, the opportunity to feed your lambs and sheep as a eucharistic minister.

I could fill much more space with the gifts given to me by God, but let me conclude by saying that all of the above were given to me by God without my asking. This proves what I now know for sure, that God knows what I need and freely gives without my asking.

A suggestion: Instead of gimmie, gimmie, gimmie, try some thank you, thank you, thank you. You just might be surprised, as I was.

(Bud Shelton is a member of St. Anthony Parish in Clarksville.)

Light One Candle/ Fr. John Catoir, Director, The Christophers

Shoko Asahara is my neighbor

When I read that horrible story about the nerve gas attack on commuters in the Tokyo subway, I shook my head in disbelief. The tragedy seemed a million miles away, that is until the very next day when a group of photographers showed up taking pictures of the building next door.

The heavily bearded Shoko Asahara, leader of the Aum Shinrikyo religious cult, actually lived right next door to our Christopher headquarters in New York City. In fact, he had a picture of himself on display at the building's entrance. Most of us thought he was a Hindu swami of some kind. I saw him once when he was entering the building with an entourage of fawning followers. New York is filled with strange looking people so I never gave him a second thought.

It's hard to believe that one thin wall separated his building from our chapel. When in New York, Shoko Asahara slept a few yards from the Eucharist, and yet he was light years away from the Kingdom of Light.

How did this man gain such power? Reiko Hatsumi, the author of "Rain and Feast of the Stars," wrote about him on the op-ed page of *The New York Times*, May 24: "The most disturbing thought is that people who appeared sane and well educated were

drawn with such blind devotion to something so false, contradictory and violent." He explained that Asahara was a genius at manipulating the human needs and weakness of his followers and conjectured that he did it to feed his own inordinate passion for power and money.

Pondering the lure of Asahara's charismatic personality, Hatsumi continued, "When life is hard, we have little time for brooding and mischief. We may aspire to wealth, not knowing that it can bring boredom or that our children (raised in an environment of affluence, may grow up to (be) demanding and immature. Just as children can be cruel because they lack the experience and imagination to understand the suffering of others, perhaps the agony of innocent people did not matter to Mr. Asahara and his cohorts."

Those who become bored and disenfranchised with political structures often open themselves to strange ideas and influences. As their frustration mounts they break out, engaging in anti-social behavior. We've seen the results in the Tokyo subway and in the Oklahoma City bombing. Pray for those who have lost their way, including Shoko Asahara and Timothy McVeigh. Why? Because Jesus told us to "return good for evil." I can think of no other reason.

(For a free copy of the *Christopher News Note* "Straight Talk About Violence," write to *The Christophers*, 12 E. 48th Street, New York, NY 10017.)

billion and its growth rate reduced to 4 percent from 10 percent."

It is well known that the Republican plans call for reductions in the rate of growth and not "cuts" in expenses. The Republican plan calls for increased spending as we progress each year from fiscal year '96 through fiscal year 2000. There are no cuts.

Clearly, your article mischaracterizes the issues and allows all to doubt your journalistic integrity and question your intentions.

James Gormley
Greenwood

Schools should have nurses on their staff

I could not agree more with your article (July 21) addressing the health care problems of today's adolescents. The national conference held at the University of Dayton underscored many of the health issues today's youth face.

However, these youth are not "faceless"—they attend many of our archdiocesan high schools and arrive at school each day with health needs. My daughter attends Cardinal Ritter High School which, like many of our high schools, has relied on occasional visits from public health nurses. Because of the efforts of Principal Dr. David Armstrong and volunteer nurse Mrs. Barb Hart, we will now have a part-time nurse for the coming school year. Like many parents, I assumed that nursing services were part of our high schools. I was surprised to find our guidance counselors and secretaries dispensing Tylenol and health care.

We need more than care for the emergencies. We need nurses who are staff members to educate, provide preventive health screenings, and advocate for our students.

Karen Murray
Fishers

Classes in natural family planning

Thank you for the article by Theresa Pope about the Couple-to-Couple League's natural family planning classes at Corydon (July 21 issue). The Merks are not the only teaching couple in the Indianapolis Archdiocese who teach for the Couple-to-Couple League.

Dave and Jan Catoir and Carla and Adam Brown teach in the Indianapolis area. The Catoirs have a series starting Aug. 25 at St. Roch Church and the Browns are currently

in the middle of a series. If anyone would like more information on classes, they can call me at 317-578-4532.

Carla Brown
Indianapolis

(Editor's note: There is also a class starting Sept. 11 at St. Anthony Church in Clarksville.)

St. Simon's should move east, not north

Regarding the possibility of moving St. Simon's: Let's move it east, not north. The archdiocese has been very generous with its offer, and a parish at \$200 N. Oakhurst Rd. is urgently needed and should be built first, as soon as possible. It's probably at least five years' overdue.

Then, within the next five years, not 10, consider moving St. Simon's to Washington St., U.S. 40, east of Cumberland, to serve the 20 to 30 new subdivisions that have already started and the 10 to 15 on the drawing boards, plus the New Palestine area and the subdivisions on U.S. 52 (Brookville Rd.), etc., etc.

This, of course, would better serve the existing parishioners and we just might have a new vocation or two in the meantime to help out. This would be my prayer.

John O'Connell
Indianapolis

Immediate response to his prayer

My 7-year-old son and 5-year-old daughter watched a "scary" movie earlier in the day and had trouble getting to sleep that night. But later my son called from upstairs, "We're not afraid any more."

The next morning I asked him why all of a sudden they were no longer afraid. He told me that he'd said a prayer asking God to help them with their fear. My son said his prayer and then, in his mind, he left a black line for God to put the answer. Almost immediately he "heard" a yes. He didn't hear it with his ears, but it was loud and clear. He said he had never had an experience like that before.

I thought it was unique that someone his age would ask for and receive an answer to a prayer and then know for certain it was God who answered.

Name withheld by request
Greencastle

Point of View

Just a middle-age Catholic guy

There is no guy like a Catholic guy who grew up during the 1950s and early 1960s. We are a unique breed.

We spent our boyhood and youth in the "old church," while our adulthood has been entirely in the "new church." We are sometimes pathetically confused, sometimes exceptionally courageous.

Here are some of our characteristics: We know what it felt like to be allowed into the sanctuary during Mass with the priest, where no female was allowed to tread—not even the nuns! We didn't know it was male repression of women. We felt privileged.

A great many of us, now between the ages of 45 and 55, can still recite the Confiteor from memory in Latin. We had an intimate knowledge of the Mass, and we were proud of it.

Middle-aged Catholic guys remember when Catholic boys believed it was important to respect girls and women and to never use profanity in their presence... or any other time, for that matter.

"Feelings" was a concept we heard nothing about in connection with religion for the first 25 or 30 years of our lives.

While growing up, most middle-aged Catholic guys gave at least some serious thought to becoming a priest or brother.

We remember what it was like to take a girl on a date on a Friday evening and have it taken for granted that for dinner both of you would order fish and chips instead of hamburgers.

We remember knowing for a fact that, like our fathers, when we grew up the main thing to do would be to join the Holy Name Society.

Middle-aged Catholic guys remember the overwhelming guilt and fear that came with the absolute certainty that for one act of adolescent misbehavior God would send you into the fires of hell for all eternity.

They also remember the indescribable relief they felt—like a cool breeze on the hottest summer day—after they told God they were sorry and "made a good confession."

Middle-aged Catholic guys remember making the sign of the cross with no embarrassment before making a foul shot in a Catholic high school basketball game or stepping into the batter's box in a baseball game.

Catholic guys who grew up in the 1950s and early 1960s are a unique breed. One foot in the "old church," one foot in the "new church," eyes on an uncertain future, heart given to a loving but unpredictable God. You will not see our type like again.

Cornucopia/Cynthia Dewes

Eight is a magical number

If there's one quality that makes us more human than anything else, it's probably that we're never satisfied.

We complain about our sex, our weight, our height, our complexion, or the prevalence or absence of hair in any location. We wish we'd been born to another family or race, or with more brains, or better equipped to be gorgeous, rich and famous.

Some of us don't think we'll EVER reach the appointed age for dating, being trusted, or driving a car without someone's permission. Contrarily, we whine later about being 30, 40 or 65. And if/when we get past whatever age we did want to be, we are afraid we're too close to death. There's no satisfying us.

But if there's one perfect age, when life seems sweet and every day is an adventure, it has to be 8.

Eight is the age of Cub Scouts and Brownies, Little League games and riding bikes in herds. It's a time when kids have bestest best friends, and lots of secrets to share. They also love to share naughty words, whose meaning they're not sure of

but which they're convinced must be shocking.

Eight-year-olds boys brag, posture, and create heroes. They admire sports figures, youth leaders, dads, and almost any adult who will take them seriously. Eight-year-old girls like to giggle and be silly together, stay up all night (at least until midnight) at slumber parties, and do forbidden stuff when they're being watched by the babysitter. At 8, the world is ours, and anything is possible. Boys practice and practice and practice, confident that they'll grow up to be Michael Jordan. Girls braid their hair wet every night, expecting to make it naturally curly.

When we're 8, anything seems comical. One errand gone bad sticking out of a hole in the carton can create an entire afternoon of hilarity, with an 8-year-old portraying the bear, screaming "Help!" "Help!" and being strangled, eaten, or worse.

Eight is an age to be deliciously scared. It's the prime time for ghost stories, sinister gossip about the neighbors, and icky monster movies. Bedtime whispers are apt to include timid questions about Big Foot and unquiet spirits buried beneath our subdivision.

When we're 8, you're not a baby anymore. Moms try not to cover you with

kisses in public, and dads shake hands with you at the kiss of peace. Eight-year-olds talk to friends about Bosnia and homelessness, tell jokes, and offer advice. Many of them show leadership and bravery and commitment. But they still like to

be tucked in with a goodnight kiss and hug at bedtime.

And here's the absolutely best thing about 8-year-olds: They know who they are. No identity crises here. Eight-year-olds know who loves them and who doesn't, they know where they feel welcome and where not, and they know what is expected of them. They even know how to live up to, or deflect, those expectations.

At 8, the world is limited but interesting, controlled but snugly secure. Eight-year-olds live in the certain knowledge that they are loved and will be cared

Check It Out...

Indiana Right to Life will hold its annual convention at 8:30 a.m. on Aug. 19 at the Adam's Mark Hotel in Indianapolis. Featured will be Congressman David McIntosh and Tom Marse of the National Legal Center for the Medically Dependent and Disabled. Also mother and daughter Tina and Heidi Huffman, who survived an abortion will speak. The mail deadline is Aug. 11. Those wishing further information should call Betty Heacock, 317-852-3732; Xavier Romero, IRTL, president, 317-397-7370; or the office, 317-453-6430.

Classes on Natural Family Planning will be offered at St. Anthony School cafeteria in Clarksville on Sept. 11, Oct. 9, Nov. 13, and Dec. 11. Final mail registration is Aug. 25, with checks for \$45 payable to St. Anthony Church, 320 N. Sherwood, Clarksville, IN 47129. All

couples in the area are invited to attend. Those with questions may call Joann Gettelfinger at 812-283-3188.

The St. John Neumann Council #10713 Knights of Columbus of Greenfield will hold the third annual **Charity Golf Tournament** on Aug. 18. The Florida Scramble will tee off at 8 a.m. at Arrowhead Golf Course and a steak lunch will be served at 12:30 p.m. The cost is \$50 per golfer, with proceeds going to Gibson School for Boys and the St. Elizabeth Home. For further details, call 317-326-3751 or 317-462-4669.

Catholic Social Services will offer a 12-week Tuesday evening group for survivors of childhood sexual abuse, beginning in mid-September. Call Linda Lohde Clark at 317-236-1500 for further information.

VIPS...



Sister Theresa Boland

Carolyn Beuchard

Rose Chis

Three Sisters of Providence will profess perpetual vows on Saturday, Aug. 12: Sisters Theresa Boland, Carolyn Beuchard, and Rose Chis. Sister Carolyn, a native of Long Beach, Calif., serves in the archdiocese as pastoral associate at St. Lawrence in Lawrence. She entered the congregation in 1985 and professed first vows in 1987. She has served as a youth minister in an Evansville parish, and as assistant director of resident services at Simon House, Indianapolis. Sister Theresa, from Freeport, Ill., has served in three Illinois schools since she entered the community in 1987. Sister Rose was born in Chang Hsu, Taiwan, and entered the Providence in 1987. She served as campus minister at Providence University in Taiwan, attended St. Mary of the Woods and is now a student at Indiana State University.

To mark his 35 years of service to Holy Name School, alumni are honor music director Jerry Craney with a retirement celebration at 7 p.m. on Aug. 26 at Roscalli High School. The evening will include musical productions. After the program, there will be a reception in the Roscalli cafeteria. All friends, former students, and parishioners are invited to join in honoring Craney.

Among eight to be honored at the Aug. 20 Providence Volunteer Ministry Commemorative Prayer Service at St. Mary of the Woods will be five serving the archdiocese: J. Christopher Carpenter, Patricia Golden, Maria Hackett, Carolyn Righimer, and Jennifer Shapiro will be honored for their service to: St. Joan of Arch Neighborhood Youth Outreach; Holy Trinity Place Adult Day Care; A Caring Place Adult Day Care, all in

Indianapolis; and Anderson Woods Inc., in Siberia, Ind.

Two teachers from the archdiocese, Carla Schilling of St. Lawrence School in Indianapolis, and Deborah Becher from Roscalli High School, were among 25 educators honored recently with the 1995 Golden Apple Awards. Indianapolis Power and Light and Community Leaders Allied for Superior Schools (CLASS) sponsor the selection of "outstanding teachers who have creatively utilized math, science or technology in their teaching."

Five archdiocesan educators were among the 30 who attended the recent four-day National Catholic Principals' Academy in Washington, D.C., sponsored by the National Catholic Educational Association. Those selected were Providence Sister Mary Mueller, St. Patrick School, Terre Haute; Debbie Reale, Christ the King; Kent Allen Schwartz, Holy Spirit; Berna Shuey, St. Gary; and Jeanne Vesper, Immaculate Heart of Mary, all four in Indianapolis. While at the academy, each principal developed a plan, which will later be instituted in the school.

Franciscan Sister Margaret Clare Frey will celebrate her 100th birthday on Aug. 12 at the motherhouse in Oldenburg. Born in St. Leon, she had nine brothers and sisters. She entered the Sisters of St. Francis in 1915 and marked 80 years of her "work for God" this year. She taught in four area dioceses, including junior high classes in St. Francis de Sales (1928-30) and St. Christopher (1949-55) parish schools in Indianapolis.

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GOLF TOURNAMENT

August 18, 1995 at 8:00 AM

Third Annual Greenfield Council Knights of Columbus Golf Tournament

Arrowhead G.C. at Roads 600N & 400E, Hancock County
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\$50 per person, male or female, Florida Scramble

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Hubers to chair New Albany Deanery youth campaign

St. John parishioners Joe and Bonnie Huber of Starlight will serve as the chairpersons for the New Albany Deanery Catholic Youth Ministries "Work of Angels" campaign this year.

Proceeds from the campaign will benefit a variety of youth ministry programs in the New Albany Deanery.

The Hubers' family fruit and vegetable farm is a thriving industry which blends entertainment, education, work and fun with good country food. They have five children and 12 grandchildren.

"Nothing is more important to us than these kids," Bonnie Huber said. "This is one of the reasons why we support and have been involved with Catholic Youth Ministry in southern Indiana."

"We want to help these children all that we can. I feel like everybody should feel the same way, especially now the way times are."

Joe and Bonnie Huber have seen firsthand a number of the opportunities provided by the New Albany Deanery Catholic Youth Ministries. Over the years, their children were involved in the Catholic Youth Organization and their grandchildren are active in youth ministry programs. Joe Huber has served as

a member of the Catholic Youth Ministries Development Advisory Team for the past three years.

"We are convinced that we need to support Catholic Youth Ministries in a variety of ways and have been glad to do so," he said. "We believe that the young people are the most important part of our Church. They need role models like we had when we were growing up so they can develop good moral values. Besides our children, what else is there that is important?"

In announcing the "Work of Angels" campaign, Ray Lucas, director of Catholic Youth Ministries for the New Albany Deanery, praised the Hubers for their willingness to serve the youth of southern Indiana.

"We are delighted and honored that Bonnie and Joe Huber are involved in the campaign," Lucas said. "Their vision, commitment, and involvement in the community have been an inspiration to many people over the years."

The deanery's "Work of Angels" campaign begins with a dinner at 6:30 p.m. on Aug. 29 at Joe Huber's Family Farm in Starlight.

"All are invited to attend the dinner,"

Lucas said.

Reservations can be made by calling the Catholic Youth Ministries office at 812-945-0354.

Looking ahead to the start of the

"Work of Angels" campaign, Joe Huber said, "When everyone pitches in and does their part, things happen. All the children will be better off because of it."

Terre Haute organist winds up career

By David Delaney

Charlotte Norris wound up her career as an organist at St. Patrick Church in Terre Haute after the 5:30 p.m. Mass on July 29.

She's been at the keyboard at the church for 17 years.

However, it won't be the last time the talented musician sits at the organ at St. Pat's and other Terre Haute churches.

"I want to be available to substitute for services, weddings and funerals," said Norris. "I'm going to be cutting back. But I'll be available."

Norris raised a family of four children and, when her husband died in 1983, she went back to school. She studied at St. Mary of the Woods, where she majored in church music and minored in religion.

Norris, who grew up as a Disciple of

Christ, played the organ at various Terre Haute churches, including St. Pat's, and eventually became interested in the liturgy of the Catholic Church. She enrolled in the Rite of Christian Initiation for Adults and eventually she and her mother joined the Catholic Church.

At one time in her career, she played at the Carmelite Monastery in Terre Haute for Sister Veronica, the organist there.

Norris enjoys the music of Bach, Joplin, Haas, and the St. Louis Jolefs. She's from a musical family—her mother has a bachelor of art degree in music from Miami of Ohio. All of Norris's children took music. Now they're all out of college, one with a doctorate.

Music is her life, said Norris. Part of her philosophy is the line from St. Augustine: "He who sings prays twice."

Gardner to present Sept. 22 pastoral musicians program

Charles Gardner will lead the first gathering of the year for the Indianapolis chapter of the National Pastoral Musicians. "Joyfully We Come to the Table of the Lord, The Communion Rite at Sunday Mass," will be the topic for the Sept. 22 gathering at 7:30 p.m. at St. Matthew Church in Indianapolis.

Head of the secretariat for spiritual and sacramental life for the archdiocese, Gardner also serves as director of the Office of Worship. Gardner was recently named to the council for the national group of pastoral musicians.

The Indianapolis group received the Chapter of the Year Award at the July convention in Cincinnati. Paula Slinger, music director for Holy Spirit Parish, said that the local NPM chapter wants to encourage the priests and musicians of the archdiocese to be part of the local chapter. "We want them to know we're there for them," she said.

The Indianapolis chapter's goals are to deepen the spiritual life and social interaction among members, to provide musicians and clergy with an ongoing educational forum on current issues and practices, and to improve the musical and liturgical skills of pastoral musicians.

In 1997, the local chapter will host the national convention.

Future meetings of the Indianapolis NPM will include a Nov. 17 round-table discussion at the Catholic Center, offering musicians and clergy those of the six topics: wedding, sound equipment, additional musical instruments, cantor/vocal techniques, professional concerns and job descriptions, and "What Every Choir Member Ought to Know."

On Jan. 19, 1996, the NPM chapter will meet at St. Mark Church. It will be BYOG, "Bring Your Own Group."

Those wishing further information may call Paula Slinger at 317-895-8914.



Photo by Margaret Nelson

Lydia Miller, St. Gabriel (from left), Paula Slinger, Holy Spirit, and Chonno Sampson, St. Matthew, admire the national Chapter of the Year Award that the Indianapolis group of National Pastoral Musicians received at the July convention in Cincinnati.

GOOD WORK IS NEVER DONE!

We've met the goal,
but we're still a long way
from the finish line!

Yes, this year's \$3.5 million United Catholic Appeal goal has been met. And we should all feel really good about that.

But with government cutbacks, United Way shortfalls, and increasing requests for our Church's ministries, the needs continue to grow and grow.

So, during the next six weeks, if you've not yet had the chance to participate in our Church's mission and ministries through the United Catholic Appeal, you will be asked to respond to Archbishop Daniel's request for a gift or a pledge.

Please be generous! All of us working together as one family can do so much more than any of us working alone.

United Catholic Appeal
1995

Parish Profile

New Albany Deanery

St. Mary of the Knobs receives a facelift

Archbishop to consecrate new altar in renovated church on Tuesday

By Millie Harmon

Jesus sometimes climbed hills to pray, teach and even be transfigured. Today, St. Mary of the Knobs parishioners follow Jesus as they ascend a 500-foot-high hill to pray, to teach and let God change their lives as they gather in their church in southeastern Indiana.

St. Mary of the Knobs is the oldest parish in Floyd County and the second oldest in the archdiocese. It is also one of the largest. Its first church, a log chapel, was built 1820-23, on land donated by Thomas Piers, considered the parish's founder. People who settled on this land, originally rendered to soldiers for having defeated the British in 1779, were French, Irish, German, Swiss and English.

They lived among the Indians and were known as the "foreign or Catholic" settlement. The first Mass was celebrated in 1818, and before the chapel was built, Mass was celebrated in cabins.

The first brick church, measuring 33 by 73 feet, was built in 1836 by Father Neyron, who had been a surgeon in Napoleon's army. Father Neyron, with parishioners' time and talent, constructed this church with his own hands and named it "the Assumption of the Blessed Virgin Mary." Since St. Mary's was the only church around, many traveled 10 miles from New Albany to Mass.

In 1908, the present church was finished. Again, time, talent and treasure helped erect this English Gothic country church, located just north of the first brick church.

On Aug. 15, the feast of its patron, Archbishop Daniel Buechlein will consecrate a new altar and preside at Mass in a newly renovated church.

St. Mary of the Knobs has received a breathtaking facelift this past year. It included much-needed rewiring, new lighting, updating the choir loft, and cleaning stained glass windows, statues, and stations of the cross. A more complicated task was raising the sanctuary platform one step, removing the Communion rail and setting a section of it near the tabernacle for private devotion. A sound system for the hearing impaired also was installed.

From its planning stage in November 1993 to placing the new altar this July, once again parishioners gratefully helped to beautify God's place.

The successful force behind his venture was St. Mary's pastor, Father John Geis.

"Underlying all of it was the wisdom of Father John," said Bev Parker, director of religious education. But Father Geis is quick to deflect this praise and attribute this achievement to his parishioners.

"I had support from the beginning," said Father Geis. "When 100 people showed up last summer to help take pews from the church, I knew something bigger than me was going on to have that kind of support. It almost brought tears to my eyes."

Yet Father Geis knows that he shouldn't have been surprised at the turnout. Spirited involvement of time and talent is not unusual in this parish.

Pointing to the newly repaired outdoor Shrine to the Blessed Mother, erected in 1972, Father Geis explained that on the eve of that statue's dedication, the late, beloved pastor, Father Paul Sweeney, realized that the statue had not even been erected.

"It was after 10 p.m. and he was already in bed," explained Father Geis. "Knowing how heavy the statue was, Father Sweeney got out of bed, went next door to Irvin Baner's tavern, and recruited parishioners to come over and set it up that night."

The beautiful statue and fountain made of Decatur County rock and filled with marine fossils still attract attention today.

With the church's 1994-95 renovation, support for some of the more difficult changes, such as removing the communion rail or the frail canvas print of Mary behind the altar came even from long-time members.

"I like it," said Grace Naville, who was the "1994 St. Mary of the Knobs Layperson of the Year" and senior representative on the steering committee. "I was apprehensive, but I saw the need. And we did keep part of our communion rail." The parish is still determining how to decorate the space created by removing the canvas, now in storage.

"We did more restoration than renovation," said Father Geis, "modernizing without destroying. It was time to re-do." Change is hard even on the younger generation.

"It is not always easy, but what moved me forward was the thought that the first sign of death is no growth, no change," said David Battliner, parish council president for 1994-95. "I didn't change for me, but for my children's children. The past is nice, but leadership lives in the present and looks to the future."

Education, discernment and communication were vital parts of the work.

"David kept us focused on what we needed to do," said Father Geis.

Bulletin inserts informed parishioners what progress was being made. While Mass was celebrated in the gym, parishioners were told to peek in the church each Sunday to see what was happening.

It was at the parishioners' suggestion that the newly widened sanctuary steps were carpeted a different color to aid senior citizens using them.

The new wooden altar's design was suggested by parishioners who spotted a pillar-arch pattern in the stained glass windows.



Photo by Millie Harmon

St. Mary of the Knobs, Floyd County

For discernment, there was no question who was leading the process. "We had a very spiritually-based pastoral council and steering committee," said Battliner.

The entire parish and many friends are looking forward to Tuesday's celebration.

Focusing on the future, St. Mary is not about to rest on its laurels, and is pondering how the parish can best reach all people in this burgeoning area. Several programs exist for parishioners:

Youth ministry supports teens with parish events and deanery collaboration providing youth Masses, retreats, Kings Island trips, and more.

"We have a good core of volunteers who have a strong faith and they express it to the kids," said Dennis Cooper, interim youth ministries coordinator. Its most recent head, Gregory Welch, recently resigned to begin studying for the priesthood this fall.

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A Stewardship Committee was formed this year in conjunction with the archdiocesan stewardship plan.

Father Geis said St. Mary's mission is to take the Gospel message into the home and neighborhood and live it: loving God and neighbor.

"We want people to understand what the priest means at the Mass's end. 'Go in peace to love and serve the Lord.' We are sent forth," said Father Geis.

Going out into the community, knowing the neighbors, keeping strong families is part of stewardship. With this philosophy, the stewardship committee has formed a sub-committee, Neighborhood Representatives, to welcome newcomers.

"Coming into a new situation is frightening," said Suzie Didat, administrative assistant. "We created this welcoming committee to show friendly concern and acquaint newcomers with our love and faith community."

Didat, who began her 10-year association with St. Mary as late-pastor Father Paul Sweeney's housekeeper, has grown in her job responsibility and knowledge of church matters to the point that Associate Pastor Father Jonathan Stewart told those attending his Masses recently, "Suzie's on vacation. Don't call if you can avoid it!"

Hoping to alleviate Didat's workload, St. Mary recently hired its first coordinator of worship and music, Marilyn Merkel, who has 20 years' experience in parish work. Merkel's new appointment involves all aspects of liturgy planning, including weddings and funerals, and working with the choir.

Adult altar servers, composed of retirees, serve daily Mass. Each server commits to a one-week schedule.

A rosary group, started more than 10 years ago during May, traditionally Mary's month, continues to lead others in prayer before daily Mass.

The Christian Mothers and Ladies Club answers many needs, including funeral luncheons for bereaved parishioners.

St. Mary of the Knobs has an interesting school history. A Catholic school was founded in 1837. In 1949, citing a need for a new school to serve all children, the New Albany-Floyd County School Corporation entered into an agreement with St. Mary of the Knobs stating that St. Mary would build the school, but the public school corporation would pay rent to use the building and also pay teacher salaries.

Benedictine nuns staffed the school and religion was taught until the 1980s when a new law prohibited teaching religion and ruled that the religious teachers must dress in street attire. The Benedictines agreed, but slowly dwindled in number until the last sister left in 1989.

Today, 60 percent of the students attending the public school are Catholic. St. Mary's still owns the school building. The school corporation pays rent, but these Catholic students attend religious education classes Tuesday nights. With a new public school's opening, St. Mary's building is undergoing another change, being prepared for the public school corporation's special education classes, advanced programs, etc.

The change in law led to more religious education programming. Four hundred youth attend Tuesday night sessions. Parker has volunteer sacramental (Holy Eucharist and

St. Mary's staff includes, left to right, Grace Naville, senior representative; Father John Geis, pastor; Father Jonathan Stewart, associate pastor; Dennis Cooper, interim coordinator; and Bev Parker, director of religious education.



Photo by Millie Harmon

reconciliation) coordinators who are liaisons among Parker, parents and catechists.

The Adult Catechetical Team works in conjunction with the religious education committee, sponsoring Tuesday and sometimes Wednesday night programs. It even professionally publishes a calendar listing dates and topics to be discussed for the school year. This fall, ACT plans to study the new catechism's third section, "Life in Christ."

"Our programs are more than just instruction," said Father Geis. "Our goal is to put faith-teaching into lives; religion is more than just a class."

This philosophy has produced results: St. Mary of the Knobs has given more than 10 men to the priesthood and several women have joined religious orders.

A strong sense of faith and family continues in the parish; many family names date back to the 1800s, providing stability. Likewise, the administrators stress family importance, rarely scheduling any Sunday meetings and events, according to Father Geis.

Family faith stories abound. Father Stephen Banet, a native of the parish who is now pastor of St.

Bartholomew, Columbus, recalls his grandmother, Eva Banet, who lived to 106, telling him on her 100th birthday that she never remembered her family's missing a Sunday Mass.

Father Banet remembers his own youth, when deep snow occurred and his family, along with all his uncles and aunts, walked more than two miles to Sunday Mass.

"The church was important," Father Banet said. "Just as in the cities where the immigrants' churches existed as a place to gather and worship, St. Mary's did that for a lot of people. It was a melting pot."

Today the melting pot continues to blend families. St. Mary of the Knobs is ready for more.

Looking over the "new" St. Mary's with confidence, Father Geis concluded: "We are a prayerful parish. That's what makes a lot of this stuff go and let God do what he wants to do."

Grace Naville is one of St. Mary's most active members

"Grace Naville is the only senior citizen in Floyd County that you have to make an appointment with," said David Baulner, pastoral council president, 1994-95.

Eighty-something years old, Grace Naville is one of St. Mary's most energetic seniors.

In 1994, Grace was named "St. Mary of the Knobs Layperson of the Year" by the parish and this year she received the 1995 Citation of Merit from the Veterans of Foreign Wars.

"Grace has a heart of gold," said Suzie Didat, administrative assistant. "She's easy to work with and has energy for everyone, seniors to little kids."

Grace's memory goes back many years. Her parents owned "The Shack," a general merchandise store and also a tavern. She remembers her dad hauling pine boxes for Kraft Funeral Home and the church picnics with chickens being killed, dressed and iced down on the picnic grounds the day before.

St. Mary's Grace, a lector and eucharistic minister, is pleased with the renovation.

When asked about leaving the old ways and changing the church, she responded that while it's nice to remember, she's happy with now.

"These are really good years," she said.

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REV. GERARD MCGINNITY Born in Northern Ireland. He was a parish priest during times of violence and political unrest. Fr. McGinnity holds B.A., B.D., Ph.D. degrees and a Doctorate in Theology. He is also Mrs. Gallagher's spiritual advisor.

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Question Corner/ Fr. John Dietzen

Catholics who are divorced may receive sacraments



QIn April of 1994, I was baptized and confirmed in the Catholic faith. I am 26 years old. Becoming Catholic was a lifelong dream, and I have been very happy in the faith I have accepted and want to live.

In September of 1994, I was married to a Catholic man in the Catholic Church. Six months later, in May of 1995, we were divorced, at his request. We were separated four months before that.

I don't know what to do now. Someone told me I could receive the sacraments until legally divorced, but after that I could not receive Communion.

I have been very slack in going to church because I am ashamed I could not keep my marriage going. He goes every week, and it makes me very uncomfortable being around him, even at Mass.

Also, since I was baptized a year ago, I have never been to confession.

My husband was married twice before he married me. Both were marriages outside the church. I should have seen those two previous marriages as warning signs, but I didn't.

I really need some guidance, but I'm afraid to go to my deacon or priest since they were so much a part of my marriage ceremony.

My hope was that we would have many years together, with several children. But I found out after two months of marriage, when I thought I was pregnant, that he did not want children at all. Fortunately for everyone involved, I was not pregnant.

Where do I start? (North Carolina)

AI have three important suggestions. First and most of all, return to the sacraments, now.

Whoever gave you the information about receiving Communion was mistaken. You certainly may continue to receive the Eucharist, even after you are legally divorced.

Obviously, the Catholic Church believes seriously in the permanence of marriage. It also knows that, given the weaknesses and various kinds of sinfulness that afflict our human lives, some marriage relationships fall apart.

It may be the fault of one or both parties, or even sometimes of neither of them. Pressures of one kind or another may be so severe that the couple simply are morally incapable of handling them.

Family Talk/Dr. James and Mary Kenny

Child's bad language is cause for concern

Dear Dr. Kenny: We are worried about violent talk from our 10-year-old son. More and more he says things like "I'm going to kill you." Most of this happens when he is mad, but he will even say it frivolously. I don't know where he gets talk like that, but we certainly don't like it. We've told him not to say such things, but he seems to go right on. What can we do? (Louisiana)

Answer: As you imply, I'm sure that he does not mean it literally. Nevertheless, such language is offensive and may contribute to a more violent atmosphere.

You have told him not to say such things, but he continues to do so. Your goal is correct, but you need to change your strategy. Here is a different approach.

Treat the "nasty" talk as vulgar and offensive, the same way you might react to picking his nose or scratching his behind in public. Respond briefly, in a slightly disgusted way, with "Nice people don't talk like that." Then ignore it.

You might reward him when he avoids bad language. Give him a "happy mouth" point toward prizes each day he doesn't use the word "kill." This rewards good manners.

Violent talk may be superficial and vulgar. However, the possibility remains that it may reflect some inner anger and a need to hurt others. Give your son a chance to learn compassion and impulse control.

Controlling impulses is a major measure of being grown up. The best way to teach this is by example. Compassion can also be taught by example. Teach him about compassion by allowing him to care for a pet. Read and tell stories about love. When he has feelings, point out to him that other people often feel the same way. The best way to understand and be empathetic with the feelings of others is to understand our own.

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

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In any case, if after a separation or divorce a Catholic partner repents of any wrongdoing and confesses any serious sin that may have been involved, there is no more obstacle to receiving the sacraments than there is for any other Catholic.

The question about receiving Communion only arises if there is a subsequent marriage outside the church, not from the divorce itself. Loads of people are confused about that, so don't feel too bad. Second, when I speak of receiving the sacraments, I include the sacrament of penance. It's been way over a year since you were baptized. You've been missing a lot of opportunities for spiritual growth and strength by not celebrating this sacrament at all during this period.

I realize these months have been stressful and painful for you, but don't wait any more. You need all the help and growth in union with Christ you can manage.

Finally, please talk with someone about addressing the possibility of an annulment. And don't be too quick to rule out your deacon or priest. If they were so close to you at the time of your wedding, you can be sure they share your disappointment and pain very deeply, and will want to do everything they can to help you.

Obviously, no one can make even a tentative prediction of what your diocesan tribunal might do. But the facts you describe indicate at very least a series of serious reasons to present your annulment case. Good luck!

(A free brochure answering questions Catholics ask about the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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Entertainment

Viewing with Arnold James W. Arnold

'The Brothers McMullen' agonize over life, love

So you thought they'd never make a movie about American Catholics? Well, "The Brothers McMullen" may not be what you had in mind, but it's close—not a home run, but may be a solid base hit. Let's be clear this is not a religious movie. The genre is definitely romantic comedy. The Catholics here are, like many of us, comically not quite sure who they are or what they should do. But religion is a major part of the mix. The movie comes out of New York, not Hollywood, and the New York Irish Catholic ethnicity hasn't yet had a chance to be sandaled away.

Made on the proverbial shoestring budget (under \$1 million) with a cast of surprisingly deft unknowns by young (27) writer-director Eddie Burns, "McMullen" won the top prize at Sundance. That's the film fest designed primarily to discover new talent. The film is set for wide release in theaters this month.

Like Burns himself, the three main characters are young adults, brothers raised Catholic (with varying degrees of impact) in a Long Island suburb near Rockaway. (Much of the location shooting is in the Burns family house.) After their father died, their mom checked the McMullen family by announcing she was returning to Ireland to marry the true love who had been waiting for 35 years.

"Don't make the same mistake I made," she told them. Pregnant in her youth, she had played by the old rules, gone into an unwanted marriage, and persevered until her husband's death.

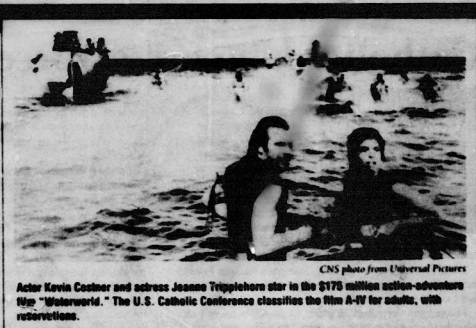
Now five years later, circumstances put the brothers together again temporarily. Each is grappling with Mom's advice in the middle of a relationship crisis. The familiar young male dilemma of the 1990s—sex vs. love, fear of commitment, dealing with strong and aggressive women—are talked about and played out in a Catholic context.

Each McMullen brother is in a different stage of a relationship. The oldest, Jack (Jack Mulcahy) is 33, married five years, and under pressure from pretty, somewhat idealized wife Molly to have a child. He is in love and he's always been faithful. But can he take this final step? Is fidelity to one woman really "natural," really all there is?

Here is the young Catholic struggling in a sex-hyped culture, with not much to help him but the character shaped by a half-digested, half-neglected faith. At just this moment, he's lured into an affair by Ann, a lovely amoral friend (with no hangups) who is interested only in sex. The middle brother, Barry (acted by Burns himself), is a cynic about love and on the edge of a budding career as a movie writer. Purely by accident he meets an aspiring actress, Audrey, and they fall for each other inconveniently—as he says, just when he "doesn't want to be in love, have a wife or a family...."

Young Patrick (Mike McGloin) is the most consciously and humorously religious. ("I'm Catholic," he says. "That's part of my bag.") But he's not high on consistency. He'll have sex with Susan, his Jewish girlfriend, but feel guilty about using a condom.

Among other things, Patrick's a romantic idealist who believes that God somewhere has given him "a true soulmate," but how can he be sure it's Susan? She wants to get married, and he panics. "All of a sudden,"



Actor Kevin Costner and actress Jeanne Tripplehorn star in the \$75 million action-adventure film "Waterworld." The U.S. Catholic Conference classifies the film A-IV for adults, with reservations.

he says, "I have to be this real guy with a real wife. I'm not ready for that."

About this time he meets Leslie, who's from the neighborhood and easy-to-talk-to. She's going to be the one, you suspect, but she brings in other problems. Enraged at her perception of the status of women, she's left the church. She complains about all the rules: no sex, no birth control, no abortion, and she can't even masturbate.

A bit of dialogue with Patrick nicely catches a 20-something perspective. "You can't be a Catholic and have a happy sex life," she says. "Not unless," he replies, "you find your own true love."

Writer Burns intercuts the conflicts, and the funny guy-to-guy anxious conversations. E.g., "How bad a sin is adultery?" Jack asks nervously. "It's horrible.... A big-time sin," says Patrick, stunned. Later, when he's shocked to learn Susan is having an abortion, Patrick gloomily asks Jack if he believes in hell. "I think I'm going," Patrick agonized, counting up his own "big-time" sins.

Since "McMullen" is a comedy, the brothers resolve their romantic problems happily, although Catholics may want to pray a bit for Patrick and Leslie. But its considerable charm for us goes far beyond that. Burns has caught the way these guys

and girls talk and what they worry about. We've brought us closer, doing for Irish Catholics something that Spike Lee has done for African-Americans.

More poignantly, he has suggested how little of the sweetness of the faith the upright earlier generations have passed on to their kids, who know all about sins and prohibitions but have never even thought of identifying their religion with joy. (Fresh young comedy with a challenging Catholic spin: language, sex situations; recommended for mature audiences.)

No USCC classification available.

Film Classifications

Recently reviewed by the USCC

Double Happiness	A-III
Operation Dumbo Drop	A-II
Virtuality	O
An Awfully Big Adventure	A-IV
Babe	A-I
Country Life	A-I
The Net	A-I

A-I - general audience; A-II - all ages; A-III - adults and older; A-IV - adults, with reservations; O - morally offensive

PBS relates story of inspirational hymn 'Amazing Grace'

By Henry Herz and Gerni Pare
Catholic News Service

How the venerable hymn "Amazing Grace" came to be written and what it means to those who sing it is the subject of "Amazing Grace with Bill Moyers," being rebroadcast on Wednesday, Aug. 16, from 8 p.m. to 9:30 p.m. on PBS. (Check local listings to verify the program date and time.)

For John Newton, the 18th-century Methodist minister who wrote the hymn, the words referred to his own experience of God's redeeming grace. Newton had been the captain of a British slave ship before his conversion during a storm at sea. Afterward, he became an abolitionist and a preacher. "The faith he had long labored to describe,"

though today, a popular favorite Catholic as well as a Protestant churches, this Christian hymn is just as likely to be heard in a concert hall or in a street demonstration. Singer Judy Collins describes how "Amazing Grace" was used to bring people together during the 1964 voter registration drive in Mississippi. For Collins, singing the song is in itself "a spiritual experience" that in concert establishes "a mystical connection between the singer and the people."

Opera singer Jessye Norman appreciates the song's sense of hope, and country singer Johnny Cash finds it a liberating experience. "When I sing that song," Cash said, "it could be in a dungeon or I could have chains all over me, but I'd be free as a breeze." Walter Turnbull, director of the Boys Choir of Harlem, cites the irony that the song's "very deep and important words" were written by a former slave trader.

Summing it up is singer Marion Williams, who explains that, "Amazing

Grace" was not written for money. It was written for the soul."

Produced and directed by Elena Mannes, the documentary conveys the universal appeal of the song from one part of the nation to another. Sing in family gatherings, church meetings, concert halls, and even at the close of a rock concert, whatever the tempo of the music or the inflection of the words, the transcendent nature of the simple hymn written by Newton over 200 years ago is apparent to all.

"An Evening with Nat 'King' Cole"

A long-lost musical concert of a beloved American crooner performing abroad. "An Evening with Nat 'King' Cole" airs Friday, Aug. 18, from 10:30 p.m. until 11:10 p.m. on PBS as part of public television's August pledge drive. (Check local listings to verify the program date and time.)

Forgotten until daughter Natalie Cole discovered the program and used a segment in her "Unforgettable" video "duet" with her father, the 1961 BBC London concert, never before aired in the United States, is a reminder of the appealing simplicity of pre-MTV performances when style did not overpower substance.

In a shiny suit against a plain backdrop, Cole lets the attention focus on his mellifluous voice, with few mannerisms to distract from the songs' lyrics. Winning or losing in the game of love is one common theme in his opening selections, which include "Here's That Rainy Day" and "Day In, Day Out," before he launches into romantic renditions of "The Way You Look Tonight" and a song he considered one of his "greats," the still-popular "When I Fall in Love."

Though best-known as a singer, Cole started as a jazz pianist. He struts his stuff at a

grand piano, backed by a four-man ensemble on trumpet, guitar, bass and drums, performing "It's Only a Paper Moon" and "Sweet Lorraine."

After an awkward plug for the United Nations' World Refugee Fund as he is presented a gold record, Cole gets down to perhap his most famous song, the captivating "Mona Lisa."

The second half of the concert encourages a sing-along mode, with Cole strumming the ukelele under his straw hat to the carefree lyrics of "In the Good Old Summertime," "That Sunday, That Summer," and "Those Lazy, Hazy, Crazy Days of Summer."

Cole's relaxed and amiable personality compensates for the unimaginative camera work, and he has clearly won over his concert audience by the time he wraps up with appealing renditions of "Ramblin' Rose" and "This Is a Lovely Way to Spend an Evening."

As there are few filmed Nat King Cole concerts remaining, this old black-and-white discovery is a nostalgic treat.

TV Programs of Note

Monday, Aug. 14, 8-9 p.m. (A&E cable) "General Douglas MacArthur: Return of a Legend." From the "Biography" series, this profile of the military figure reports on his West Point days, his leadership of the Rainbow Division in World War I, his appointment as Army chief of staff, his dramatic losses and victories in World War II and Korea, and his fall from power under President Harry S. Truman.

Tuesday, Aug. 15, 8-9 p.m. (A&E cable) "Walter Winchell: The Voice of America." From the "Biography" series, this program looks at the controversial gossip columnist and broadcaster who wielded great personal

and political power through three decades. Winchell gathered material for his column at his nightly table at New York's Stork Club. He also championed the New Deal, attacked communism, and carried on personal vendettas until one public tirade hit his trachea.

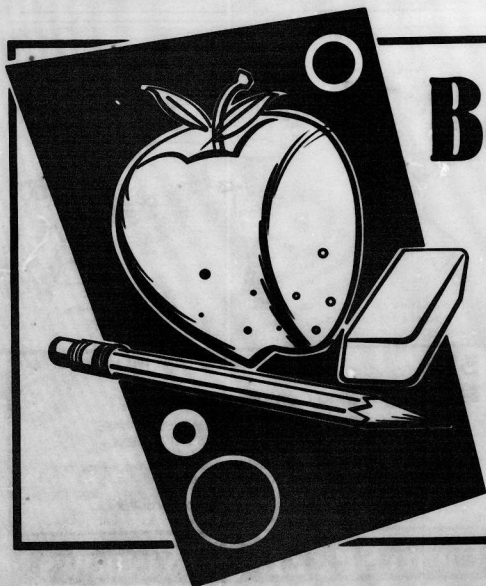
Tuesday, Aug. 15, 10:30-11:30 p.m. (PBS) "Feeling Good: Life after Stress." In this health-related special, Dr. David Burns presents his methods for brightening moods and lifting spirits without resorting to drugs or lengthy therapy.

Wednesday, Aug. 16, 8-9 p.m. (A&E cable) "Joseph McCarthy: An American Inquisitor." A "Biography" series episode tells the story of the U.S. senator who came to define one of our nation's most controversial eras. McCarthy led the fight against communism and internal subversion, until his methods brought him to ultimate disgrace and downfall.

Wednesday, Aug. 16, 9-10 p.m. (A&E cable) "Stalkers: Deadly Obsession." From the "American Justice" series, this documentary looks at notorious stalking cases, such as those involving singer John Lennon and actress Theresa Saldana, and the exploration of predatory stalking behavior, which wasn't recognized as a crime until 1990, when California became the first state to pass an anti-stalking law.

Thursday, Aug. 17, 8-9:05 p.m. (PBS) "The Great Love Songs." This special spotlights vocalists Jack Jones, Maureen McGovern, John Raitt, Dionne Warwick, Cleo Laine and Margaret Whiting under the direction of Richard Henderson and accompanied by the New York Pops Orchestra.

(Check local listings to verify the program dates and times. Henry Herz and Gerni Pare are on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)



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Nineteenth Sunday in Ordinary Time/Fr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 13, 1995

- Wisdom 18:6-9
- Hebrews 11:1-2, 8-19
- Luke 12:32-48

The Book of Wisdom is the source of this weekend's first reading. The premise upon which this biblical book was written was that human logic affirmed and led to God's revelation of morality and indeed to the very notion of the existence of God.

This weekend's reading recalls that God, true to promise, had defended and protected the Chosen People as they fled Egypt and slavery. The people honored God, offering praise and sacrifices, by proclaiming their dependence upon God and saluting God's glory.

These acts of homage were one statement in the exchange between God and the Chosen People. God's statement, a response also given in the Covenantal relationship, was in the divine power unleashed upon the enemies of the people. In this, the divine name was glorified, for the divine presence was evident among humans, and the divine truthfulness and authority were manifested.

As its second reading, this weekend's Liturgy of the Word presents a selection from the Epistle to the Hebrews.

Despite assumptions that in the Roman Empire of the first century A.D. was very pluralistic, and indeed admitting that considerable distances and differences separated people, nations, and cultures, the empire nonetheless was quite cosmopolitan. Paul was a native not of the Holy Land, but of Tarsus, then an important city in the area of present-day Syria. He died in Rome, as did Peter. Before going to Rome, Peter had lived in Antioch, a Mediterranean seaport also in the region now known as Syria. There he helped to form and lead the Christian community.

Because of this cosmopolitan circumstance, much of the New Testament is addressed not to Jews, the Lord's own race, God's Chosen People, but to others.

An exception is this Epistle to the

Hebrews, an interesting text filled with Judaic symbols and references. It contains some of the Bible's most profound language in recognizing Jesus as Lord and messiah.

This weekend's reading traces salvation through history, mentioning Abraham, Isaac, and Jacob. The message is to bid believers to be strong in faith. Abraham was the great example of faith and such was his reputation among the Jews. This is the virtue extolled in this reading as a necessity for all who love the Lord.

St. Luke furnishes the Gospel reading. Luke has a particularly stark and forceful overtone in his writings. Surely this weekend's passage from Luke illustrates this circumstance of his Gospel. In this reading the Lord warns disciples to be on guard, to be prepared to hurry.

In an age in which Christians often were disliked and more than occasionally pursued, these words were very meaningful to believers of the first century A.D.

The reading continues with a parable. The Lord warns that evil deeds will reap their own whirlwind. Sin will invite heart-break and disaster, but this unhappy plight is not inevitable. Anyone can withstand temptation, but all must watch for it.

Reflection

The first and third readings are in contrast. The first recalls that God's protection lavishly encircles those who are faithful. The third states that punishment awaits those who are unfaithful to God.

This relationship between God and the faithful is authentic and endures when people are loyal to God and to their promises to love God all their days. Such is the promise of Christian baptism, the promise repeated in each earnest prayer, in the Eucharist, in every acknowledgement of God's majesty and goodness.

This also is the relationship humans may break. God does not break the relationship filled as it is with grace, strength, and life, for God is always true, never changing. Humans choose to distance themselves from God, and this is their downfall. By sin, people bring the ultimate catastrophe of eternal death upon themselves. But God's help awaits those who wish to avoid sin and ask for forgiveness.

Daily Readings

Monday, Aug. 14
Maximilian Mary Kolbe,
presbyter, religious, martyr
Deuteronomy 10:12-22
Psalm 147:12-15, 19-20
Matthew 17:22-27

Tuesday, Aug. 15
The Assumption of Mary into
Heaven
Revelation 11:19a; 12:1-6a, 10ab
Psalm 45:10-12, 16
1 Corinthians 15:20-27
Luke 1:39-56

Wednesday, Aug. 16
Stephen of Hungary, married
man
Deuteronomy 34:1-12
Psalm 66:1-3, 5, 8, 16-17
Matthew 18:15-20

Thursday, Aug. 17
Joshua 3:7-10a, 11, 13-17
Psalm 114:1-6
Matthew 18:21-19:1

Friday, Aug. 18
Jane Frances de Chantal,
married woman and religious
foundress
Joshua 24:1-13
Psalm 136:1-3, 16-18
Matthew 19:3-12

Saturday, Aug. 19
John Eudes, presbyter, religious
founder
Joshua 24:14-29
Psalm 16:1-2, 5, 7-8, 11
Matthew 19:13-15

The Shaping of the Papacy/John F. Fink

Stephen II, with help from Pepin, was founder of the papal state

Stephen II, who was pope for a relatively short time from 752 to 757, was the founder of the papal state that was to last, in one form or another, until 1870 when the territories were appropriated by Italy's King Victor Emmanuel II.

It should be noted that Pope Stephen II is usually shown in lists of the popes as Pope Stephen III (III). When the previous pope, Zacharias, died, another Stephen was elected to succeed him. However, that Stephen died four days after his election, before his consecration. The church had a hard time deciding whether or not to include him as a pope, so all subsequent popes named Stephen have had two ordinals after their names.)

Stephen and his younger brother Paul were Romans of an aristocratic and wealthy family, but they were orphaned when very young and were reared in the Lateran Palace in Rome, the home of the pope at that time. The two brothers remained close all their lives, with Paul serving as Stephen's right-hand man and negotiator while Stephen was pope. After Stephen's death, Paul was elected pope to succeed him.

Shortly after Stephen became pope, Rome was menaced by the Lombards and their king, Aistulf. The Lombards levied a tax against every Roman citizen. Stephen and Paul tried to negotiate with Aistulf, but got nowhere. They appealed to the Byzantine Emperor, Constantine V, for military aid against the Lombards, but to no avail.

Pope Stephen, therefore, turned in desperation to the Franks, just as Pope Gregory II and his successor, Gregory III, had done earlier. By now Pepin III had succeeded Charles Martell as the King of the Franks. Therefore, Stephen wrote to Pepin and asked to be invited to visit him to make his appeal. Pepin responded favorably and sent his brother-in-law as an escort.

Stephen stopped at Pavia in northern Italy, the Lombard capital, for one last attempt to negotiate with the Lombards. When that failed, Stephen crossed the Alps (the first pope to do so) and met with Pepin. He and his clergy, wearing penitential garb, knelt at Pepin's feet and begged him to deliver the Roman people from the tyranny of the Lombards.

The deliberations were not quick. The pope arrived in France on Jan. 6, 754 and the negotiations continued until Easter, April 14 that year. The results, however, were to have far-reaching effects. Pepin agreed that he and his sons, Carloman and Charlemagne, would protect the Roman church against its enemies. Furthermore, he guaranteed in writing, as the church's

rightful possessions, the duchy of Rome, Ravenna, and other cities held by the Lombards, as well as other extensive areas in northern and central Italy.

As part of the negotiations, Pope Stephen produced the so-called Donation of Constantine document, a fictitious instrument that showed that Constantine had given this land to Pope Sylvester I. Pepin was mostly restoring to the pope what he believed was rightfully his.

In return for his protection, the pope solemnly anointed Pepin, his wife and sons, thus attesting to the legitimacy of their dynasty.

To fulfill his promise, Pepin sent his troops to Italy, quickly defeating Aistulf and the Lombards. The First Peace of Pavia was signed, giving the pope the possessions promised. Stephen, who accompanied the troops, was then escorted back to Rome, where he was welcomed as a savior.

After the Franks returned home on the other side of the Alps, though, Aistulf again besieged Rome. Stephen quickly recalled Pepin, who again defeated the Lombards. There followed the Second Peace of Pavia. This time Pepin left a small force, under the command of Abbot Fulrad of St. Denis, to make sure Aistulf stayed in his place.

Meanwhile, Emperor Constantine V claimed the territory the Franks had liberated from the Lombards, especially the Exarchate of Ravenna. To the Byzantine ambassadors who insisted that the exarchate be returned to the emperor, Pepin replied that he had come to fight for St. Peter and to St. Peter alone would he "restore" the region he had conquered.

The territory came to be known as the Donation of Pepin. It included the Exarchate of Ravenna and the five cities that made up the Pentapolis (Rimini, Pesaro, Fano, Senigallia, and Ancona), along with their adjacent territories. Abbot Fulrad deposited the document of donation on the tomb of St. Peter.

King Aistulf died in December 756 and Pope Stephen successfully backed Desiderius of Tuscany for the throne, receiving in return still more territory, including the city of Bologna. It is said that Stephen's letters to Pepin reveal his exaltation at Aistulf's death.

Stephen himself, though, did not have long to live. He died April 26, 757 and, as already noted, was succeeded by his brother Paul. Pope Paul I's 10-year pontificate was taken up almost exclusively with defending and trying to consolidate the new papal state.

My Journey to God

A Midsummer Prayer

"This is the day the Lord has made.
Let us rejoice and be glad."

This is the day when
Thou hast created our world;
Thou hast created, O Lord,
the sun, the moon, the stars,
the earth, the sea, the air,
the life of all things.

Yet still I know, oh I need to know,
that you have love too,
and that you have things go,
that you have things go deep in my
heart, that you have love too.

Thou hast made us
in the image of thy divine
nature, O Lord, and we have
been saved out, redeemed,
and loved.

Thou hast made us not made
until tomorrow,
I thank my heart
and tell you, O Lord,
that I could never
forget to thank you for
this day.
Help me with tomorrow.



Dear Lord,
Never let me be too busy,
Preoccupied, distracted, worried,
That I could ever fail
To thank you for this day.

By Arlene Leach

(Arlene Leach is a member of St. Christopher Parish in Indianapolis.)

The Active List

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

August 11

Join the Positively Singles for Movies on the Terrace at the Museum of Art, Indianapolis, featuring "Gone With the Wind." For more information, call Ray at 317-228-9321 (Htn) or 317-576-4749 (Wk).

A pro-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

St. Christopher Parish Singles and Friends, Indianapolis will share an Intract event with St. Gabriel Parish, Indianapolis, at the Indianapolis Museum of Art for the Film at Dusk. For more information, call Michelle at 317-879-8841 or Kim at 317-351-5910.

August 11-13

Fatima Retreat House, Indianapolis, will offer "Claiming the Vision, Renewing the Church" weekend for women religious. Fee is \$135. For more information, call 317-545-7681.

August 12

St. Paul Hermitage, Beech Grove will have a Day of Recollection for the divorced and separated. Cost: Donation. Call 317-545-0742 to register.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, 38th and Parker, Indianapolis. Everyone is welcome.

St. Anthony Parish in Clarksville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is the rosary and meditation.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. For more information, call 812-246-4555.

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

St. Christopher Parish, Indianapolis, Singles and Friends, will attend Symphony on the Prairie for the All-Beethoven concert. For more information, call Duane at 317-329-8203.

August 13

St. Mary Parish, Lanesville, will have a picnic beginning at 10:30 a.m. Chicken or ham dinners will be served and carry-outs are available.

Sacred Heart Parish, 1530 Union St., Indianapolis, 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.

August 14

St. Vincent Community Hospice Adult Bereavement Support Group: "The Road to Healing" will be held at St. Luke's United Methodist Church, 100 W. 86th St., Indianapolis from 3-4:30 p.m. For more information and to register for programs, call 317-338-4040. No fee.

August 15

St. Vincent Community Hospice Adult Bereavement Support Group: "The Road to Healing" will be held at St. Vincent Martin House, 1801 W. 86th St., Indianapolis from 7-8:30 p.m. For more information and to register for programs, call 317-338-4040. No fee.

St. Mary of the Rock, Batesville, will have its annual Pilgrimage to the Grotto in honor of our Blessed Mother at 7 p.m. Outdoor mass, weather permitting.

Devotions to Jesus and the Blessed Mother will be held from 6:30-7:30 p.m. in St. Mary Church, 317 N. New Jersey St., Indianapolis. For more information, call 317-786-7517.

The prayer group of St. Lawrence



Parish, 4650 Shadeland Ave., Indianapolis, will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

Deadline for Aug. 16 DRE Welcome Back luncheon at Terre Haute Deansy Pastoral Center. Call 812-232-8400.

August 16

The Catholic Widowed Organization will have its regular meeting at the Archbishop O'Meara Catholic Center at 7 p.m.

Immaculate Heart of Mary Parish, 57th and Central, Indianapolis, will meet to pray the rosary from 1-2:15 p.m. All are welcome.

St. Christopher Singles and Friends, Indianapolis, will cele-

brate with new and old friends with an August Birthdays Dinner at Barbeaux pizza in Broad Ripple at 6:30 p.m. For more information, call Duane at 317-329-8203 or Kim 317-351-5910.

A "Welcome, Welcome Back" luncheon for Terre Haute Deansy DREs at soon at the deansy pastoral center. See Aug. 15 for reservation info.

Reservations due for Aug. 19 Terre Haute Deansy Singles gathering and lunch at Turkey Run State Park. Call 812-232-8400.

August 17

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a Family Eucharist Holy Hour with rosary and Benediction

—See ACTIVE LIST, page 15

St. Phillip Neri Summerfest

August 11th and 12th
550 N. Rural, Indpls., IN 631-8746

\$5,000 RAFFLE

1st Prize: \$3,000 2nd Prize: \$1,500 3rd Prize: \$500
Winners will be drawn on Saturday, August 12th

Friday, August 11th: Roast Beef Dinners
Adults \$6.00 Children under 10 \$3.00

\$

Beer Garden and Monte Carlo Room
Friday and Saturday 7:00 until 12:00

Saturday, August 12th: Sandwich Style Dinners 2:00 until 8:00
Professional Magician: Thomas Kersey 2:00 until 4:00
Professional Clowns: Sweet Tomato and Friends
4:30 - 8:30 Face Painting & Award-Winning Balloon Sculptures

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ALL NEW

2:00 - 10:00 All New This Year!!

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Show Times:

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Chicken Dinners 11 A.M. - 2 P.M.
Slow Time

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VARIETY OF GAMES
CAFETERIA SUPPER

East from S.R. 48 & S.R. 129 or West from S.R. 48 & S.R. 101
FOLLOW THE SIGNS

The Active List, continued from page 14

from 7-8 p.m. in the church.
Everyone is welcome. For information, call 317-764-1763.

Second Heart Church, 1530 Union St., Indianapolis, will hold a Family Rosary Night at 7 p.m.

August 18

A pre-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

St. Christopher's Singles and Friends, Indianapolis, will host the annual trip to the Indiana State Fair. For time and meeting place details, contact Barb at 317-481-6595.

August 19

The Knights of Columbus #10713, of Oneasfield will hold its third annual Charity Golf Tournament starting at 8 a.m. at Arrowhead Golf course with lunch following at 12:30 p.m. For a \$50 per golfer with net proceeds donated to the Catholic Center for Boys and St. Elizabeth's Home. For information, call 317-526-3751 or 317-462-4769. Hole sponsorships are also available for \$60.

August 18-20

Futures Retreat House, Indianapolis, will host a "Tribute Weekend for couples." The weekend experience is designed to prepare engaged couples for a successful marriage. Fee is \$195 per couple. For more information, call 317-545-7681.

August 19

A pre-life rosary will be prayed at 9:30 a.m. at the Church for Women, 38th and Parker, Indianapolis. Everyone is welcome.

St. Christopher's Singles and Friends, Indianapolis, will volunteer at St. Vincent de Paul to assist the needy of the community. Please meet at the church by 7:30 a.m. For more information, call Mike at 317-679-8018.

BIBLES for School



St. Joseph Med. Size New American Bible...\$10.95
Durable Brown Hard Cover, Soft Indexed, Easy Read, Complete Footnotes
Paperback...\$7.95
New Personal Size 4x6 1/2 Paperback...\$6.75

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Terre Haute Diocese Catholic Singles will gather at Turkey Run State Park at noon for lunch at the inn and the afternoon in the park. See Aug. 16 when reservation is due at diocese center.

Catholic Golden Age members will celebrate their 10th anniversary at the Anchor Inn. Call Dorothy for further information at 317-356-5482.

St. Luke Parish will hold a family "Back to School Street Dance," beginning with 5:30 p.m. Mass and followed by a dance in the parking lot. Plaza removed by Aug. 15 at 317-676-0330 or 317-253-2243.

August 20

St. Anthony Church, Clarksville, will host the Apostles for Family Consecration Holy Hours from 6-7 p.m. Rosary, Confession and Benediction. Novena topic: The Glorious Mysteries.

The Riverview School Center and Shrine will hold prayer at 2:30 p.m. with Father Elmer Burwick, pastor of Holy Guardian Angels Parish, Center Grove and St. Peter Parish, Franklin Co. The center is 0.8 miles east of 421 south on 925 south, between Madison and Versailles.

St. Paul Parish, Sellersburg, will hold prayer and grime from 7-8:15 p.m. in the church. For more information, call 317-246-4555.

Second Heart Parish, 1530 Union St., Indianapolis, 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.

Binges

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.
TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Michael, Brownsburg, 5:30 p.m.; Holy Guardian Angels Parish, Center Grove, 6:15 p.m.; St. Paul X Knights of Columbus Council 3433, 6 p.m.
WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m.
THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 200, 1926 Carmichael 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, 6:30 p.m.
SUNDAY: St. Anthony, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Holy Guardian Angels Parish, Center Grove, 6:15 p.m.; St. Michael, 6 p.m.; Holy Guardian Angels Parish, Center Grove, 6:15 p.m.
each of month, 1:15 p.m.

Principals' workshop focuses on 'continuous quality improvement'

Dr. Leo Bradley of Xavier University discussed "continuous quality improvement" with Catholic school administrators at the annual summer workshop.

Some 85 presidents, principals and assistant principals of the archdiocese attended the sessions held at the Brown County Inn in Nashville on Aug. 2-3.

Dr. Bradley defined quality as "meeting and exceeding needs and expectations" of clients with the emphasis on "exceeding." Continuous improvement standards involve "benchmarking" based on actual current performance rather than setting arbitrary numerical standards. He believes this is a "more honest" way to monitor progress. Most problems that can be improved are "system" problems, but often the focus is on individuals, when the best long-term solution would be to change the system.

The Leadership Academy of Trainers, a group of administrators and teachers who work with staff development, will focus on ways to implement quality standards in schools this year.

The archdiocese secretary for education, Dan Elsener, spoke to the administrators about the recently completed strategic plan for schools and its importance in the near future. He indicated that he would be spending more of his time "telling the story" of Catholic Education to the greater community and generally giving archdiocesan schools a higher profile. He noted the generosity of business people who have been approached about the "Making a Difference" campaign for the Indianapolis center city schools.

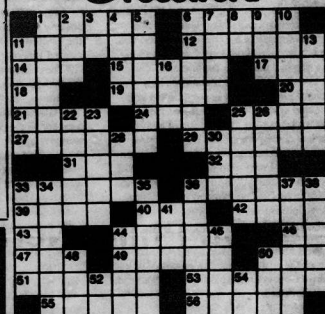
Elsener described the large number of school expansion projects that are being undertaken to increase the capacity of our schools to house the rapidly growing enrollment. He also announced that a new strategic plan for religious education will be written by a task force during 1995-96 which he expects will positively affect both schools and parish religious education programs. Last, he described a parent training and activation project that will begin in September with the U.S. Catholic Conference. It will get Catholics organized so that they can be more exacting about educational rights through

the legislative process.

Elsener told principals that the "Catholicity" of schools called for in the strategic plan for schools was "most dependent on them." He then quoted from a recent USCC lecture by Father Richard Jacobs, OSB, about the "Grammar Rules for Catholic Schools":

1. God is the beginning and end of human existence.
 2. Education is essentially a moral endeavor.
 3. Parents bear primary responsibility for education—educators are extensions of the parents.
 4. The subject of education is the student.
 5. Teaching is intimate communication between souls.
- Vicar General Father Joseph Schaefer was the celebrant at an outdoor eucharistic liturgy for the administrators on Aug. 3 at St. Agnes Parish, Nashville. Before he entered the seminary, he was the first lay principal in the archdiocese. And as a priest, Father Schaefer was an administrator at Cardinal Ritter High School until 1994, when he was appointed moderator of the curia, and then vicar general.

Catholic Crossword



- Answers on page 22.
- ACROSS
- 1 — what is the profession of "Pete" (Pete 2:28)
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Country Style Chicken Dinner
St. Paul's Church
New Alsace, Indiana
Sunday, August 13, 1995

Dinners 11:00 a.m. - 4:00 p.m. EDST (fast)

Continuous serving

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Sept. 8-12

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Youth News/Views

Archdiocesan teen-agers study causes and effects of violence in society

By Mary Ann Wyand

Violence takes on a whole new meaning when it strikes close to home and harms family members or friends.

All of a sudden violence in society isn't just about newspaper headlines or TV reports on the evening news. Now it affects a loved one and causes heart-wrenching anguish and lots of pain.

Senseless acts of violence, so prevalent in American society today, were the number topic when 82 central and southern Indiana teen-agers and youth ministry coordinators gathered at the Archbishop O'Meara Catholic Center Assembly Hall in Indianapolis on Aug. 6 to participate in the archdiocesan response to the National Catholic Youth Stand Against Violence.

This day of discussion and reflection about the causes and effects of violence and ideas to counteract it was dedicated to a friend of many of the participants who was beaten and raped on Aug. 4 while walking her dog in a park near her home.

The recent Socinian Memorial High School graduate is an honors student and talented athlete. She is a former member of the Archdiocesan Youth Council and is a student participant for *The Criterion*. She also has served as a volunteer peer minister for "A Promise to Keep: God's Gift of Human Sexuality," the archdiocesan Office of Catholic Education's new chastity program. In this role, she has encouraged grade school students to postpone sexual involvement until marriage.

Well-known and loved by all who know her, she is an AB-American girl who spends many hours volunteering for her school and church. And now she is an innocent victim of a violent act.

Her story is a tragic example of the shocking reality that violence can happen anywhere to anyone at any time.

Throughout the conference, prayers were offered for her healing and recovery. As the teen-agers reflected on her attack, they shared other personal and emotional stories of how violence has shattered lives in communities large and small, in places that should be safe, in schools that should be orderly learning environments.

It was a sobering day, yet the youth expressed their hope and faith that by working together to address violence in society the world can become a better place, a peaceful and loving planet, as God created it to be.

Sponsored by the archdiocesan Office for

Youth, Young Adult and Campus Ministries, the one-day conference brought together youth representatives of all 11 dioceses and was a wonderful example of how Catholic teen-agers can follow the gospel teachings and work for the common good.

"We started the day by welcoming the youth and reading an excerpt from the book 'Fist, Stick, Knife and Gun' written by Jeffrey Canada," Julie Szokel-Van Valkenburg, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, explained. "Canada grew up in the inner city of New York City, then went on to get an education. He later came back to work with the youth in his old neighborhood. He describes what it was like there in the summer of 1993 and how all the violence affected people. He talked about innocent people caught in the middle of shootings and a girl being raped and cut with a knife."

After reflecting on how violence in society affects communities throughout the United States, the group then discussed international violence.

"The conference date just happens to be the 50th anniversary of the bombing of Hiroshima," Szokel-Van Valkenburg said. "We talked about that too, and about the need for world peace, then shared personal stories related to violence. We spent most of the morning talking about the violence in our lives and in the lives around us. The girl who was attacked on Friday night wanted her friends to know about it, because the first stand against violence is to talk about it."

Group discussions also centered on how, "as Christian people, we're called to reach out and support and help people in the healing process," she said. "The youth talked about why they think violence happens, what could have been done to avoid violence, what has been the lasting effect of violence, and what has to happen before people involved in violence can move on with their lives. Almost every group mentioned forgiveness. The Gospel preaches forgiveness very heavily, and the kids know that, even though it's difficult."

Youth ministry coordinator Janet Roth, who serves St. Ann, St. Benedict and Sacred Heart parishes in Terre Haute, led the youth in a lesson on conflict resolution skills. Szokel-Van Valkenburg said, and St. Christopher parishioner Bob Basile of Indianapolis discussed how the Catholic Church has responded to violence and continues to work for peace at every level of human life.

A video prepared by St. Paul parishioner Chris Newton of Greencastle featured car-

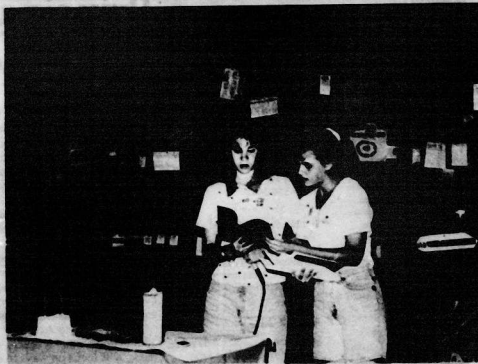


Photo by Mary Ann Wyand

Archdiocesan Youth Council recording secretary Amanda Tobbe of St. Mary Parish in Batesville (left) and Emily Fay from St. Mary Parish in Greensburg lead 82 participants in a song during prayer time as part of the archdiocesan response to the National Catholic Youth Stand Against Violence on Aug. 6 at the Archbishop O'Meara Catholic Center.

toon and movie examples of violence. After the teen-agers watched clips of "Bugs Bunny," "Home Alone," "Pretty Woman," "The Crow," "Natural Born Killers," and "Freaky," they discussed how violence in music, on television, and in films can desensitize people and lessen its shock effect.

"The video ended with a clip of two children killed in a shooting on a playground," Szokel-Van Valkenburg said. "After viewing these film segments, one of the kids said, 'All of a sudden, Bugs Bunny doesn't seem so funny anymore.' Looking back on the day, I know it could get depressing talking about violence, especially as we shared some of these discussions, but I think what our hope is—and I think that's what came across to the kids because they articulated it so well—is how important it is to be a part of a Christian community where we live the Gospel, which is about peace and forgiveness and trying to find alternate ways to deal with violence."

Although the conference addressed violence, she said, the number day-long discussions revolved in many expressions of hope for the future.

"I feel hope-filled because this generation of kids makes that non-violence and forgiveness are important," she said. "We have a lot to do to convince other people, but we've always been countercultural as a church so of the culture at large is this way it's up to us to show them a different way." That "different way" was best expressed in closing remarks by Archdiocesan Youth Council recording secretary Amanda Tobbe of St. Mary Parish in Batesville and Emily Fay from St. Mary Parish in Greensburg.

"Today we came together from all over the archdiocese," Amanda told the youth in a closing statement. "We listened to stories about violence and how that violence impacts our lives. We shared our insights to this problem, and we expressed our dreams and our fears on a graffiti board. We learned and practiced basic communication skills. We did all this because we are concerned about the amount of violence that is in our communities. We did not solve the problems. We did take a good first step, and hopefully we have become aware of other steps that we need to take in our parishes, our schools, and our dioceses."

After singing the "Prayer of St. Francis," which asks God to "make me a channel of your grace," the teen-agers prayed for an end to violence.

"We have seen the pain and the fear that violence brings," Amanda said. "These challenges are now our prayer."

Alternating verses, the girls led the group in a prayer to the God of life.

"We have seen friends killed by violence and we mourn," they read. "Jesus assures us that our hunger will be satisfied. We have seen the need for mercy on all sides, and we live in hope that God will be merciful with

us. We are called to be peacemakers. We are called to be aware of the consequences of violence. We are called to make choices that increase peace in our families, our schools, our neighborhoods, and our communities. As we struggle for peace in our homes, our schools, and our communities, may the ripple of our work move our friends and families to make their own personal commitment to stand against violence."

"God of all hopefulness, help us to stand against violence in our communities. Teach us to be models of peace. Give us the courage to speak up for the oppressed, and grant us the strength to work with our neighbors in building peaceful solutions. God of mercy, forgive us for the times when we have failed by responding in anger. Hear our promise to be peacemakers in your name. God of peace, be with us as we choose to stand against violence and make us the means of your peace throughout the world."

Following the conference, St. Bartholomew parishioner Gary Hunter of Columbus said he appreciated the opportunity to learn conflict resolution skills and now he has "a lot of hope that a lot of good work has been done to unite and begin the fight against violence."

St. Michael parishioner Jenny Richle of Greencastle said she thinks "everybody is ready to go out and try to revive civilization by starting with their social lives in schools and work places so violence can be stopped."

For St. Bartholomew parishioner Carrie Helmich of Columbus, the day "brings home the importance that we need to look into our daily lives for the forms of violence that affect us. I have more awareness about how much violence we see on television and in the movies. We can't just accept violence as a part of society anymore. We have to try to affect change for the better."

St. Christopher parishioner Linda Lehman of Indianapolis, the out-going chairperson of the Archdiocesan Youth Council, said she now realizes how much violence affects people of all ages. "It's the sin, not the sinner, that's wrong," Linda said. "To stop the violence, you have to have hope."

(A new *Christopher's News Note* features "Straight Talk About Violence" from average individuals who have tried to counter crime and violence in their communities. The brochure also includes sections on violence in the media, solutions for young people, abuse against women and children in the home, a list of 10 ways to combat violence, and the names of organizations working to stop violence and assist victims of violence. For a free copy of "Straight Talk About Violence," write to The Christophers, 12 E. 48th St., New York, N.Y. 10017, or call 212-759-4050.)



Photo by Mary Ann Wyand

Archdiocesan Youth Council chairperson Rick Bodnar (center) helps Jenny Richle (from left), Linda Lehman, Carrie Helmich and Jennifer Bush roll up a poster made by participants in the archdiocesan response to the National Catholic Youth Stand Against Violence project. The posters will be displayed during the National Catholic Youth Conference Nov. 16-19 at Minneapolis.

Campus Corner

Franciscan students walk and talk respect for life

By Mary Ann Wyand

Ten Franciscan University students or recent graduates are taking the pro-life message from their Steubenville, Ohio campus to the streets and highways of America this summer.

The Catholic collegians are walking across the United States to educate Americans about the tragedy of abortion.

"They already have walked more than 2,000 miles—and taken millions of steps—to draw attention to the more than 35 million pre-born babies who have died in abortion since the Supreme Court's 1973 *Roe vs. Wade* decision legalized the pregnancy termination procedure throughout all nine months of gestation.

Their walk started May 20 in San Francisco and continued from California through Nevada, Utah, Colorado, Kansas, Missouri, Illinois, and Indiana. They planned to stop at the Steubenville campus on Aug. 8 for a prayer rally, then continue walking through Ohio and Pennsylvania and on to Washington, D.C. by Aug. 21 for a pro-life rally in the nation's capital.

St. Lawrence parishioner Joni Smith of Indianapolis, a recent graduate of Franciscan University, joined her friends for part of the walk on Aug. 2 in Indianapolis. She walked with them east along Highway 40, which is the old National Road, through Cumberland and on toward the Indiana-Ohio state line.

"Just walking for a few hours today really gave me a taste of what these people have done and the sacrifices they have made," she said during a brief rest stop along Highway 40 east of Cumberland. "It's painful and it's hot. It's a testimony, a witness. You really have to believe in something to be this dedicated."

Smith invited her friends to spend the night at her house on Aug. 1, so the collegians got a chance to relax and share stories about their national pro-life walk.

Recent graduate Mary Ellen Lena of Latrobe, Penn., just completed nursing school at Franciscan University and plans to work as a midwife.

"Especially being a nurse, it really does hit home exactly what happens in an abortion," Lena said. "You learn about the different abortion procedures, which are incredibly awful. Walking across the country this summer has really strengthened all of our pro-life convictions."

Lena said the overwhelmingly favorable responses from the people they have met along their cross-country route have been encouraging.

"It's just been incredible the responses we've gotten from people driving by in cars," she said. "People have stopped and asked us what we're doing, and some people have told us their own stories about friends who have had abortions or maybe stories of their own abortion experience and how they are just devastated by it. We also have heard from mothers who had babies out of wedlock, who said they considered abortion but now are so grateful that they decided to have their child. Many people have told us they are really inspired by what we're doing."

Responses to the simple "Pro-life Walk" message written on their T-shirts have been 90 percent favorable, she said. "People drive by and give us money or drinks. The generosity and the kindness that we've seen from people along the way have just been incredible."

Acknowledging that their pro-life message has reached countless numbers of people, Lena said the Franciscan students hope to organize another cross-country walk from



Photo by Mary Ann Wyand

St. Lawrence parishioner Tom Petrucci of Indianapolis (center) joins Franciscan University graduates (from left) Mary Ellen Lena of Latrobe, Penn., and Joni Smith from St. Lawrence Parish in Indianapolis, senior Dave Reister of Napoleon, Ohio, and graduate John Vercillo of Tacoma, Wash., on Aug. 2 in walk along Highway 40 to central Indiana as part of a national pro-life walk. Lena and Vercillo are participating in the cross-country pro-life walk, while Smith and Reister spent one day walking with their friends from the Steubenville, Ohio campus.

the northern states to the southern states next summer. If they do, a drawing of their routes will form a giant cross on a map of the United States.

Recent Franciscan graduate John Vercillo of Tacoma, Wash., said members of the group take turns walking and resting on alternate days and have been able to walk about a 15-minute mile across America.

"It's been a very difficult walk in all aspects—physical, mental and spiritual—but it's also been good in all those aspects," Vercillo said. "We've grown physically, mentally, and spiritually in our outlooks on life and on this country. There have been so many high points on our trip because so many people have supported us."

During their walk through Colorado, Vercillo said the group stopped in Denver to pray outside an abortion clinic and their presence may have saved a baby's life.

"We were just holding our pro-life signs and praying and singing on the sidewalk, just peacefully witnessing to

the people driving by the clinic."

Vercillo said. "A lady drove up to the clinic parking lot and saw our signs. She sat in her car for the longest time, and we could see she was wrestling with her decision. Matt Daub gave her literature about abortion and talked to her about the information, and she turned away. Hopefully, she didn't go back again."

The Franciscan students or recent graduates participating in the cross-country pro-life walk with Lena, Vercillo and Daub include Mark Bischi, Jim Dengler, Mary Lockwood, Jean Toman, Steve Sanborn, Erin Muth, and Harrison Emerson. Father Hilary Flynn, a priest from Australia, also is walking with the collegians.

"So many people hear and we're on the 'thumbs up' sign when we're on the road that it's really changing our views and our understanding that this is still a good country," Vercillo said. "We have discovered that there are a lot of good people who are pro-life."

Symposium will address religious literacy goals

"Religious Literacy and College Students: The Promise of Campus Ministry," a symposium for Catholic bishops and campus ministry leaders, will celebrate the 10th anniversary of the U.S. bishops' "Pastoral Letter on Campus Ministry" during a Sept. 10 conference in Washington, D.C.

Cardinal Pio Laghi, prefect of the Vatican's Congregation for Higher Education, will address the significance of the church's mission to higher education from the perspective of the Vatican study document "The Presence of the Church in the University and in University Culture."

This document was issued by the Congregation for Education, the Pontifical Council for the Laity, and the Pontifical Council for Culture in June of 1994.

Father J. Bryan Hehir, campus minister at Harvard University, will apply the Vatican document to the higher education culture in America. He will also reflect on the critical role the church plays, through campus ministry, in teaching the Catholic tradition and influencing values.

Other symposium speakers include Dominican Sister Dorothy Ederer, campus minister at Western Michigan University, who will discuss the critical role campus ministers play in helping students discern their life vocations, and Father Vincent Kirsche, director of the St. Lawrence Catholic Campus Center at the University of Kansas, who will conclude the formal presentations with a discussion about the challenges of personnel and funding.

The symposium is sponsored by the

Catholic Campus Ministry Association and the National Association of Diocesan Directors of Campus Ministry with the support of the United States Catholic Conference Department of Education.

For registration information, call Donald McCrabb, executive director of the Catholic Campus Ministry Association, at 513-229-4648.

Butler University in Indianapolis has hired longtime Secena Memorial High School varsity football coach Ott Hurrell of Indianapolis as a defensive coordinator for the Bulldogs.

Hurrell coached the Secena Crusaders to consecutive Indiana High School Athletic Association Class 2A state football championships in 1990 and 1991. A 1975 Butler graduate, Hurrell compiled a 49-34 record in seven seasons at Secena.

Catholic students attending Franklin College in Franklin are invited to attend Mass at the College Chapel on the first Sunday of every month at 6 p.m.

A story on the "Campus Corner" page last week provided by the Indiana Newman Foundation incorrectly listed the Mass times at the College Chapel as the first and third Sundays of the month.

Franklin students also may attend Mass at St. Rose of Lima Parish in Franklin on weekends at 5 p.m. on Saturday and at 8 a.m. and 11 a.m. on Sunday. For information about campus ministries at Franklin College, contact Father Paul Shikany, St. Rose of Lima's pastor, at 317-738-3929.

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At pro-life meeting cardinal says the tide is changing on abortion

Cardinal Mahony says that President Clinton's unilateral abortion policies are being turned back

By Catholic News Service

ORLANDO, Fla.—"The landscape is looking very different today" on abortion, Los Angeles Cardinal Roger M. Mahony told a national gathering of Catholic pro-life leaders Aug. 4.

Less than three years ago a newly elected President Clinton had "single-handedly wiped out five pro-life policies in one fell swoop" and "we quickly faced the relentless push to mainstream abortion," the cardinal reminded the gathering.

"But today we are moving forward with many pro-life initiatives of our own. With the new pro-life majority in Congress, President Clinton's unilateral abortion policies are being turned back," he said.

Cardinal Mahony, chairman of the U.S. bishops' Committee on Pro-Life Activities, made his comments

at a first-ever joint national meeting of diocesan respect life coordinators, diocesan natural family planning directors and state Catholic conference directors.

In his talk the cardinal made a surprise announcement that through Vatican intervention, 13 Chinese women in California who were facing deportation to China, "the country they fled because of forced abortions and sterilizations," will instead be allowed to go to Ecuador.

The United States had denied their petition for political asylum.

The Holy See arranged with the government of Ecuador to accept these women, funds have been raised to help them start new lives in Latin America and an American nun will accompany them to help smooth the transition," Cardinal Mahony said.

Outlining legislation already passed or currently pending in Washington, Cardinal Mahony said that if pro-life efforts succeed:

- Military hospitals will not be doing abortions.
- States will not be forced to pay for abortions as dictated by the federal government, even when it is against state law.

Pro-lifers see gains in recent votes on abortion

In both the Senate and the House bills are passed restricting payments for abortions in some circumstances

By Catholic News Service

WASHINGTON—In action on an appropriations bill, the Senate Aug. 5 voted to ban coverage of abortions by federal employee health plans except in cases of rape or incest or when the life of the mother is endangered.

The victory for pro-life forces came during an unusual Saturday session for the lawmakers and followed on the heels of other votes in the House on the abortion issue a few days earlier.

The Senate's 50-44 vote, which came after six hours of heated debate, restores abortion restrictions on federal insurance coverage that were in effect between 1984 and 1993. The restrictions were dropped after President Clinton took office.

On Aug. 2 in the House, lawmakers overturned a committee's vote to end funding of a federal family planning program, but other pro-life provisions of a major appropriations bill survived a challenge.

The votes came on amendments to the \$236 billion appropriations bill for the departments of Education, Labor and Health and Human Services.

The family planning amendment, passed on a 221-207 vote, reversed an earlier House Appropriations Committee vote to revoke all funding for the Title X program and to apply its \$193 million budget to two state block grant pro-

grams—the Maternal and Child Health block grant and the Consolidated Health Centers program for community and migrant health.

States would not have been required to spend the block grant funds on family planning, however.

But an attempt to remove other provisions favored by pro-lifers failed on a 270-155 vote. Those provisions would:

- Ban federal funding of research on living human embryos.
- Give states greater latitude in deciding when Medicaid abortions will be funded in the state, meaning states could deny Medicaid funds for abortions to poor women who are victims of rape or incest.

Prohibit state and federal governments from penalizing any obstetrical/gynecology residency program because it does not include abortion training.

All of the amendments considered by the House had the strong backing of the U.S. bishops' Secretariat for Pro-Life Activities. Its executive director, Gail Quinn, said the measures would probably be condemned "as the work of 'right-wing extremists' who oppose 'freedom of choice.'"

"But even a moment's serious reflection indicates how misguided such rhetoric really is," Quinn added at the time of the committee votes. "These measures chiefly have to do with getting the federal government out of the abortion business, ending policies by which government had actively promoted and subsidized abortion."

The provision on embryo research prohibits federal funds for any research in which human embryos are created or "destroyed, discarded or knowingly subjected to risk of injury or death greater than that allowed for research on fetuses in utero."

The Medicaid amendment would let states refuse to use federal Medicaid funds to pay for abortions in cases of rape and incest. States would still be required to pay for Medicaid abortions when the mother's life is in danger.

The provision on abortion training was adopted in response to a recent directive by the Accreditation Council for Graduate Medical Education requiring residency programs to offer abortion training or risk losing their accreditation.

• Federal tax dollars will not fund unethical research on living human embryos...

• Hospitals will not be forced to give their ob/gyn residents training and experience in performing abortions.

• The gruesome killing of children almost fully delivered will not be allowed to happen. (See editorial commentary on page 2.)

Several of the items Cardinal Mahony cited had just been passed by the House of Representatives in the bill before in a major appropriations bill for the departments of Education, Labor and Health and Human Services. (See next article on this page.)

One defeat for pro-life advocates in the House bill was a reversal of the committee decision to end federal funding for family planning, including abortion counseling.

Cardinal Mahony, who this November completes his three-year term as head of the bishops' pro-life committee, stressed that in the fight against abortion "education is the key. Education has always been the key... the need to return, again and again, to basics."

He cited widespread advocacy of legalized euthanasia in the United States as another ongoing issue confronting pro-life leaders.

He quoted a statement by Australian governor general Bill Hayden in a speech Hayden gave this June advocating euthanasia for the elderly: "There is a point when the succeeding generations deserve to be disencumbered—to coin a clumsy word—of some unproductive burdens."

"That never occurs," Cardinal Mahony commented, "that euthanasia is not about freedom but about devaluing people's lives."

On another front, Cardinal Mahony reported: "Today we have the beginnings of our national database of identifiable pro-life Catholics who are willing to make their voices heard on pro-life issues." Developing such a database was a project he undertook early in his term as pro-life chairman.

This is a major and important undertaking. It is also an expensive undertaking," he said.

He said the project of entering data from 1.3 million registration cards has been funded and started. After weeding out duplicates and those who ask to be removed from the list, "we should have a national pro-life mailing list of about 800,000," he said.

In the area of natural family planning, he said agencies in more than 40 dioceses have taken steps to implement the national standards proposed to assure "consistently strong programs."

JAPAN

(continued from page 1)

"In particular, how can we not think of the Balkans, where the risk of a broadening of the war is unfortunately seems more threatening and imminent?" he said.

As Croatian troops claimed victory over Serb separatists near the Bosnian border Aug. 6, the pope again connected his comments on the anniversary to his concern for the Balkans.

The memory of the bombings, he said, "weighs on the conscience of humanity like a nightmare... which has become an eloquent symbol of suffering and destruction."

"But has humanity learned the sad lesson of these mournful events?" the pope asked during his midday Angelus address at Castel Gandolfo.

"Unfortunately, once again today, I must share my deep preoccupation about the tragic developments in Croatia and Bosnia-Herzegovina," he said. "It was hoped that the recent negotiations in Geneva would have resulted in the building of some bridges for the journey toward peace. Unfortunately, words have given way to weapons."

"We pray intensely that no one will resign himself to such a situation. May violence not suffocate faithful and persevering dialogue," the pope said.

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Catholic officials praise some aspects of Dole's plan

His welfare reform plan does not cut off benefits for teen mothers and children whose mothers are on welfare

By Nancy Frazier J'Orion
Catholic News Service

WASHINGTON—The day after Senate Majority Leader Robert Dole cited Catholic Charities USA and the U.S. bishops' conference for their expertise in welfare reform, representatives of the two groups met with the Kansas Republican about the specifics of his welfare reform proposal.

Sharon Daly, deputy to the president for social policy at Catholic Charities USA, and John Carr, secretary for social development and world peace at the U.S. Catholic Conference, met with Dole Aug. 1 to discuss details of the welfare reform legislation that Dole introduced later that week.

Both Catholic officials praised Dole after the meeting for having resisted what Daly called "enormous pressure" to require states to cut off welfare benefits for teen mothers and for children born while their mothers are on welfare. A welfare reform plan sponsored by Sens. Phil Gramm, R-Texas, and Lauch Faircloth, R-N.C., would mandate that states give no benefits in those cases.

In a July 31 talk to the National Governors' Association in Burlington, Vt., Dole vowed that his welfare reform plan would not "increase the tragedy of abortions in America."

"The solution to the tragedy of out-of-wedlock births among young people has been much debated," he said. "Among those who feel most strongly, and perhaps have the greatest experience in providing guidance to these young people, are the Catholic Charities. Along with the U.S. conference of Catholic bishops, the Catholic Charities and other groups have urged us not to put the unborn at risk in our important efforts to remove any incentives for illegitimacy."

Catholic Charities USA and the Catholic bishops have said that state and federal welfare reform proposals that cut off benefits to teen-age mothers or to children born while their mothers are on welfare will cause more abortions.

"We very much appreciate Senator Dole resisting the pressure to include those provisions," Carr told Catholic News Service Aug. 2. He called the Dole proposal "an improvement over the House version, where we weren't even allowed a separate vote" on the family



CNS photo from Reuters

Sen. Bob Dole gives views on welfare reform at the governors' meeting July 31.

cap/child exclusion provisions.

On welfare for immigrants, Daly applauded the fact that Dole "did not agree to the very extreme and punitive proposals such as that proposed by Senator (Alan K.) Simpson (R-Wyo.) that would make even naturalized citizens ineligible for many public benefits."

Under the Dole plan, legal immigrants would continue to be eligible for Medicaid and undocumented immigrants could only receive emergency health care, as current law provides, she said.

Dole's proposal also would permit states, at the decision of the governor, to take their share of federal food-stamp funds as a block grant; Catholic Charities

and the USCC would like to see food stamps remain a federal entitlement program not subject to state cuts.

"We are disappointed that Senator Dole's bill will allow states to reduce their own spending funds for programs for poor children," said Daly.

But she said the Dole plan "would do less damage" and would "hurt poor families less" than the Gramm-Faircloth proposal, which would mandate the block-grant approach for food stamps and for related programs like child care and job training for welfare recipients.

"Given the political realities, this may be the best the Senate can do," Daly said. "A bill that doesn't put children at risk in any state of course is the right thing to do. But in light of sentiments in the Senate, we are grateful for Senator Dole's strong leadership on these issues."

The Catholic Charities official also expressed disappointment at President Clinton's decision to continue granting waivers for states to implement a family cap in their welfare programs. She said she thought Clinton had been convinced to abandon the family cap waivers during a meeting July 12 with two Catholic bishops and other Charities officials.

But on July 31 in Burlington, Clinton gave California permission to become the 10th state to implement a family cap and said he was close to approving a waiver for Massachusetts.

"We are saddened that the president has decided to continue allowing states to implement the family cap, despite the clear evidence from New Jersey, where after two years of the policy, the one significant effect has been a rise in abortions," Daly said.

Eugene de Mazenod, founder of Missionary Oblates, to be canonized

His congregation operates National Shrine of Our Lady of the Snows

Many of the Catholics in the Archdiocese of Indianapolis have become familiar with the priests and brothers who are Missionary Oblates of Mary Immaculate from making retreats at the National Shrine of Our Lady of the Snows at Belleville, Ill.

The congregation has announced that the founder, Father Eugene de Mazenod, will be canonized by Pope John Paul II on Dec. 3 at St. Peter's Basilica in Rome. Eugene de Mazenod was born in 1782 in southern France. Exiled during the revolution, he returned to France at the age of 20 and was ordained to the priesthood there at age 29. He left the noble lifestyle of his youth and asked to work with the poor, neglected and abandoned in his home in Aix, France, and the nearby countryside.

Realizing that he alone could not meet all the needs of the poor, he invited other men to join his work and founded the



Eugene de Mazenod, OMI

Missionary Oblates of Mary Immaculate in 1816. By the time of his death in 1861, there were 416 men in 10 countries. Today, besides operating Our Lady of the Snows shrine, there are 5,000 oblate priests and brothers in 60 countries, working in rural and urban schools, hospitals, parishes and prisons.



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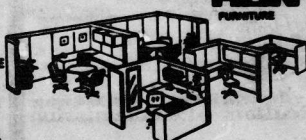
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Technology, values are chipping away at television violence

The V-chip would make it possible for parents to keep violent TV programs away from their children

By Mark Pattison, Catholic News Service

WASHINGTON—Fifty years ago, "V" stood for victory in World War II. Today, "V" seems more often than not to stand for the V-chip, an as-yet-unmade product of computer technology intended as a weapon in the war to keep violent TV programs and children away from each other.

The V-chip debate became a new focus in a sweeping telecommunications reform bill considered by Congress. The bill passed 305-117 Aug. 4, and the V-chip amendment passed 224-199 earlier that day.

While he didn't mention the V-chip by name, Auxiliary Bishop Thomas J. Costello, chairman of the U.S. Bishops' Communications Committee, came out in favor of "technology which will enable parents to screen out violent programming" in a statement delivered Aug. 1 to lawmakers on Capitol Hill.

The U.S. Catholic Conference also supports "measures to inform parents of the contents of television programming through the establishment of a rating system," said Bishop Costello, auxiliary bishop of Syracuse, N.Y.

"These steps are clearly consistent with the principles the (USCC) has long upheld with regard to the movie industry," he said.

The American Family Association, led by Methodist Rev. Donald Wildmon, opposes the V-chip, but not for the reasons broadcasters oppose it.

"Use of the V-chip would, in effect, give the entertainment industry cover in producing even more violent and obscene material by shoving all the responsibility to parents," he said.

Some broadcasters, however, speculate that many advertisers would shun any show that could be blocked by the V-chip.

Under the bill, makers of TV sets would be required within a year of the measure becoming law to include a V-chip on all sets sold in the United States. Parents could then block out shows encoded as being violent.

TV networks would then be responsible for setting up standards for shows that would merit V-chip blocking. If they fail to do that within a year, the Federal Communications Commission could establish a ratings advisory panel to do the work.

President Clinton came out in favor of the V-chip in mid-July. Republicans behind the telecommunications bill

hope the V-chip amendment will keep Clinton from vetoing the bill as he has promised to do.

Broadcasters say they oppose the V-chip because they see the specter of censorship in the amendment.

Network executives speaking in Pasadena, Calif., in July were almost unanimously against the V-chip legislation.

"If you imagine some sort of a centralized bureaucracy trying to rate the thousands and thousands of television hours, I simply can't imagine how it would work, and it certainly couldn't work well," ABC Television Network president David Westin said.

ABC Entertainment president Ted Harbert said, "What happens when a 'Roseanne' episode comes in the day it's supposed to air, which often happens with all sorts of shows, how does it have time to get looked at... I just think it's too big a gorilla to be handled in the way they're contemplating."

"Not to say that violence and sex and the portrayals of both are not important," said Fox Entertainment Group president John Matoian, but "the sort of grabbing on to this issue as the single most important issue facing this country is just astounding to me."

NBC West Coast president Don Ohlmeyer called the V-chip proposal "legislative sleight of hand." He complained that on the evening he was speaking, a

Los Angeles TV station owned by Tribune Co.—which got part of a \$67 million congressional tax break—was showing the movie "Scarface." That film, he said, was "maybe the most violent theatrical ever made" and survived the ratings process with only an "R" rating.

But Warren Littlefield, NBC Entertainment president, said: "We're in favor of anything that enhances parental responsibility.... Parents making choices as to what the family should watch? Nothing wrong with that. That's a real good thing."

V-chip technology has yet to be perfected. Even when it does, an electronics trade group estimates it would take 11 years before consumers replaced their current sets with the V-chip versions.

In the meantime, other technology is on the market to regulate TV viewing:

• JVC sets have a built-in channel guard allowing users to enter a personal identification number to block out entire channels for a specified period of time.

• A \$20 device available in stores allows parents to block all signals to the TV for a specified amount of time.

• A "TeleCommander," a machine that is about the size of a VCR, can be programmed like a VCR but programmed to block a selected show, not tape it.

Technology may be able to block out some television shows, but it can't block out real life, a view that Bishop Costello offered to lawmakers Aug. 1.

"Television's oft-made claim that it is only reflecting what is going on in our society has enough truth in it to remind us all," he said, "of our obligation to work tirelessly for a society ever more free of violence and ever more respectful of the common good."

Bishop's catechism marks its 20th anniversary

More than 375,000 copies of 'The Teaching of Christ' have been sold throughout the world

By Mike Aquilina, Catholic News Service

PITTSBURGH—It's a "meat-and-potatoes catechism," its editors say. But it all started over pasta.

This year marks the 20th anniversary of the first edition of "The Teaching of Christ: A Catholic Catechism for Adults." The book enters its third decade in a new, fourth edition that has been updated to cite recent church documents, especially the new "Catechism of the Catholic Church."

Updating has not changed the catechism's essentials, though.

"Since the beginning, our goals have been the same: to make this catechism complete, clear and faithful to the teachings of the church," Bishop Donald W. Wuerl of Pittsburgh, one of the book's editors, said in an interview with *Our Sunday Visitor*, a weekly national Catholic newspaper published in Huntington, Ind.

Now a 588-page volume, "The Teaching of Christ" is widely respected. Translated into 10 languages, more than 375,000 copies have been sold throughout the world. And its success has inspired spin-offs, including a multimedia series, "Exploring the Teaching of Christ," and a shorter book, "The Catholic Catechism."

It all began in 1973 when then-Father Donald Wuerl was serving in Rome as secretary to Cardinal John Wright, prefect of the Vatican Congregation for the Clergy. One

evening the priest joined the cardinal and several of his visiting friends for dinner.

"Over pasta," Bishop Wuerl recalled, "we fell to talking about the state of catechetics."

At the time, it was Father Wuerl's job at the congregation to review catechetical materials from around the world. "This was a turbulent time," he said. "Some catechisms were incomplete—they didn't contain all of what the church taught. Some were making speculation about what the church might teach. Some were just trendy."

During the dinner conversation, the cardinal announced that the church needed a catechism, and the two priests at the table, Father Wuerl and Capuchin Father Ronald Lawler, who taught ethics at Oxford University, soon took over the project. They were joined by Father Lawler's brother, Thomas, who was an editor with expertise on ancient Christian writers.

The Lawlers and Father Wuerl outlined the work and determined they would need 10-15 writers. They also set to writing their own sections and editing the others as they came in.

Invitations to write went out to people such as John Finnis, a British lawyer, layman and moral theologian; Dominican Father Jordan Aumann, renowned for his work in spiritual theology; theologians Germain Grisez and Father Lorenzo Albacete; and Archbishop John F. Whealon of Hartford, Conn.

They were picked by clear criteria. "Our writers had to have competence in their particular area," Bishop Wuerl said. "They had to communicate clearly. And most importantly: *sensire cum ecclesia*—they had to believe in the church."

Bishop Wuerl told of marathon sessions where he and Father Lawler began each day with Mass and worked until bedtime, breaking off for meals and to read the Divine Office.

Through it all, the editors kept in mind their goal of a "meat-and-potatoes catechism," Bishop Wuerl said. "We weren't going to do a lot of flourishes," he added. "We were simply going to say what the church said, with as much as possible in the church's own words, from Scripture and tradition."

The team then met with *Our Sunday Visitor's* publisher at the time (John F. Fink, present editor of *The Criterion*) and its editor in chief (Maryknoll Father Albert J. Nevins, now retired) during a meeting of the U.S. bishops. They agreed to publish the book and did so in 1975.

The book was a success among the Catholic faithful, who, according to Father Lawler, were dizzy from "so many catechisms, like the Dutch Catechism, that were creative, perhaps, but were unclear about what a person should believe and do to gain eternal life."

"The Teaching of Christ" pleased critics too. The pioneering theologian, Father Yves Congar, who died recently at the age of 91, once called it "a complete account of Christian teaching and Christian faith."

But the most important review came from Pope Paul VI, who summoned the editors for an audience. "He thanked us for the catechism, and told us how important it was and how appreciative he was," Father Lawler said.

In the years that followed, the text was revised to reflect developments in church teaching and concerns in faith and ethics. Revised editions were published in 1983 and 1991 and now in 1995.

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Rachel's Tomb is a concern in Palestinian issue

Status of Bethlehem, where it is located, is on the agenda of peace talks between Arabs and Israelis

By Judith Sudilovsky, Catholic News Service

BETHLEHEM, West Bank—Hebrew prayer sounded through the streets of Bethlehem as thousands of ultra-Orthodox Jews gathered at Rachel's Tomb on the outskirts of the city.

The crowd overflowed into the street July 27 where the men prayed on one side of the divided boulevard and women on the other, under the awnings of Arab store fronts.

The tomb is the burial place of the matriarch Rachel, second wife of the Jewish patriarch Jacob. Rachel died giving birth to her son Benjamin. It is considered a holy site by Jews, and many barren religious women come to pray for children at the tomb.

The site also has become one symbol of the religious concerns interwoven with Israel-Palestinian peace and autonomy talks.

The worshippers were responding to a call in late July in the religious newspapers to go to the tomb to "beseech the Lord our God" with personal prayers that the site would remain in Jewish hands. The prayers were combined with a special penitential prayer service for the New Month of Av.

The status of Bethlehem, as well as other Palestinian cities in the West Bank, are on the agenda of the peace talks between the Palestinians and the Israelis.

In addition to Rachel's Tomb, some Israeli groups oppose giving over control of other West Bank cities such as Hebron and Nablus to the Palestinian Authority. Joseph's Tomb is located in Nablus and the Cave of the Patriarchs, the burial place of Abraham, Isaac, Rebecca and Leah, is located in Hebron. Religious groups have promised to organize prayer protest marches to these holy sites as well.

"We cannot betray a mother, from whom was born the nation of Israel and at whose tomb the Jewish people have prayed at for 3,000 years," said Moshe Libowitz at Rachel's Tomb.

The crowd of people, including vendors who were selling books and pictures of the tomb and handing out news-



An Israeli soldier provides security for thousands of Jews during a mass prayer outside Rachel's Tomb in Bethlehem July 27. Jews fear that Palestinian self-rule will mean handing over control of the tomb to Arabs.

papers, disrupted traffic. Loudspeakers were placed on street lights, amplifying the prayers.

"We have no objections to Jews coming to Bethlehem to pray at Rachel's Tomb: it's their right," said Bethlehem Mayor Elias Freij. "But they have no right to close up the road and stop Arabs from crossing the roads and stop traffic."

Earlier in the week Foreign Minister Shimon Peres returned Rachel's Tomb, guided by Jerusalem Chief Rabbi Yitzhak Koltitz. Peres inspected the entrances and exits and was briefed by Israeli Defense Force officers about the various possibilities for a solution which would ensure safe access to the tomb for worshippers.

One possibility under consideration is that the

Palestinians would be responsible for the security outside the tomb while the Israelis would control security inside. Rachel's Tomb is the only holy site in the area which is not considered holy by Muslims, said Koltitz.

Peres noted that there will be no transfer of sovereignty, only autonomy, so the Israeli government will ensure the safety of worshippers.

The tomb, with its white dome, is located at the entrance of the main road of Bethlehem on the boundary with Jerusalem. It once could be seen from the road but today that view is blocked by huge concrete slabs placed in front as protection for potential car bombs.

Israeli soldiers wearing flack jackets and carrying automatic weapons guard the site.

Croatian bishops defend attack against Serbs

By Catholic News Service

ZAGREB, Croatia—Croatia's military attack of Serb-held territories in Croatia has been defended by the nation's Catholic bishops.

It was a "legitimate action of Croatia to liberate its own territory," said Cardinal Franjo Kuharic of Zagreb, president of the bishops' conference.

The cardinal expressed the hierarchy's views in a nationally televised speech Aug. 5.

The cardinal said that rebel Serb occupation of Croatia was illegal and caused hundreds of thousands of Croats to be "illegally and brutally expelled from their homes."

Rebel Serbs were also using the occupied territory to occasionally attack Croatian cities, he said.

The cardinal asked Croatian fighters to uphold the government's position that the human rights of noncombatants and wounded soldiers would be respected in military operations.

The bishops' comments came shortly after Croatian troops began a major offensive to regain territory held by rebel Serbs opposed to Croatia's 1991 declaration of independence from Yugoslavia.

On Aug. 6 Croatia declared victory, saying it controlled the capital and key cities of the self-proclaimed Krajina Serb Republic, a strip of land along the Croatian border with Bosnia-Herzegovina. Croatia's military action was taken in coordination with the Bosnian government, also fighting Serb rebels.

The Croat military initiative left only a small patch of eastern territory, along the border with Serbia in rebel hands.

U.N. officials and representatives of humanitarian agencies said that the fighting resulted in the fleeing of as many as 200,000 Serbs into Serb-held Bosnian territory. Some described the fleeing as a humanitarian disaster.

Cardinal Kuharic said the Croatian decision to regain the territory was sparked by the incapacity of world organizations to protect victims of Serb actions.

"The principles of justice are still not upheld by international institutions to such an extent that they always protect the victim and deter the aggressor," he said.

"In the assessment of situations and the acts of those in power in the world, interests are more present than principles," he added.

"It can occur that the aggressor has friends and the innocent victim has opponents," said the cardinal.

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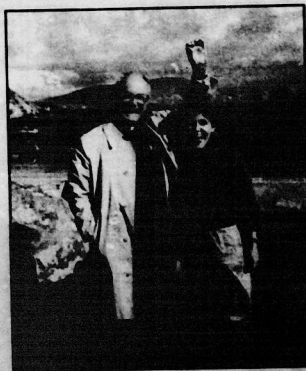
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